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EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

E. HULTZSCH, Ph.D.,

LATE GOVERNMENT EPIGRAPhist, PROF IN THE UNIVERSITY OF HALLE,
CORP MEME. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN

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- Page 103 —The Panthan plates of Gôvinda III. of A D 794 — For the localisation of this record, by identification of the places mentioned in it, see *Ind Ant Vol XXX* p 515 —J F F
- „ 158 —The spurious Sûdi plates — In text lines 71, 83, for “Suldhâtavî” read “Sulvâtavî,” and make the same correction in the translation, p 184 see *Ind Ant Vol XXX* p 264 — For a full note on the Kîsukad (Sulvâtavî) seventy district, see *ibid* p 259 ff — Page 184, line 7, for “of his wife,” read “of his mistress,” see Vol VII below, p. 182, note 4 —J F F
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- „ 330 —The Hebbâl inscription of A D 975 —Page 351, line 1, and page 354, translation line 5, for “Rêvaka,” read “Rêvakanimmadî,” and in the translation omit the words “(holding her) in (his) lap,” see Vol VI below, p 71, and note 4 —J F F
- „ 371, column 2, last line,—for Hrahadagalli, read Hîrahadagalli.

C—VOLUME VI

- Page 208 —The Alâs plates, which purport to have been issued in A D 770 — The Alaktakâ *vishaya* of this record is mentioned as the Alâtage seven-hundred district in a record of A D 1008, and the places mentioned in that record, and in another, locate it close on the east of Kolhâpur, where there is now the Altîm sub-division of that State, see *Ind Ant Vol XXIX* p 273 ff For the point that the Alâs plates are a spurious record, see Vol VII below, p 231 —J F F
- „ 341, text line 61,—insert the figure² after *सुदेव*
- „ 394, column 1, line 9,—for *Vîrîpêdu-nâdu*, read *Vîrîpêdu-nâdu*
- „ „ column 2, last line,—for *Pîngâla*, read *Pîngala*

D.—VOLUME VII.

- Page 19, note 4,—for Odegany, *read* Odegary.
 „ 23, note 4,— for Kśākūdi, *read* Kāsākūdi
 „ 27, line 5 from bottom,— for Godāvarī, *read* Gōdāvarī.
 „ 30, last line,— for Khajurāho, *read* Khajarahō
 „ 32, line 12,— „ „ „ „
 „ „ „ 20,— „ „ „ „
 „ 36, line 14 of paragraph 2,— for Shōri (Shēdhi), *read* Shōri (Shēdhī).
 „ 45, line 13 from bottom,— for Godāvarī, *read* Gōdāvarī
 „ 50, line 22,— for Kausikāputra, *read* Kausikīputra
 „ 66, line 13,— for Nasik, *read* Nāsik
 „ 79, note 7, line 6,— for Mēdinimīśvaraganda, *read* Mēdinimīśvaraganda
 „ „ „ 7, for Narasingayadēva, *read* Neraśingayadēva.
 „ 86, last line,— for fee ot, *read* feet of
 „ 92, text line 42,— insert a hyphen (-) between *putra* and *Kusi(śi)°*.
 „ 115, lines 10 and 16,— for Chaicha and Chaichapa, *read* Baicha and Baichapa.
 „ 122, line 10 from bottom,— for Tiruppāsūr, *read* Tiruppāsūr.
 „ 162, note 9,— for Gedilam, *read* Gedilam
 „ 219, line 8,— for Rāshtrakūta, *read* Rāshtrakūta
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EPIGRAPHIA INDICA.

VOLUME VII.

No. 1.— DATES OF CHOLA KINGS

By F KIELHORN, PH D., LL D, C I E , GOTTINGEN

(Continued from Vol. VI page 285.)

A —PARANTAKA I.

55 — In the Kēsava-Perumāl temple at Kūram.¹

- 1 Svast[ī] śr[ī] [||*] [Ma]d[urai ko]nd=ī[lam] pu[gun]da [kô]=Pparakkê[sa]n[pan]-
ma[r*]k[ku] yāndu nārpādāvadu
2 1[v*]v-āt[t]ai . . . [da]ga-²nāya[r]ru
nava[m]iyum peṇṇa Urōyani-nāl irātri
apara-pa[ksha*]t[tu]=Chohanī-kkalamaiyum

“In the fortieth year (of the reign) of king Parakēsarivarman who took Madirai and entered īlam,— at night on the day of Rōhini, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of [Karkata]ka in this year ”

Although I am unable to give with confidence the actual equivalent of this date, I may state that between A.D 900 and 985 the only years for which the date would be quite regular are A.D 919 and 946

For A.D 919 the date would correspond to Saturday, the 24th July, which was the 30th day of the month of Karkataka, and on which the 9th *tithi* of the dark half (of the month Śrāvana) ended 4 h 41 m, and the *nakshatra* was Rōhini for 17 h 44 m, after mean sunrise

And for A.D 946 it would correspond to Saturday, the 25th July, which was the last day of the month of Karkataka, and on which the 9th *tithi* of the dark half (of the month Śrāvana) ended 13 h 11 m after mean sunrise, and the *nakshatra* was Rōhini the whole day

B.— KULOTTUNGA-CHOLA I.

56.— In the Lakshminārāyaṇa temple at Kāvāntandalam ³

- 1 Svasti śrī [||*] Tiru ma[nni] vilanga

¹ No 84 of the Government Epigraphist's collection for 1900

² Read perhaps *Karkadaga-*

³ No 206 of the Government Epigraphist's collection for 1901, *South-Ind Inscr* Vol III No 77

2 1 ox - Rājākṣaravarmanasūya ndayir 41 [Rājendra Śōladēva]kka
 yāndu āvadu . . .
 3 iv-ittai Mī(vri)śchika-nāyargu purva pak-hattu shashthiyut
 Thuvonamum perra Vi[y]ula-kkalamai-nā[n]ru

"In the 4th year (of the reign) of king Rājākṣarivarman alias the lord, the glorious Rajendra-Chōladēva,— on a Thursday which corresponded to (the day of) Śravana and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika in this year "

A date of the fourth year of the king's reign will be expected to fall in A D 1073 or 1074, and this date actually corresponds to Thursday, the 7th November A D. 1073. This was the 12th or 13th day of the month of Vṛiśchika, and on it the 6th *tithi* of the bright half (of the month Māgashira) commenced 1 h 38 m after mean sunrise, while the *nakshatra* was Śravana, by the equal space system and according to Garga for 23 h 38 m after mean sunrise, and by the Brahma siddhānta the whole day

C — VIKRAMA-CHOLA.

For reasons suggested partly by the new dates of this king, I must recapitulate here the *data* furnished by the dates already treated of,² and the results derived from them

No 10 (above, Vol IV p 73) — "In the fifth year . . . on the three-hundred and-fortieth day, which was (the day of the *nakshatra*) Hastā, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna " Taking this date to have been correctly recorded, I found the best equivalent for it between A D 1110 and 1125 to be Sunday, the 22nd June A D 1113, and counting backwards from this day, I obtained the 18th July A D 1108 as the day of the commencement of the king's reign

No 21 (*ibid* p 263) — "In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha " Guided by the result obtained under No 10, I found this date to correspond to Monday, the 20th May A D 1112, when, to omit other particulars, the *nakshatra*, by the equal space system only, was Śatabhishaj for 0 h 39 m after mean sunrise

No 22 (*ibid* p 264) — "In the 5th year . . . on the day of Ārdra, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha " Guided again by the result obtained under No 10, I found that this date would correspond to Monday, the 19th August A D 1112, but there was the difficulty that on this day the *nakshatra* was Punarvasu, not Ārdra

No 41 (above, Vol VI p 279) — "In the . . . sixteenth year . . . in the month of Vaisākha, in the second fortnight, at the time known as Monday combined with an Uttarā (*nakshatra*) " Again guided by the result obtained under No 10, I found that Monday, the 5th May A D 1124, would be an unobjectionable equivalent of this date

No 42 (*ibid* p 280) — "In the 9th year . . . in the Plava year which was the Śaka year 1049, on the occasion of an eclipse of the moon in the month of Jyaisbha " This date for Śaka-Samvat 1049 expired (which was Plavanga, not Plava) was found to correspond to the 27th May A D 1127, but the result obtained under No 10 led me to assume that the 9th year of the reign had been quoted erroneously instead of the 19th regnal year

From this it will be seen that the results obtained under Nos 21, 22 and 41, as well as the correction suggested with regard to the regnal year of No 42, mainly depend on the correctness of the *data* furnished by the text of No 10, which it did not occur to me to suspect. Setting aside the date No 10, it may be asked, however, how the three dates Nos 21, 22 and 41

¹ Read *shashthiyut* =

² I omit here the date No 43, which will be reconsidered below

would work out, if the date No 42 were really, as it is stated to be, a date of the 9th year of Vikrama-Chôla's reign. Supposing this to be the case, the king's reign would have commenced some time between approximately the 28th May A D 1118 and the 27th May A D 1119, and with such a commencement of the reign the dates Nos 21, 22 and 41 would yield the following equivalents —

No 21, of the 4th year, would correspond to Monday, the 1st May A D 1122. This was the 7th day of the month of Vṛishabha, and on it the 8th *tithi* of the dark half (of the month Vaiśākha) ended 13 h. 28 m., while the *nakshatra* was Śatabhishaj, by the equal space system and according to Garga *from* 0 h. 39 m., and by the Brahma-siddhānta *from* 1 h. 19 m., after mean sunrise.

No 22, of the 5th year, would correspond to Monday, the 31st July A D 1122. This was the 4th day of the month of Simha, and on it the 11th *tithi* of the dark half (of the month Śrāvana) ended 4 h. 24 m., while the *nakshatra* was Ārdrā, by the equal space system for 12 h. 29 m., and according to Garga *for* 0 h. 39 m., after mean sunrise.

No 41, of the 16th year, would correspond to Monday, the 16th April A D. 1134, when the 6th *tithi* of the dark half of Vaiśākha ended 13 h. 11 m., and the *nakshatra* was Uttarāshādhā, by the equal space system and according to Garga *for* 23 h. 38 m., and by the Brahma-siddhānta *for* 17 h. 4 m., after mean sunrise.

It is quite clear then, that, supposing the king's reign to have commenced between approximately the 28th May A D 1118 and the 27th May A D 1119, the three dates Nos 21, 22 and 41 would work out in the best possible manner — better, in fact, than with the 18th July A D 1108 as the commencement of his reign, because on the equivalent here found for the date No 22 the *nakshatra* really was Ārdrā, whereas on the equivalent previously given for the same date the *nakshatra* was found to be Punarvasu (instead of the *nakshatra* Ārdrā, quoted by the original date).

To the date No 10 I shall have to revert below. For the present it will be sufficient to state that, irrespectively of No 10, the four dates Nos 21, 22, 41 and 42 for the commencement of the reign appear to yield some day between approximately the 28th May and the 31st July A D 1118. The new dates of Vikrama-Chola may be expected to shew whether his reign really commenced at the time here given or on the 18th July A D 1108.

* * * * *

57 — In the Tyāgarāja temple at Tiruvārūr¹

8 . [Tribhuvana]cha[kra]vatti[gal] śr[ī-Vikrama]-Ch[ô]la[dēvar]k[ḥu]
y]āndu aṅgāvadu Mithuna-nāyarr[u pūrvva]-paksha[t*]tu pa[nōhami]y[u]m
Magamum perra Vi[yā]la-[kk]ḷamamai-nāl

“In the fifth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chôladēva,— on a Thursday which corresponded to (the day of) Maghā and to the fifth *tithi* of the first fortnight of the month of Mithuna.”

If the king's reign commenced on the 18th July A D 1108, this date would correspond to Thursday, the 16th June A D. 1113, which was the 26th day of the month of Mithuna, and on which the 5th *tithi* of the bright half (of the month Āshādhā) commenced 5 h. 15 m., and the *nakshatra* was Maghā, by the equal space system only, for 7 h. 53 m., after mean sunrise.

On the other hand, if the reign commenced between the 28th May and the 31st July A D 1118, the date must correspond to Thursday, the 31st May A D 1123, which was the 6th day

¹ No 164 of the Government Epigraphist's collection for 1894. Another date, which occurs in line 3 of the same inscription, was published above, Vol IV p 73, No 10.

of the month of Mithuna, and on which the 5th *tithi* of the bright half (of the first Âshâdha) ended 11 h 37 m, and the *nakshatra* was Maghâ, by the Brahma-siddhânta for 11 h 10 m, according to Garga for 13 h 47 m, and by the equal space system from 1 h 19 m, after mean sunrise

Theoretically both the equivalents found might be taken to satisfy the requirements of the case, but there can be no doubt that the second, Thursday, the 31st May A D 1123, would be preferable because the *tithi* of the date ended on that day. This date therefore also would tend to shew, though it would not actually prove, that the king's reign commenced in A D 1118

58 — In the Divyajñânêśvara temple at Kôviladi¹

1 Svasti sri [[*] I(tu)ribuva[na]sakkaravattigal sri-Vikkrama-Śoladēvaṅk=iyāndu
llâva[d]u Magara-nâyaru [p]û[rva]-

2 pakshat[t]u tra(tra)yô[da*]śiyum Saṅg-kīlamayum perṛa P[u]narbuda-nâl

"In the 11th year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chôladêva,²—on the day of Punarvasu, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Makara."

If the king's reign commenced on the 18th July A D 1108, this date would correspond to Friday, the 27th December A D 1118, which was the 3rd day of the month of Makara, and on which the 13th *tithi* of the bright half (of the month Pausha) ended 16 h 30 m. after mean sunrise, and the *nakshatras* were Mrigaśirsha and Ârdra

On the other hand, if the king's reign commenced between the 28th May and the 31st July A D 1118, the date will correspond to Saturday, the 5th January A D 1129, which was the 13th day of the month of Makara, and on which the 13th *tithi* of the bright half (of the month Pausha) ended 5 h. 49 m after mean sunrise, and the *nakshatra* was Punarvasu, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system from 9 h 12 m after mean sunrise

As this date then would be entirely incorrect if the king's reign had commenced in A D 1108, and is in every way correct on the assumption that the reign commenced in A D 1118, I take it to prove that the latter was really the case. And in my opinion the six dates Nos 21, 22, 41, 42, 57 and 58, for which—in entire agreement with the original *data*—absolutely faultless equivalents have now been given, shew beyond a doubt that the reign of Vikrama-Chôla must have commenced between approximately the 1st June and the 31st July A D 1118.

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With the result now obtained, the equivalent previously given for the date No 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No 57. Both dates are of the first fortnight of the month of Mithuna of the 5th year of the king's reign, the week-day of No 57 is Thursday, and that of No 10 Sunday, and the *nakshatra* of No 57 is Maghâ (10), while that of No. 10 is Hasta (13). If then the equivalent of No 57 is Thursday, the 31st May A D 1123, the equivalent of No 10 can only be Sunday, the 3rd June A D 1123. This day was the 9th day of the month of Mithuna, and on it the *nakshatra* was Hasta, by the Brahma-siddhânta for 22 h 59 m, and by the equal space system and according to Garga from 1 h 58 m, after mean sunrise, but the *tithi* which ended on the same day, 10 h 12 m after mean sunrise, was the 8th, not the 7th *tithi*, of the bright half

¹ No 276 of the Government Epigraphist's collection for 1901

² It is impossible to say *a priori* whether the son of Kulôttunga I is meant

Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A D 1123, is really the day intended by the date No 10, and that the writer of this date, in recording the *tithi*, has erroneously written *saptamiyum*, instead of *ashṭamiyum*

Since the date No 10 is stated to have been the 340th day of the 5th year of the king's reign, the first day of that year would now have been the 29th June A D 1122, and the accession of Vikrama-Chōla must have taken place on (approximately) the 29th June A D 1118¹

The result now arrived at receives an unexpected confirmation from a reconsideration of the date No 43 (above, Vol VI p 281) This date is of the seventeenth year (given in words) of the king's reign, and of the Śaka year 1054 (given in figures only), and gives us for calculation Thursday, the third *tithi* of the bright half of Vaiśākha When previously examining it, I found that for Śaka-Samvat 1054 current it would correspond to Thursday, the 2nd April A.D 1131, and as I found it to be incorrect for what I then had to consider the 17th year of the king's reign, I felt no hesitation in accepting Thursday, the 2nd April A D 1131, as the true equivalent of the date, and in assuming that the regnal year had been quoted erroneously

But now, with the 29th June A D 1118 as the date of the king's accession, a date in the month Vaiśākha of his seventeenth year will be expected to fall in A D 1135, and for this year the date regularly corresponds to Thursday, the 18th April A D 1135, when the third *tithi* of the bright half of Vaiśākha ended 9 h 30 m after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chōla's reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired)

59.—In the Vaidyanātha temple at Tirumalavāḍi²

This inscription is dated in the 15th year of the reign of "king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva" In the introduction it is stated that he made gifts to the temple at Chidambaram on the following date³—

24 =ppattām=āndil [Ś]i[t]tirai-ttinga[1] Atta-

25 m perṛa Ādittavārattu=[t]tū u-valar-madiym trayōḍaśi=ppakkat[tu]

"In the tenth year, (in) the month of Śittirai, on a Sunday which corresponded to (the day of) Hasta, (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon "

This date, of the month of Śittirai (or Mēsha) of the 10th year of the king's reign, would be expected to fall in A.D 1128, and for that year it would actually correspond to Sunday, the 15th April A D 1128, which was the 23rd day of the month of Śittirai, and on which the 13th *tithi* of the bright half (of the month Vaiśākha) ended 1 h 25 m after mean sunrise But the *nakshatra* on this day was Chitrâ, by the equal space system and according to Garga for 17 h 44 m, and by the Brahma-siddhānta for 14 h 27 m, after mean sunrise — If the week-day of the

¹ The following statement will shew at a glance what mistakes the seven dates Nos 10, 21, 22, 41, 42, 57 and 58 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A D 1118

If it had taken place on the 18th July A D 1108,—

in No 22, *Ārḍra* would have been wrongly quoted for *Punarvasu*,

in No 42, the 9th year would have been wrongly quoted instead of the 19th,

No 58 would be entirely incorrect

On the other hand, assuming it to have taken place on the 29th June A D 1118,—

in No 10, *saptamiyum* is wrong for *ashṭamiyum*

² No 82 of the Government Epigraphist's collection for 1895, *South-Ind Inscr* Vol III No 79

³ The same date is quoted in the introduction of an inscription of the 11th year at Ālanguḍi (No 165 of 1894, 1 4 f.).

date were Saturday, the date would correspond to Saturday, the 14th April A.D. 1128, when the 13th *tithi* of the bright half commenced 2 h 33 m, and the *nakshatra* was Hasta, by the equal space system and according to Garga for 17 h 44 m, and by the Brahma siddhanta for 14 h 27 m, after mean sunrise — The earliest year of Vikrama-Chôla's reign, in which the date, as recorded, is quite correct, would be the 13th, for which the date would correspond to Sunday, the 12th April A.D. 1131, with the *nakshatra* Hasta

D — KULOTTUNGA-CHOLA III.

60 — In the Sômanâthêśvara temple at Sômangalam ¹

- 1 Tībhuvanachchakravarttigal Madurniyum=[Ī]lamun-gond-arulina
sī Kulōttunga Śōladēvarku jāndu lāivadu Magara-nājaru pū[r]va-pakṣattu
Viyaḷa-kkalamaiyum Pū[śa]mam prathamaiyum=ānav-anṇu

“In the 14th year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Chôladēva who was pleased to take Madurai and Īlam,—on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara”

The wording of this date is intrinsically wrong, because during the month of Makara the moon can never be anywhere near the *nakshatra* Pushya on the first *tithi* of the first fortnight. The probability is that the first fortnight has been erroneously quoted instead of the second, and for the second fortnight the date is correct.

A date of the month of Makara of the 14th year of the king's reign will be expected to fall in December A.D. 1191 or in January A.D. 1192, and in my opinion this date actually corresponds to Thursday, the 2nd January A.D. 1192, which was the 8th day of the month of Makara, and on which the first *tithi* of the dark half (of the month Pausha) ended 10 h 12 m, and the *nakshatra* was Pushya, by the equal space system and according to Garga for 3 h 56 m, and by the Brahma siddhanta for 1 h 58 m, after mean sunrise.

* * * * *

For convenience of reference I give below a list of all the dates of Chôla kings examined in Vols. IV—VII, with the exception only of the date of the 40th year of Parāntaka I., No. 55, for which, as possible equivalents, I have given above Saturday, the 24th July A.D. 919, and Saturday, the 25th July A.D. 946. Under the name of each king, I state approximately the time when he must have commenced to reign.

A — Rājarāja I Rājakēśarivarman.²

(Between the 25th June and the 25th July A.D. 985.)³

- No. 1 (Vol. IV p. 66) — Year 7 the 26th September A.D. 991
No. 25 (Vol. V p. 48) — Year 15 Tuesday, the 29th August A.D. 999
No. 27 (Vol. V p. 197) — Year 15 Wednesday, the 15th May A.D. 1000.⁴
No. 2 (Vol. IV p. 67) — Śaka 929 (current) This date is incorrect
No. 3 (Vol. IV p. 68) — Year 28, Śaka 934 The date would correspond to the 23rd December A.D. 1012, but contains no details for verification

¹ No. 183 of the Government Epigraphist's collection for 1901

² Or Kēśarivarman

³ See Vol. VI p. 20

⁴ In the original date the week day is wrongly given as Thursday, instead of Wednesday

B.—Rājendra-Chôla I Parakésarivarman

(Between the 26th November A.D. 1011 and the 7th July A.D. 1012)

- No 32 (Vol VI p 20)—Year 9, Śaka 943 (current) Thursday, the 7th July A.D. 1020
 No 4 (Vol IV p 68).—Śaka 943 (current) Wednesday, the 1st March A.D. 1021
 No 5 (Vol IV p 69)—Year 31 (for 21),¹ Śaka 954 Monday, the 23rd October A.D. 1032
 No 33 (Vol VI p 21)—Year 22, Śaka 955 Sunday, the 25th November A.D. 1033
 No 34 (Vol VI p 21)—Year 26, Śaka 959 This date is incorrect

C.—Rājādhirāja Rājakésarivarman.

(Between the 15th March and the 3rd December A.D. 1018)

- No 15 (Vol IV p 218)—Year [3]2 (for 22) Thursday, the 22nd November A.D. 1039.
 No. 12 (Vol IV p 216).—Year 26 Wednesday, the 14th March A.D. 1044
 No 13 (Vol. IV p 217).—Year 27 Wednesday, the 13th February A.D. 1045
 No 14 (Vol IV p 217).—Year 29 Wednesday, the 3rd December A.D. 1046²
 No 11 (Vol IV p 216)—Year 30, Śaka 970 (current) The date does not admit of verification
 No 35 (Vol VI p 22)—Year 35, Śaka 975 probably Sunday, the 23rd May A.D. 1053³

D.—Rājēndradēva Parakésarivarman.⁴

(The 28th May A.D. 1052)

- No 38 (Vol VI p 24)—The 82nd day of year 4 Thursday, the 17th August A.D. 1055
 No. 36 (Vol VI p 23)—Year 6, Śaka 979 Monday, the 27th October A.D. 1057
 No 37 (Vol VI p 23)—Year 12 (for 11 ?), Śaka 984 The date does not admit of verification

E.—Kulōttunga-Chôla I Rājakésarivarman.

(Between the 14th March and the 8th October A.D. 1070)⁵

- No 56 (Vol VII. p 1)—Year 4 Thursday, the 7th November A.D. 1073
 No 39 (Vol VI p. 278)—Year 7, Śaka 998 Friday, the 10th February A.D. 1077⁶
 No 6 (Vol IV. p 70)—Year 37, Śaka 1030 (for 1028 ?). The date does not admit of verification
 No 9 (Vol IV p 72)—Śaka 1035 Sunday, the 22nd February A.D. 1114
 No 7 (Vol IV p 70)—Year 44 Friday, the 13th March A.D. 1114
 No 8 (Vol IV p 71)—Year 45 Thursday, the 8th October A.D. 1114

¹ See Vol VI p 22In the original date the second *tithi* (*dvitigaayam*) is wrongly quoted instead of the third (*tritigaayam*)² In the original date the 13th *tithi* has probably been wrongly quoted instead of the third Assuming the above to be the true equivalent of the date, Rājādhirāja's reign would have commenced after (approximately) the 23rd May A.D. 1018³ In No 37 surnamed Rājakésarivarman⁴ If the dates 5 and 6 given by Dr Hultzsch above, Vol VI p 221, from No 389 and No 366 of 1893 are trusted—and I see no reason to suspect them—the king's reign must have commenced on approximately the 9th June A.D. 1070 The first day of his 37th year would have been the 9th June A.D. 1108, and the 289th day of that year the 24th March A.D. 1107, which was the day of the Mēsha (Vishuva-)samkrānti and Chutradī 13 of Śaka 1029 expired⁵ In the original date the month Magha is wrongly quoted instead of Phālguna

- No. 40 (Vol VI p 279) —Year 45, Śaka 1036 Wednesday, the 9th December A D 1114.¹
 No. 26 (Vol V p 48) —Year 48 Monday, the 7th January A D. 1118
 Nos 20 and 28 (Vol. IV. p 262, and Vol V p 198) —Year 48 Friday, the 25th January A D 1118²

F.—Vikrama-Chôla Parakêsarivarman.

(The 29th June A D. 1118.)

- No. 21 (Vol IV p 263, and Vol VII p 3) —Year 4 Monday, the 1st May A.D 1122
 No 22 (Vol IV. p 264, and Vol VII p 3) —Year 5 Monday, the 31st July A D 1122
 No. 57 (Vol VII p 3) —Year 5 Thursday, the 31st May A D 1123
 No 10 (Vol IV p. 73, and Vol VII p 4) —The 340th day of year 5 Sunday, the 3rd June A.D. 1123³
 No 42 (Vol VI. p 280) —Year 9, Śaka 1049 the 27th May A D. 1127.
 No 59 (Vol VII p 5).—Year 10 Sunday, the 15th April, or Saturday, the 14th April, A.D 1128⁴
 No 58 (Vol VII p 4) —Year 11 Saturday, the 5th January A D 1129
 No. 41 (Vol VI. p 279, and Vol. VII p 3) —Year 16 Monday, the 16th April A.D 1134
 No 43 (Vol VI p 281, and Vol VII p 5) —Year 17, Śaka 1054 (for 1057) Thursday, the 18th April A D 1135

G — Kulôttunga-Chôla III. Parakêsarivarman.

(Between the 8th June and the 8th July A.D 1178)

- No. 23 (Vol. IV p 264) —Year 8 Monday, the 8th July A.D. 1185.
 No. 19 (Vol IV. p 220) —Year 12 Monday, the 4th December A D 1189
 No 60 (Vol VII p 6) —Year 14 Thursday, the 2nd January A D 1192⁵
 No 24 (Vol IV p 265) —Year 16 Saturday, the 4th June A D 1194⁶
 No 17 (Vol IV p. 219) —Year 19 Tuesday, the 12th November A D 1196
 No 16 (Vol IV p 219) —Year 19 (for 20), Śaka 1119 Friday, the 21st November A D 1197?
 No 31 (Vol V p 199) —Year 20 This date is quite incorrect
 No 44 (Vol VI p 281) —Year 27 Thursday, the 5th May A D 1205
 No 29 (Vol V p 198).—Year 29 Wednesday, the 7th March A D 1207.
 No 18 (Vol IV p 220) —Year 34 Monday, the 19th September A D. 1211
 No 30 (Vol V p 199) —Year 37 Sunday, the 7th June A D 1215.

¹ The original date contains the expression *uttardhyana-vyattipala-namittamuna*, the exact import of which here and elsewhere is doubtful

² In the original date No 28 the 12th *tithi* is wrongly quoted instead of the second which is correctly given in No 20

³ In the original date the 7th *tithi* (*saptamīyūm*) is wrongly quoted instead of the 8th (*ashtamīyūm*)

⁴ In the original date either the *nakshatra* or the week day is quoted incorrectly

⁵ In the original date the first fortnight is wrongly quoted instead of the second

⁶ In the original date the 4th *tithi* is wrongly quoted instead of the 14th

⁷ In the original date the 15th solar day is wrongly quoted instead of the 25th

H.—Rājarāja III. Rājakēśarivarman.¹(Between the 17th March and the 13th August A D. 1216)²

- No 45 (Vol VI. p 281) —Year opposite to 16 Saturday, the 25th September A D 1232
 No 46 (Vol VI p 282) —Year 17 Tuesday, the 18th January A D. 1233
 No 47 (Vol VI. p. 282) —Year 18 Tuesday, the 23rd August A D 1233
 No 48 (Vol. VI p 282) —Year 18 Wednesday, the 7th December A D 1233
 No 49 (Vol. VI p 283) —Year 18 Monday, the 2nd January A D 1234
 No 50 (Vol VI p 283) —Year 19 probably Sunday, the 13th August A D 1234³
 No 51 (Vol VI p 284) —Year 22 Tuesday, the 16th March A D 1238.⁴
 No 52 (Vol VI p 284) —Year opposite to 22 Monday, the 28th February A D 1239
 No 53 (Vol VI p 284) —Year opposite to 22 Wednesday, the 2nd March A D 1239
 No 54 (Vol VI p 285) —Year opposite to 22 Friday, the 4th March A D 1239.⁴

To the above I may add that, between A D 1054 and 1069, the date of the fifth year (of the reign) of Virarājendra Rājakēśarivarman, which occurs in *South-Ind Inscr* Vol III No 30, is correct only for Monday, the 10th September A D 1087,⁵ and that therefore, if the date does fall within the sixteen years stated and has been correctly recorded, Virarājendra Rājakēśarivarman must have commenced to reign between (approximately) the 11th September A D. 1082 and the 10th September A D. 1083.

POSTSCRIPT.

Date of the Chellūr plates of Kulōttunga-Chōda II.

In the text of these plates, published by Dr Fleet with a photo-lithograph in *Ind Ant* Vol XIV p 56 ff, the date, in lines 49-51, is given thus —

Śāk-ābdanām pramānē rasa-viśikha-viyach-chandra-saṁkhyām prayātō . . . s-Ārdra-
 rāshē pūrvva-ma(pa)kshē vishuvati su-tithā(thau)—

i.e. "when the measure of the Śaka years had advanced to the number of the flavours (6), the arrows (5), the sky (0), and the moon (1),"—i.e. in Śaka-Samvat 1056 — . . .
 "at the equinox combined with the Ārdra nakṣatra, in the bright half, on an excellent tithi."

In *Ind Ant* Vol XX p 191, Dr Fleet has shown that this date would be incorrect for Śaka-Samvat 1056 current and expired, as well as for Śaka-Samvat 1057 expired, and he has communicated a suggestion of Mr Sh B Dikshit's, in accordance with which the date would correspond to the 24th March A D 1132, in Śaka-Samvat 1055 current. But really the date would be incorrect even for Śaka-Samvat 1055 current, because in this year also the equinox was not combined with the Ārdra nakṣatra.

In the twenty Śaka years from 1047 to 1066 the date is correct only for Śaka-Samvat 1065 expired. In this year the Mēsha-vishuva-samkrānti took place 16 h 37 m after mean sunrise

¹ This surname occurs only in the date No. 45

² The latest date of this Rājarāja, known to me, is from the month of Karkāṭaka of his 28th year which was current after the Śaka year 1165; see *South-Ind Inscr* Vol I No 64. This date would shew that Rājarāja's reign could not have commenced after the last day of the month of Karkāṭaka in A D 1216, i.e. not later than the 27th July A D 1216.

³ In the original date either the *nakṣatra* Uttaraṭṭādī (Uttara-Bhādrapadā) has been wrongly quoted instead of Uttirām (Uttara-Phālgunī), or the first fortnight instead of the second.

⁴ In the original date the 4th tithi has been wrongly quoted instead of the 14th.

⁵ The day was the 15th day of the month of Kanyā, and on it the 14th tithi of the dark half (of the month Bhādrapadā) ended 9 h 21 m after mean sunrise, the *nakṣatra* was Uttara Phālgunī, by the Brahma siddhānta for 21 h 40 m after mean sunrise, according to Garga the whole day, and by the equal space system from 0 h 39 m. after mean sunrise.

of the 24th March A D 1143, and on this day the 7th *tithi* of the bright half of Chaitra commenced 8 h 9 m, and the *nakshatra* by the equal space system was Ārdrā for 23 h 48 m, after mean sunrise, i.e. the equinox took place while the moon was in the *nakshatra* Ārdrā, during the 7th *tithi* of the bright half. This result, moreover, shows that the *tithi* on the day now given by me was really, in agreement with the term *su-tithi* of the original text, an excellent *tithi*, for, a seventh *tithi* of the bright half, on which — as is the case in the present instance — a Samkrānti takes place, is called *Mahājyā*, and for making donations is superior even to an eclipse¹

For these reasons I have no doubt whatever that the 24th March A D. 1143 is the proper equivalent of the date, and that the Śaka year intended is 1065, not 1056. The writer of the date has wrongly written *rasa-ṛṣikha-*, instead of *ṛṣikha-rasa-*

NO 2.—DATES OF PANDYA KINGS

By F KIELHORN, PH D., LL D, CIE, GÜTTINGEN

(Continued from Vol VI page 315)

I herewith publish thirteen more Pāndya dates, the European equivalents of which may be given with certainty. Eight of these dates, in addition to regnal years, also give the Śaka years in which the dates fell, and the three latest dates, Nos. 41-43, also quote the corresponding Jovian years, according to the southern luni-solar system. I have still a number of other dates — of apparently twelve different Pāndya kings — the publication of which may be deferred to the time when more dates of the same kings have been discovered.²

A —VIRA-PANDYA.

31.—In the Kailāsapati temple at Śrivaikuntham³

2 . . . śrī-Vī(vi)ra-Pāndiyadē[va]ṛkku yā-
3 ndu 15vaṇu Kā[r*]tt[ī]gai-mā[da*]ttu 13 t̥yad[ī]yum apara-pakshattu
saptam[ī]yum Vīyāla-kkīlamaiyum peṇṇa Magattu nāl

“In the 15th year (of the reign) of the glorious Vira-Pāndyadēva,— on the day of Maghā, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Kārttika.”

Between A D 1200 and 1500 the only year for which this date would be correct, is 1267. In this year the Vṛśchika-samkrānti took place 13 h. 33 m. after mean sunrise of Friday, the 28th October. The 13th day of the month of Vṛśchika (or Kārttika) therefore was Thursday, the 10th November A D 1267, and on this day the 7th *tithi* of the dark half (of the month Kārttika) ended 8 h 9 m, and the *nakshatra* was Maghā, by the equal space system for 19 h 42 m, by the Brahma-siddhānta for 5 h 16 m, and according to Garga for 7 h 53 m, after mean sunrise.

¹ Compare *Ind Ant* Vol XXVI p 178

² The date No 32, here published, has been sent to me by Dr Hultzsch quite recently. It proves the correctness of the equivalent which I had previously ascertained for the date No 31, but which for want of confirmation I did not wish to publish with my first series of Pāndya dates.

³ No 174 of the Government Epigraphist's collection for 1895.

32.—In the Akshēśvara temple at Acheharapākkam¹

- 1 Svasti śrī [||*] Tribhuvanach[cha]kra[va]ttaga[1] śr[ī]-Vi[ra]-Pāndi[ya]dēvarakku
[y]āpdu 7[va]du Kaṛkadaga-ṇāyaṇṇu apa[ra]-pakshattu N[ā]-
2 yaṇṇu-k[1]lamai[yu]m sapṭamiyum peṇṇa Aśvati-nā[1].

“In the 7th year (of the reign) of the emperor of the three worlds, the glorious Vira-Pāndyadēva,— on the day of Aśvini, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkataka”

If the equivalent found for the date No 31, which is of the 15th year of the king's reign, is the true equivalent of that date, this date No 32, which is of the 7th year of the same reign, will in the first instance be expected to fall in A D 1259. The date actually corresponds to Sunday, the 13th July A D 1259, which was the 17th day of the month of Karkataka, and on which the 7th *tithi* of the dark half (of the month Āshādha) ended 11 h 3 m, and the *nakshatra* was Aśvini for 19 h 3 m, after mean sunrise

The two dates Nos 31 and 32 together shew that the reign of Vira-Pāndya commenced between (approximately) the 11th November A D 1252 and the 13th July A D. 1253

B—MARAVARMAN PARAKRAMA-PANDYA.

33.—In the Rishabhēśvara temple at Sengama²

- 1 Svasti śrīh [||*] Śakā[bda][m*] 1262ṇ mēl kō Māravanmar T[1]ru(r)bu-
[va*]ṇasakravattigal śrī-Parākrama-Pāndiyadēvarakku yāpdu 6[vadu] Vṛś-
chika-nāyaṇṇu pūrvva-pakshattu dvādaśiyum Budan-ka[1]lamaiyum peṇṇa*]
2 Uttarattādi-n[ā][1*]

“After the Śaka year 1262 (*had passed*), in the 6th year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāndyadēva, — on the day of Uttara-Bhadrapadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛśchika”

For Śaka-Samvat 1262 expired this date regularly corresponds to Wednesday, the 1st November A.D 1340, which was the 5th day of the month of Vṛśchika, and on which the 12th *tithi* of the bright half (of the month Kārttika) ended 22 h. 56 m., and the *nakshatra* was Uttara-Bhadrapadā for 1 h 19 m, after mean sunrise

34.—In the Kailāsanātha temple at Mannārgudi³

- 1 Svast[ī] śr[ī] [||*] Kō [M]āravanmai Tr[1]bhuvānachakra[vattu]gal [śrī]-
Parākrama-Pa[n]diyadēvarakku yā[ndu] Svadu] Dhanu-[n]āyaṇṇu apa-
pakshattu navamiyu[m] V[e]llikk[1]lamaiyum peṇṇa]
2 Attattu nāl.

“In the [8th] year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāndyadēva,— on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanus”

If this date were one of the 8th year of the king's reign, it ought, in accordance with the result obtained under No 33, to fall in Śaka-Samvat 1263 or 1264 expired, but for either of these years it would be incorrect. The date, in my opinion, is really one of the 18th (*not* the 8th)

¹ No 243 of the Government Epigraphist's collection for 1901

² No 113 of the Government Epigraphist's collection for 1900

³ No 100 of the Government Epigraphist's collection for 1897

year of the king's reign and corresponds—for Śaka-Samvat 1274 expired—to Friday, the 30th November A.D. 1352, which was the 4th day of the month of Dhanus, and on which the 9th *tithi* of the dark half (of the month Mārgaśīrsha) commenced 0 h 17 m., and the *nakshatra* was Hasta, by the Brahma-siddhānta from 0 h 39 m., and by the equal space system and according to Garga from 2 h 38 m., after mean sunrise

The two dates Nos 33 and 34 would show that the reign of Māra-varman Parākrama-Pāndya commenced between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335

C.—JATAVARMAN PARAKRAMA-PANDYA.

35.—In the Chôlêśvara temple at Chôlapuram near Nagercoil¹

1 ॐ Svasti śrī [||*] Śakābdam 1293ṇ mēl
 3 śr[ī-k]ṛ=Chchadaippanmar=āṇa Tribhuvana-
 4 chchakravarttigal śrī-Parākrama-Pāndiyadēvar yāndu añjā-
 5 vadin edir pattāvadu Makara nāyirru pūrvva-pakshattu tṛti(tī)jai-
 6 yum Vell[ī]-kk[ī]lā[m]aiyum peṛra Śadaiyattin nāl

“After the Śaka year 1293 (*had passed*), in the tenth (*year*) opposite to the fifth year (*of the reign*) of the glorious king Jatāvarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāndyadēva,—on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Makara.”

For Śaka-Samvat 1293 expired this date regularly corresponds to Friday, the 9th January A.D. 1372, which was the 14th day of the month of Makara, and on which the third *tithi* of the bright half (of the month Māgha) ended 19 h 59 m., and the *nakshatra* was Śatabhishaj, by the equal space system for 20 h 21 m., according to Garga for 11 h 50 m., and by the Brahma-siddhānta for 9 h 12 m., after mean sunrise

Being of the 10th opposite to the 5th, i.e. of the 15th year of the king's reign, the date would shew that the reign of Jatāvarman Parākrama-Pāndya commenced between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

D.—JATILAVARMAN PARAKRAMA-PANDYA (ARIKESARIDEVA).

36.—In the Kuttalanātha temple at Kuttalam.²

1 Śakābdam 1377 mēl [ś]ellānṇṛa
 Parākkirā[ma*]-Pāndyadēvarku yāndu ślvadin edir j[ī]randāvadu
 Mī(mi)na-jūāyarru irubattettān=diyadiyum pūrvva-pakshat[t]u shashayam³ Tīngat-
 [k]īlamaiya(yu)m [pe]ṛra Mrigaśīrshattu n[āl].

“In the second (*year*) opposite to the 31st year (*of the reign*) of Parākrama-Pāndyadēva, which was current after the Śaka year 1377 (*had passed*),—on the day of Mrigaśīrsha, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of Mīna”

In solar Śaka-Samvat 1377 *current* the Mīna-samkrānti took place 1 h 30 m after mean sunrise of Tuesday, the 25th February A.D. 1455, which was the first day of the month of Mīna. The 28th day of the month of Mīna therefore was Monday, the 24th March A.D. 1455, and on this day the 6th *tithi* of the bright half (of the month Chaitra of lun-solar Śaka-Samvat 1377 *expired*) ended 15 h 44 m., and the *nakshatra* was Mrigaśīrsha, by the equal

¹ No 30 of the Government Epigraphist's collection for 1896
 No. 203 of the Government Epigraphist's collection for 1895.

² Read *śashāyayum*.

space system and according to Garga for 10 h 30 m, and by the Brahma-siddhanta for 9 h 12 m, after mean sunrise

37.—In the Visvanātha temple at Tenkāśi ¹

1 Svasti śrī [||*] Kō Jatilavarmanmar=āna Tribhuvanaścha(cha)kravarttigal śrī-Parākrama-Pāndyadēvaṅku yāndu muppattonrāvaḍin edirāvaḍu Ka[r]kkataka-nāyayru irubattongān=diyadiyum pūrvva-pakshattu chcha(cha)turddasiyum Tingat-kīlamiyum peṇṇa Uṭṭarādattu nāl

“(In the year) opposite to the thirty-first year (of the reign) of king Jatilavarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāndyadēva,—on the day of Uttarāśādhā, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkataka”

Judging by the preceding date, this date would be expected to fall in about A D 1454, in my opinion, it corresponds to the 19th July A D 1453. In A D 1453 the Karkata-samkrānti took place 19 h 36 m after mean sunrise of the 28th June. The 21st day of the month of Karkataka therefore was the 19th July, and on this day the 14th *tithi* of the bright half (of the month Śrāvana) ended 14 h 14 m, and the *nakshatra* was Uttarāśādhā, by the equal space system and according to Garga for 18 h 24 m, and by the Brahma-siddhanta for 11 h 50 m, after mean sunrise. But the day found was a Thursday, *not* a Monday.—Since in the whole of the 15th century A D there is not a single year for which the date, as recorded by the writer, would be correct, I take Thursday, the 18th July A D. 1453, to be its proper equivalent, and have no doubt that the writer has quoted the week-day incorrectly

38.—In the Kuttalanātha temple at Kuttālam ²

1 Svasti śrī [||*] Kō [Ś]edilavanmai=ā[na] Tribhuvana[cha]kravatt[i]gal śr[i]-Parākk[i]rama-Pāndi[yad]ēvaṅku yāndu muppattonr[ā]vaḍin edir nā[l]ā[va]ḍu Mī(mi)na-nāyayru iru[badān=diya]ḍi[yu]m [apa]ra-[pa]kshattu pañchamy[u]m Budan-kīlamiyum peṇṇa Ansha[ti=n]āl

“In the fourth (year) opposite to the thirty-first year (of the reign) of king Jatilavarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāndyadēva,—on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna.”

Judging by the preceding dates, this date would be expected to fall in about A D 1457, it actually corresponds to Wednesday, the 16th March A D 1457. In A D 1457 the Mīna-samkrānti took place 13 h 55 m after mean sunrise of Thursday, the 24th February. The 20th day of the month of Mīna therefore was Wednesday, the 16th March, and on this day the 5th *tithi* of the dark half (of the month Phālguna) ended 10 h 25 m., and the *nakshatra* was Anurādhā, by the equal space system and according to Garga for 4 h 36 m, and by the Brahma-siddhanta for 0 h 39 m, after mean sunrise

39.—In the Viśyanātha temple at Tenkāśi ³

1 Sakābdam āyirattu-munnūṇru-enbattu-onṇu mēṅ=chellānina Ar[i]keśar[i]dēvar=āna Parākkirama-Pāndiyadēvaṅku yāndu 31[vaḍu] edir Svadu Mīduna-nāyayru irubattamu(mū)-

¹ No. 195 of the Government Epigraphist's collection for 1895

² No. 204 of the Government Epigraphist's collection for 1895

³ No. 199 of the Government Epigraphist's collection for 1895

2 nrân-diyadiyum pûruva-pakshattu-tde(tta)śamīyumiṇṇum¹ Budan-kālamayum perṇa
Śodh-nāl

"In the 8th (year) opposite to the 31st year (of the reign) of Arikésaridēva *alias* Parākrama-Pāndyadēva, which was current after the Śaka year one thousand three hundred and eighty-one (*had passed*),—on the day of Svāti, which corresponded to a Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna."

The three dates Nos 36-38 shew that the reign of Jatilavarman Parākrama-Pāndya commenced between (approximately) the 25th March and the 19th July A.D. 1422. A date of the month of Mithuna of the 8th year opposite to the 31st year, *i.e.* of the 39th year, of the same reign should therefore fall in either A.D. 1460 or 1461. Now assuming this date No. 39 to be really one of the 39th regnal year, its proper equivalent could only be Wednesday, the 17th June A.D. 1461. On this day the 10th *tithi* of the bright half (of the month Āshādhā) ended 17 h 51 m, and the *nakṣatra* was Svāti, by the equal space system for 19 h 42 m, by the Brahma-siddhānta for 3 h 17 m, and according to Garga for 7 h 13 m, after mean sunrise. But the 17th June A.D. 1461 was the 21st (not the 23rd) day of the month of Mithuna,² and fell in Śaka-Samvat 1383 (not 1381) expired.

No better result would be obtained if we were to assume the writer to have quoted the Śaka year correctly and the regnal year incorrectly. Śaka-Samvat 1381 *expired* would yield no satisfactory result at all. For Śaka-Samvat 1381 *current* the date might be said to correspond to Wednesday, the 21st June A.D. 1458, on which day the 10th *tithi* of the bright half (of the month Āshādhā) ended 15 h 35 m, and the *nakṣatra* was Svāti, by the equal space system for 10 h 30 m, after mean sunrise. But the 21st June A.D. 1458 was the 24th (not the 23rd) day of the month of Mithuna³ (and would fall in the 36th or 37th, not the 39th year of the king's reign).

The date therefore is certainly incorrect, but I have hardly any doubt that its incorrectness is caused by the writer's interchanging the last figures of the numbers of the Śaka year and of the solar day (*i.e.* by his giving us erroneously 1381 instead of 1383, and 23 instead of 21), and that the day intended is Wednesday, the 17th June A.D. 1461. And accepting this result as correct, it would follow that the king's reign commenced between (approximately) the 18th June and the 19th July A.D. 1422.

E — JATILAVARMAN PARAKRAMA-PANDYA (KULASEKHARA)

40 — In the Viśvanātha temple at Tenkāśī.⁴

- 1 Śubham=astu [||*] Śakābdam 1421 l mēl śellāṇṇa [||*] svasti śrī [||*] Kō
Jatilavarman=āna Tribhuvanachakravattigal Kā[r*]ttigai-nāl pīṇḍa
Parākk[ra*]ma-Pāndiyadēvar
- 2 āna Kulasekharadēvar nam yāndu irubadāvadu Vīrchchiga nāyarṇa padinañjān-
diyadiyum ⁵pūrvava-pakshattu dvādaśiyum Brihaspati-vāramum perṇa
- 3 Rēba(va)ti-nāl

"In the twentieth year (of the reign) of king Jatilavarman *alias* the emperor of the three worlds, Parākrama-Pāndyadēva *alias* Kulasekharadēva who was born on the day of Kṛttikā, which (year) was current after the Śaka year 1421 (*had passed*),—on the day of Rēvati, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vriśchika."

¹ Cancel the second *yam*

² In A.D. 1461 the Mithuna-samkrānti took place 6 h 41 m after mean sunrise of Thursday, the 28th May

³ In A.D. 1458 the same Samkrānti took place 12 h 4 m after mean sunrise of Sunday, the 28th May.

⁴ No. 197 of the Government Epigraphist's collection for 1895

⁵ Read *pūruva*—

In Śaka-Samvat 1421 expired the Vriśchika-samkrānti took place 13 h 53 m after mean sunrise of Wednesday, the 30th October A D 1499. The 15th day of the month of Vriśchika therefore was Thursday, the 14th November A D. 1499, and on this day the 12th *tithi* of the bright half (of the month Mārgasīrsha) ended 16 h 13 m after mean sunrise. On the day found the *nakshatra* by our Tables ceased to be Rêvatî exactly at mean sunrise, but it may be reasonably assumed that by other Tables the moon continued in Rêvatî for some short time after mean sunrise.

Being of the 20th year of the king's reign, the date would shew that the reign of Jatilavarman Parākrama-Pāndya Kulasêkhara commenced between (approximately) the 15th November A.D. 1479 and the 14th November A D. 1480.

F — JATILAVARMAN SRIVALLABHA.

41.— In the Viśvanātha temple at Tenkāśi.¹

2 Śakābdam āyurattu-nānūṣṣa-anbattu-onbadil mēṣ=chellānīṣa
 4 . . . ko Jatilavarmmar=āna Tribhuvanachohakrava[r]tti Kōnērmaikondā[ā]ṇ .
 5 Perumāl Śrīvallabhadēva[r]ku yāndu mu(mū)nṛvadu [Ē]vilambi-va[r]sham
 Vriśchika-[ravī iruba]t[tu]-onbadā[n]=diyadiyum [a]para-pakshattu [ē]kā[da]śiyu-
 6 m Budha-vāramum peṟṟa Śōdi-nāl

"In the [H]ēvilambin year, the third year (of the reign) of king Jatilavarman *alias* the emperor of the three worlds, Kōnērmaikondān . . . Perumāl Śrīvallabhadēva, which (year) was current after the Śaka year one thousand four hundred and fifty-nine (*had passed*),— on the day of Svāti, which corresponded to a Wednesday, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (*the month in which*) the sun (*was*) in Vriśchika "

The Jovian year Hēvilambin (Hēmalamba) by the southern luni-solar system corresponds to Śaka-Samvat 1459 expired. In this year the Vriśchika-samkrānti took place on Tuesday, the 30th October A D 1537, by the Ārya-siddhānta 9 h 48 m., and by the Sūrya-siddhānta 12 h 30 m, after mean sunrise. By the Sūrya-siddhānta therefore—and by the Ārya-siddhānta also in case the Malabar rule was followed²—the month of Vriśchika commenced on the 31st October, and the 29th day of that month was Wednesday, the 28th November A D 1537. On this day the 11th *tithi* of the dark half (of the month Mārgasīrsha) ended 9 h 34 m after mean sunrise, and the *nakshatra* was Svāti, by the equal space system during the whole day, by the Brahma-siddhānta for 9 h 12 m, and according to Garga for 13 h 8 m, after mean sunrise.

Being of the third year of the king's reign, the date would shew that the reign of Jatilavarman Śrīvallabha commenced between (approximately) the 29th November A.D. 1534 and the 28th November A.D 1535.

G — MARAVARMAN SUNDARA-PANDYA.

42 — In the Kailāsapati temple at Gangaikondān.³

1 Svasti śrī [||*] Kō Māra[vaṇ]mar=āna Tribhuvanachśa(cha)kravat[t]i
 Kōnērmaikondā[n] śrī-Śundara-Pāndiyadēva[r]ku yāndu 2 āvadu edir
 22 āvadukku Śakābda[m*] 1477n mēl sellān[i]ṇa Irākshasa-varusham
 Āni-mādam⁴ 3 tēdi⁴ pū[r]vva]-pakshattu
 2 duvādeśiyum [Manda]-vāramum peṟṟa Śōdi-nāl.

¹ No 200 of the Government Epigraphist's collection for 1895

² See Sewell and Dikshit's *Indian Calendar*, p 12

³ No 171 of the Government Epigraphist's collection for 1895

⁴ The two words *mādam* and *tēdi*, are expressed by their modern abbreviations

"In the Rākshasa year which was current after the Śaka year 1477 (*had passed*), (*and which corresponded*) to the 22nd (*year*) opposite to the 2nd year (*of the reign*) of king Māravarman *alias* the emperor of the three worlds, Kōnērmaikondān, the glorious Sundara-Pāndyadēva,— on the day of Svāti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Āni "

The Jovian year Rākshasa by the southern luni-solar system corresponds to Śāla-Samvat 1477 expired. In this year the Mithuna-samkrānti took place 14 h 16 m after mean sunrise of Wednesday, the 29th May A D 1555, and the third day of the month of Mithuna (or Āni) therefore was Saturday, the 1st June A.D 1555. This day was entirely occupied by the 12th *tithi* of the bright half (of the month Jyāishtha), and on it the *nakshatra* by the equal space system was Svāti for 11 h 10 m after mean sunrise.

Being of the 22nd opposite to the 2nd, *i.e.* of the 24th year of the king's reign, the date would shew that the reign of this Māravarman Sundara-Pāndya commenced between (approximately) the 2nd June A D 1531 and the 1st June A D. 1532.

H — JATILAVARMAN SRIVALLABHA (ATIVIRARAMA)

43 — In the Kulaśékharamudaiyār temple at Tenkāśi.¹

- 2 . . . Śakā[bda]m 1489 l mēl śellānīya [l*] svasti śrī [l*] Kō
Jatilava[r]mmar-āna Tribhuvanachchakra[1]tt[1] Kōnērma[k]o[n]dān
Śrī-[P]erumā[1]
3 Alagan-Perumal Ativirarāman Śrīva[l*]labha[d]cvaraku yāndu aṇ[j]āvadu
Pirabava-varusham² Āvan[1]-mādam² 22 tēdi² apara-[pa]lshastu(ttu)
4 tṛidigaiyum Śukk[1]ra-vāramum Kenda-[yō]gamum Vanik-karanamum peṇṇa
Uttarattādi-nāl

"In the Prabhava year (*corresponding to*) the fifth year (*of the reign*) of king Jatilavarman *alias* the emperor of the three worlds, Kōnērmaikondān Śrī-Perumāḷ Alagan-Perumāḷ Ativirarāma Śrīvallabhadēva, which (*year*) was current after the Śaka year 1489 (*had passed*),— on the day of Uttara-Bhādrapadā, which corresponded to the Vanik-karana and to the Ganda-yōga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Āvanī "

The Jovian year Prabhava by the southern luni-solar system corresponds to Śāka-Samvat 1489 expired. In this year the Simha-samkrānti took place 18 h 35 m after mean sunrise of Thursday, the 31st July A D. 1567, and the 22nd day of the month of Simha (or Āvanī) therefore was Friday, the 22nd August A D 1567. On this day the third *tithi* of the dark half (of the month Bhādrapada) ended 20 h 28 m, the *karana* Vanī ended 8 h 43 m, the *nakshatra* was Uttara-Bhādrapadā for 1 h 19 m, and the *yōga* was Ganda for 11 h 37 m, after mean sunrise.

Being of the 5th year of the king's reign, the date would shew that the reign of Jatilavarman Ativirarāma Śrīvallabha commenced between (approximately) the 23rd August A D 1562 and the 22nd August A D 1563.

For convenience of reference I subjoin a list of the above dates, with the approximate commencement of the reign of each king, put in brackets after his name.

¹ No 202 of the Government Epigraphist's collection for 1895

² The three words *varusham*, *mādam* and *tēdi* are expressed by their modern abbreviations

A.—Vīra-Pāndya (November 11, A D. 1252—July 13, A D. 1253).

No 32 7th year July 13, A D 1250

No 31 15th year November 10, A D. 1267

B —Māra-varman Parākrama-Pāndya (December 1, A D 1334—November 1, A D 1335)

No 33 6th year (Śaka 1262) November 1, A D 1340

No 34 8th [for 18th] year November 30, A D 1352

C —Jatāvarman Parākrama-Pāndya (January 10, A D 1357—January 9, A D. 1358)

No. 35 Year 10 opp to 5 (i.e. 15th year, Śaka 1293) January 9, A D 1372

D —Jatīlavarman Parākrama-Pāndya Arikēśarīdeva (June 18—July 19, A D 1422)

No 37. [Year] opp to 31 (i.e. 32nd year) July 19, A D 1453

No 36. Year 2 opp to 31 (i.e. 33rd year, Śaka 1377) March 24, A D 1455

No 38 Year 4 opp to 31 (i.e. 35th year) March 16, A D 1457

No 39 Year 8 opp to 31 (i.e. 39th year, Śaka 1381 [for 1383]) June 17, A D 1461

E —Jatīlavarman Parākrama-Pāndya Kulāsēkhara (November 15, A D 1479—
November 14, A D 1480)

No 40 20th year (Śaka 1421) November 14, A D 1499

F —Jatīlavarman Śrīvallabha (November 29, A D 1534—November 28, A D 1535)

No 41 3rd year (Śaka 1459) November 28, A D 1537

G —Māra-varman Sundara-Pāndya (June 2, A D 1531—June 1, A D 1532)

No 42 Year 22 opp to 2 (i.e. 24th year, Śaka 1477) June 1, A D 1555

H.—Jatīlavarman Śrīvallabha Atīvirarāma (August 23, A D 1562—August 22,
A D 1563)

No 43 5th year (Śaka 1489) August 22, A D 1567.

No. 3 — AMARAVATI INSCRIPTION OF KRISHNARAYA OF VIJAYANAGARA, SAKA-SAMVAT 1437

By H LÜDEPS, PH D , GÖTTINGEN

This inscription,¹ which I edit from inked estampages supplied by Dr Hultzsch, is engraved on a slab in the *Samnyāsīn's* room in the Amarēśvara temple at Amarāvati in the Kistna district

It contains 53 lines of writing The average size of the letters is $\frac{1}{8}$ " The alphabet is Telugu of the type described in Vol VI p. 108 f *Ka* shows here everywhere the advanced form *Ḥa* appears twice (ll 10 and 14) in the older form of the Bitragunta and Vānapalli plates, but in l 49 it shows a form which comes nearer to that of the Mangalagiri inscription. The *ottu* appears in *ḍha* (l 35), in the case of *dha* and *bha* it occurs only in a few cases, and it is never

¹ No 266 of the Government Epigraphist's collection for the year 1897

found in *kha* and *tha*. As first letter of a group, *r* is represented by the full sign in *ryó* in l 15 and *rvá* in l 46. In all other cases the secondary sign has been used. The language is Sanskrit, and, with the exception of the introductory phrase *śubham=astu* in l 1 and the concluding words *śrī śrī śrī* in l 53, the whole text is in verse. As regards orthography, it may be noticed that a consonant is doubled after *r* in *dēvatr=mmathyamānān* (l. 7), *kuruvan* (l 22), *sārththā* (l 24), *-audāryyas* (l. 43), *arththi-sārththa* (l 48), *kirtti dharmman* (l 50), after *anuvāra* in *tungga* (l 1), *Vinikomdḍam* (l 32), *Bellakomdḍam* (l 32), *-āmttād* (l 48), and as first letter of a group in *jāta-ppratishṭhān* (l 28) and *Amarēśu-pprasādatak* (l 52). The groups *tth* and *ddh* are written *thth* and *dhdh*, compare, in addition to the cases cited above, *todh-dhāma* (l 4) and *sammdhdhē* (l 49).

The inscription is one of king Krishnarāya of Vijayanagara. The greater portion of it consists of verses already known to us from other records.¹ New are only the verses 7, 9, 10 and 12. Verse 7 states that "from him (i.e. king Narasa) was born by Nāgamāmbā king Krishnarāya, who causes pleasure to the world, as the moon, who causes the fragrance of the water-lilies, was born from the milk-ocean." Krishnarāya's mother is generally called Nāgalā. However, the variant Nāgāmbikā is found also in the prose portion of the Hampe and Sankalapura inscriptions.²

Of greater interest is verse 9, which praises Krishnarāya as him "who, having taken by a forcible attack Śivanasamudra, Udayādri, Vinikonda and Bellakonda, and having captured alive on the battle-field Virabhadra, the son of the Gajapati king, took Konḍavidu." This account, although rather meagre, is of considerable importance as being the first epigraphical record of Krishnarāya's warlike exploits up to the conquest of Konḍavidu. The enumeration of the events seems to follow the chronological order. The taking of Śivanasamudra, at any rate, appears to have been the first military success in Krishnarāya's career. The ancient city of Śivanasamudra is situated on an island between the two great falls of the Kāvêri, 9 miles north-east of the modern Kollēgal in the Coimbatore district. It belonged at that time to the Ummatūr chiefs, who regarded Somēśvarasvāmī, whose magnificent temple may still be seen at Śivanasamudra, as their family god.³ The Ummatūr chiefs were subject to the kings of Vijayanagara. The then lord of Ummatūr must have revolted against his sovereign, for, quite in accordance with the inscription, a native chronicle relates that, after having first settled the Drāvida country about Conjeeveram, Krishnarāya crushed a refractory Rāja in the Maisūr country, the Ganga Rāja of Ummatūr. In the war against the latter Krishnarāya captured the strong fort of Śivanasamudra and the city of Śrīrangapattana, after which all Maisūr submitted to him.⁴ We can even determine, with great probability, the cause which led to this war, by combining the facts ascertained hitherto with the statements of a Portuguese author. In his *Commentaries of the Great Afonso Dalboquerque*⁵ the son of the great conqueror gives us an abstract of a letter written by a certain Luiz, a Franciscan friar, who, after the disaster at Calicut in January 1510, was sent by Albuquerque to the court of Vijayanagara with the view of securing Krishnarāya's assistance against the Zamorin. The letter was delivered by the

¹ See e.g. Kuppelūr plates of Krishnarāya, *J Bo Br R A S* Vol XII p 351 ff., Hampe inscription of the same, *Ep Ind* Vol I p 361 ff., Ūnamāñjērī plates of Achyutarāya, *ibid* Vol III p 147 ff., etc. Verse 5 of the present inscription is formed by combining the first halves of two *ślokas* of those inscriptions (vv. 6 and 9 of the Hampe inscription, vv 7 and 8 of the Ūnamāñjērī plates).

² *Ep Ind* Vol I p 365, and Vol IV p 267.

³ *Ep Carn* Vol IV p 60 of the text, compare for the Ummatūr chiefs Mr. Rice's account, *ibid* Introduction, p 27.

⁴ R. Sewell, *Sketch of the Dynasties of Southern India*, p 109. Mr Sewell quotes as his authorities Mr. Foulkes in the *Salem District Manual*, p 45, and the summary of a manuscript in the *Madras Journal*, Vol XIV (I), p 39. I regret that these two books are not accessible to me at present.

⁵ Translated by Walter de Gray Birch (Hakluyt edit.), Vol III, p 35.

ambassadors whom Krishnarāya sent to Goa immediately after having received the news of the recapture of that place by the Portuguese in November 1510. In this letter Fr. Luiz informed Albuquerque "that the king of Narsinga was getting himself ready with five thousand men on foot and two thousand on horse, for an expedition against one of his vassals who had risen up in rebellion and seized the city of Pergunda, (the rebel) declaring that to himself belonged the kingdom itself by right, and that directly he had taken the rebel the king would proceed with all this force of men to his places situated on the edge of the sea." There can be little doubt, I think, that the rebel spoken of in the letter is the Rāja of Ummatūr. Pergunda has already been correctly identified by Mr. Sewell¹ with Penakonda in the Anantapur district, situated about half-way between Vijayanagara and Śivanasamudra, and the war would thus appear to have arisen from a dispute about this hill-fort. This view is further strengthened by an inscription at Hōpakanahalli in the Gundlupēte tāluka,² where Chikkarāja-Odeyar, the lord of Ummatūr, is given the *viruda Penugonda-chakrēśvara*. As this inscription is dated in Śaka-Samvat 1426, the Krōdhana *saṁvatsara*, during the reign of Narasa, it would seem that the Rājas of Ummatūr had taken possession of Penakonda already under Krishnarāya's predecessor, and that it was not until Krishnarāya's accession to the throne that their claims were seriously disputed.

The taking of the forts of Udayādri, Vinikonda, Bellakonda and Kondavidu formed part of Krishnarāya's campaign on the eastern coast against the Gajapati of Orissa. Fernão Nunes³ tells us that Krishnarāya had a special desire of acquiring Udayagiri, because king Narsimha (Narasimha) in his testament had enjoined on his successors the necessity of taking the fortresses of Racholl (Raichūr), Medegulla (Mudkal), and Odigar (Udayagiri).⁴ He therefore collected 34,000 foot-soldiers and 800 elephants and arrived with this army at Digari (Udayagiri), which, although its garrison numbered only 10,000 foot-soldiers and 400 horse, was nevertheless a very strong place on account of its natural position. The king laid siege to it for a year and a half, cutting roads through the surrounding hills in order to gain access to the towers of the fortress, and finally took it by force of arms. On this occasion an aunt of the king of Orissa fell into his hands.

The capture of Vinikonda, the modern Vinukonda, and of Bellakonda, generally called Bellamkonda, is not mentioned by Nunes, probably because these places were only of secondary importance. He proceeds at once to the account of the siege of Kondavidu, which I have discussed above, Vol VI p. 109 ff. According to inscriptions at Mangalagiri, Kāzā and Kondavidu the fortress surrendered on Saturday, the *Harivāsara* of the bright half of the month Āshādhā in Śaka-Samvat 1437, which, for Śaka-Samvat 1437 expned, corresponds to Saturday, the 23rd June A D 1515.

There remains the statement that the king took alive on the battle-field Virabhadra, the son of the Gajapati. This fact is mentioned by Nunes as well as by Domingos Paes. The latter has only the short notice that, in the war against the king of Orissa, Krishnarāya took captive his enemy's son and kept him for a long time in the city of Bisnaga (Vijayanagara), where he died.⁵ Nunes' account is more detailed.⁶ He tells us that, after the capture of Kondavidu, Krishnarāya continued his march northward until he arrived at Comdepallūr (Kondapalle). After a siege of three months he took it, among the prisoners he made was a wife of the king of Orissa, and one of his sons who was a prince, and seven principal captains of the kingdom, all of whom he sent to Bisnaga (Vijayanagara). When Krishnarāya himself had returned to Bisnaga, he summoned

¹ *A Forgotten Empire (Vijayanagar)*, p. 126. Mr. Sewell was also the first to draw attention to the importance of this letter for the history of the first years of Krishnarāya's reign.

² *Ep. Carn.* Vol. IV p. 77 of the text.

³ *Chronica dos Reis de Bisnaga*, p. 19 f., Sewell, *A Forgotten Empire*, p. 316 f.

⁴ *Ibid.* p. 13, by Sewell, *loc. cit.* p. 308, their names are given as Rachol, Odegany, and Conadolgi.

⁵ *Ibid.* p. 89, Sewell, *loc. cit.* p. 247.

⁶ *Ibid.* p. 21 f., Sewell, *loc. cit.* p. 318 ff.

the son of the king of Orissa, who was renowned as being a good swordsman, to show his skill. The prince consented, but seeing that the antagonist whom the king had chosen for him was a man of low birth, he felt greatly offended and, unable to bear such an insult, he killed himself. The news of the death of this prince induced the king of Orissa to open fresh negotiations with Krishnarāya, which in the end led to a conclusion of peace.

Nunes generally shows himself so well informed that there is no reason to doubt that this story also is substantially correct. The only discrepancy between the chronicle and the inscription is with respect to the date when the prince was taken captive. Whereas the Portuguese author asserts that it took place more than three months after the capture of Kondavidu, it would follow from the inscription that it was before that event. This is implied not only by the words of the text, which admit of no other interpretation, but also by the date of the inscription in verse 10, which states that 'in the Śaka year marked by the Munis (7), the towns (3), the oceans (4), and the moon (1), (i.e. Śaka-Samvat 1437), in the year Yuvan, on the twelfth day in the month Āshādha, (the king) duly performed the gift called *tulāpūrusha* and gave away many incomparable *agrahānas* in the presence of the god Śūlapāni, who is renowned in the world as Amarēśa, on the bank of the Krishnavēni, which destroys darkness'. This date, although it is incomplete and cannot be verified, is without doubt identical with the date given above as that of the capture of Kondavidu, the *Harivāsara* mentioned there being only another term for the twelfth day of the bright half of the month Āshādha¹. Whether the chronicle or the inscription is to be trusted in this case, I do not venture to decide at present. It is quite possible that the text of the inscription was composed and engraved some months after the event which it is intended to commemorate, and that the author inadvertently referred to things which had happened in the meantime. But it is equally possible that Nunes has made a slight mistake, and that Virabhadra was taken captive on an earlier occasion.

The inscription concludes with a verse (12) invoking the blessing of Amarēśa on Krishnarāya. The Amarēśa mentioned here and in verse 10 is, of course, the god of the temple where the inscription is found.

TEXT.²

- 1 शुभमस्तु ॥ नम[स्तु]ग[शि]रसुंवि-
- 2 चद्रचामरचारवे । त्रैलोक्य-
- 3 नगरारभसूलस्तभाय श-
- 4 भवे ॥ [१^{*}] कल्याणयास्तु तध्वाम³ प्रत्यू-
- 5 हतिमिरापहं । यन्नजोप्य[ग]जोद्धू-
- 6 त हरिणापि [च] पूज्यते ।[१ २^{*}] अस्ति चीरम-
- 7 [य]द्वैर्वैर्गम्यमानान्महाबुधैः । नवनी-
- 8 तमिवोद्धूत[मप]नीततमो महः ।[१ ३^{*}] तत्⁴
- 9 व[शि देवको]जानिर्दिदीपे तिम्रभूपतिः ।[१]
- 10 यशस्त्रो तुमुवेद्रेषु यदो. ह्न-
- 11 ण [इवा]न्वये ।[१ ४^{*}] ततो[भ्र]हुक्कमाजा-

¹ See above, Vol VI p 111, note 4

³ Read तद्वाम

² From inked estampages supplied to me by Dr Hultzsch

⁴ Read तद्विज्ञे.

- 12 निरोक्षरक्षितिपालकः । सर-
 13 सादुदभूतस्मान्नरसावनिपा-
 14 लकः । [५*] चेरं चौळं च पाळ्य तमपि
 15 च मधुरावल्लभ मानभूषं वीर्यो-
 16 द[ग्र] तुरुष्कं गजपतिनृपतिं चा-
 17 पि जित्वा तदन्यान् । आगगातीरलका-
 18 प्रथमचरमभूभृत्तटात नि-
 19 तातं ।^१ ख्यातः क्षीणीपतीना सजमि-
 20 व शिर[सा शा]सन यो व्यतानीत् ॥ [६*] त-
 21 तोभून्नागमावायां कृष्णराय-
 22 महीपतिः । कुर्वन् कुवलयामोद
 23 क्षीराब्धेरिव चंद्रमाः । [७*] महत्तामर्थि-
 24 माद्यर्था^२ श्रियमिह सुचिर भुजता-
 25 मित्यवेत्य प्रायः प्रलूहहेतोस्त-
 26 पनरधगतेरालयां^३ देवताना । त[त्त]-
 27 द्विर्जैत्रवृत्यापि^४ च विरुदपदैरंकि-
 28 तांस्तत्र त[त्र] स्तभान्^५ जातप्र-
 29 तिष्ठान् व्यतनुत भुवि यो भूभृ-
 30 दभ्रकृपाग्रान् ॥ [८*] अपि शिवनसमु-
 31 द्र यो बलाच्चोदयाद्रिं तद-
 32 पि च विनिकोडुं वेल्लकोडुं च
 33 धाव्या [१*] गजपतिनृपसूनुं वी[र]-
 34 भद्र गृहीत्वा समरभुवि सजीवं
 35 चाग्रहीत् कोडवीडुं ॥ [९*] आपाट-
 36 व्दे युवाख्ये सुनिपुरजलधीद्व-
 37 किते यः शकाब्दे विख्यातस्यामरेश^६
 38 स्वयमिति भुवने सन्निधौ शूल-
 39 पाणेः । तीरे श्रीकृष्णवेण्या हत-
 40 तमसि तुलापूरुषाख्य च दा-
 41 न द्वादश्यां सा[धु] कृत्वा व्य[तर]-

^१ This sign of punctuation is superfluous

^२ Read सार्था

^३ Read पनरधगतेरालयान्

^४ Read वृत्यापि, between त्या and पि an original न has been effaced

^५ Read संभाज्जातः

^६ Read श

- 42 दनुपमानग्रहा[र]ाननेकान् ॥ [१०*]
 43 [स्तु]र्त्वादार्यस्सुधीभिस्स विजयन-
 44 गरे रत्नसिद्धानस्यः¹ क्षमापालान्
 45 क्षणरायचित्तिपतिरधरीकृत्य
 46 नीत्या नृगादीन् ॥² आ पूर्वादे-
 47 रधास्तचित्तिधरकटकादा [च]
 48 हेमाचलात्तादा सेतोरर्थिसार्थः³
 49 श्रियमिह बह्वीकृत्य कीर्त्यास्समिधे⁴ [॥ ११*]
 50 अस्य श्रीक्षणरायस्य कीर्त्तिधर्मा
 51 [स]होद्भवौ । आकल्प तिष्ठतां लो-
 52 [के]ध्वमरेशप्रसादतः । [॥ १२*]
 53 श्री श्री श्री [॥*]

No 4 — THREE MEMORIAL STONES

By E. HULTZSCH, PH.D.

I — BANGAVADI STONE OF NARASIMHAVIKRAMAVARMAN.

The stone which bears this inscription (No 103 of 1899) was discovered by Mr H. Krishna Sastri, B.A. It is set up near the Śiva temple at Bangavādi in the Mulubāgal tāluka of the Kolār district of the Mysore State and bears the representation of a warrior riding on a horse at full gallop.

The alphabet is archaic Tamil and resembles that of the published inscriptions of the same king.⁶ The only Grantha letter which occurs is *da* of *Dadīya*⁷ (l 2). The language is Tamil. An archaic form is *nālgāvaḍu* (l 2) for *nāngāvaḍu*. Instead of *kānga* and *Dadīyargal* we find the vulgar forms *kānga* (l 5) and *Dadīyargal* (l 2 f). *Mayindiramikkirama* (l 3) is a Prākṛt corruption of *Mahēndravikrama*. The word *toru* (l 4) is a variant of *toru*, 'cattle'.⁸

The inscription is dated in the 24th year of the reign of the (Ganga-Pallava) king Vijaya-Narasimhavikramavarman.⁹ It records the death of a hero, who was in the service of Skanda, the *adhīśvara* of the Bānas,¹⁰ and who fell in recovering cattle which had been seized by three persons. These were the *Dadīya*,—evidently the chief of *Dadīgavādi*,¹⁰—an unnamed Bāna chief, and a certain *Mahēndravikrama*. The usual imprecation at the end of the inscription is only partially preserved.

¹ Read °सिद्धानस्य .

² Read °दीन् ।

³ Read रघास°

⁴ Read °रत्नसिद्धान-

⁵ Read कीर्त्या समिधे

⁶ Above, Vol IV No 22, A and No 52

⁷ See above, Vol IV p 179, note 2, and Vol VI p 163

⁸ In two Kil Muttagūr inscriptions (see note 6 above) the name of this king appears in the shorter form Vijaya Narasimhavarman

⁹ On the title *Bāndhīrāja* see above, Vol V p 50 and note 14

¹⁰ See Dr Fleet's remarks in *Ind Ant* Vol. XXX p 109 f. and above, Vol VI p 256, note 3

There is another *virakkal* lying near the same temple (No 102 of 1899), which records, in the Kanarese language, that a hero met with his death when Bânarasa together with the *Mahârâja Mahâvali-Bânarasa* attacked Nolamba, Râchamalla, Mayindadiya and Dadiga, and that the Kangavadiyân (i.e. probably the Ganga king Râchamalla) assigned land for setting up this stone¹ in memory of the hero. Here Bânamahârâja, Bânarasa, Mayindadiya and Dadiga correspond to Bânâdhirâja, Bânarâja, Mahêndravikrama and Dadiya of the subjoined inscription. If Râchamalla could be identified with one of the three Ganga kings named Râchamalla or Râjamalla,² this would fix the time of king Vijaya-Narasimhavikramavarman to whose reign the subjoined inscription belongs.

TEXT 3

- 1 K[ô] Viśaiya-Naraśingavikkirama[pa]ruma[rk=i*]-
- 2 yâ[n]du irubattu-nâl[g]âvadu Dadiyanga-
- 3 [lu][m*] Vânarâśarum Mayindiramikkiramarum er[i]-
- 4 nda tonru Kanda-Vân[â]diaraśar sêvagar Ś[e]-
- 5 lîgar erud[u] pattâr-adu Kannâdagaru=gân[ga] [i*]
- 6 idark=a[ppu] . . . pâda-
- 7 ga

TRANSLATION.

In the twenty-fourth year (of the reign) of king Vijaya-Narasimhavikramavarman, Śeḷgar, the servant of Skanda-Bânâdhirâja, fell, having seized (back) the cattle that had been seized by Dadiya, Bânarâja and Mahêndravikrama. Let the Kannâdagas (i.e. the Kanarese people) look after⁴ this (stone)¹ [Those who] injure it [shall incur the five great] sins

II — HANUMANTAPURAM STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears the two subjoined records (Nos 16 and 17 of 1900) was discovered by Mr G Venkoba Rao. It is set up in a field at Hanumantapuram near Pennagaram in the Dharmapuri tâluka of the Salem district. Unlike other *virakkals*, the stone bears no sculptures of any kind.

The alphabet is Vatteluttu. The letters *k*, *ṭ* and *ṇ* resemble those of the Madras Museum plates of Jatilavarman,⁵ while *y* is more nearly allied to the *y* of the Cochin and Tirunelli plates.⁶ In two cases (*ḍa* of *pada* in l 3 f and *ṭi* of *Kāṭṭirai* in l 4 of A) the Tamil form of *ṭ* or *d* seems to be used. The *du* of *vyāndu* (l 2 of A) is reversed. In *dar* (l 3 of A and l 4 of B) the vowel *a* is drawn through the consonant *d*. The *ā* of *tā* in *pattān* (l 4 of A and l 4 of B) and the *ā* of *kā* in *Kāṭṭirai* (l 4 of A) go downwards instead of upwards. The language is Tamil. The *l* of *paḍvēllāvan* (l 2 of A and B) is doubled, and the *sandhi* is not observed in *Kaṇavûr* (l 3 of A). The locative affix *kan*, which has been changed into *kat* before the following *k*, occurs in both inscriptions (l 3 of A and l 2 of B).

The two inscriptions are dated in the 17th year of the reign of king Vijaya-Īśvaravarman, who, to judge from the prefix *vijaya*, seems to have been one of the Ganga-Pallavas, and record the death of two heroes in the service of *Kāṭṭirai*. This title means 'the king of the forest' and is synonymous with *Kādavan*, 'the forester,' which according to Mr V Kanakasabhai

¹ This seems to be the meaning of the words *kal nādu kottadu*, which occur also on the Doddahundi stone, see above, Vol VI p 43, note 1.

² See Dr Flett's Table, above, Vol VI p 59. ³ From an inked estampage.

⁴ The infinitive *kānga* is used in a similar manner in l 105 of the Kaśākūḍi plates, *South-Ind Inscr* Vol II p 351.

⁵ *Ind Ant* Vol XXII p 57 ff.

⁶ Above, Vol III No 11, and *Ind Ant* Vol XX p 285 ff.

Pillai was a title of the Pallavas.¹ The correctness of this view is proved by the *Periyapurānam*, in which, as M^r Venkayya informs me, 'the king of the Kādavas' and 'the Pallava' are used as synonyms. The Kādava king whom the Hoysala king Narasimha II. claims to have defeated² was probably one of the Pallava chiefs of Nolambavādi. It thus appears that a descendant of the Pallava dynasty was tributary to the Ganga-Pallava king Vijaya-Īśvaravarman. Pūdūr, the native village of the first of the two heroes (A 1 5), is now a hamlet of Pennagaram.³

TEXT.⁴

A — On the left of the stone

- 1 Kô Viśaiya-īchchavaraparuma-
- 2 [r]k-iyāndu padinēllāvada-
- 3 nkat=Kanniyūr⁵ māṟṟ-udai pī-
- 4 da-ttan-arubattān Kāttirai-
- 5 gal sēvagan Pūdūr Śāttan [||*]

B — On the right of the stone

- 1 Kô Viśaiya-īchchavaraparuma[rk-1*]-
- 2 yāndu padinēllāvadanka[t*]=
- 3 Kāt[tirai]gal sēy[k]kav=araśar
- 4 māṟṟ-udai sēnra tāṇ=arubattān
- 5 K[u]dadī Kaṟakka[ṇ] [||*]

TRANSLATION OF A

In the seventeenth year (of the reign) of king Vijaya-Īśvaravarman, when Kanniyūr fell into the possession of the enemies,⁶ Śāttan of Pūdūr himself, the servant of Kāttirai, was cut down

TRANSLATION OF B.

In the seventeenth year (of the reign) of king Vijaya-Īśvaravarman, when Kāttirai was victorious, Kādadi⁷ Kaṟakkan himself, who went among the enemies of the king, was cut down

III — HEBBINI STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears this inscription (No 101 of 1899) is lying near the Gōpālakrishna temple at Hebbini in the Mulubāgal tāluca of the Kōlār district. It bears the representation of a bearded warrior with helmet, sword, shield and sword-belt.

The alphabet is Vatteluttu, and the language Tamil. The inscription is dated in the 12th year of the same king as No II and records the death of a hero, who was killed by a Bāna chief named Kārōniri at Śiraiyūr.

¹ *Ind Ant* Vol XXII p 143

² Dr Fleet's *Dyn Kan Distr* p 507

³ See the *Postal Directory of the Madras Circle*, p 1058

⁴ From two inked stampages

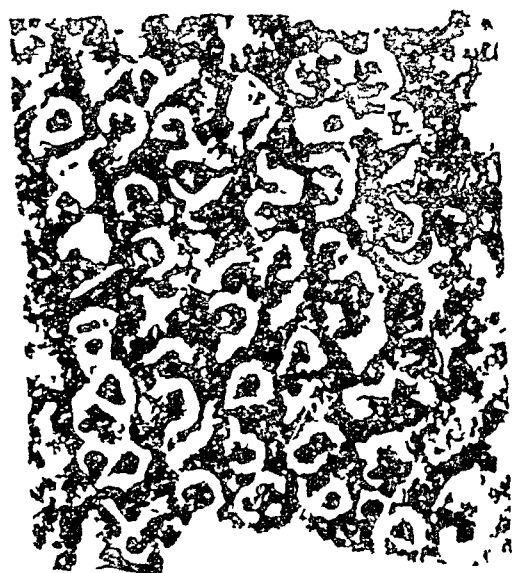
⁵ Read =Kanniyūr

⁶ *Māṟṟu* seems to be used in the sense of *māṟṟār*, 'enemies'

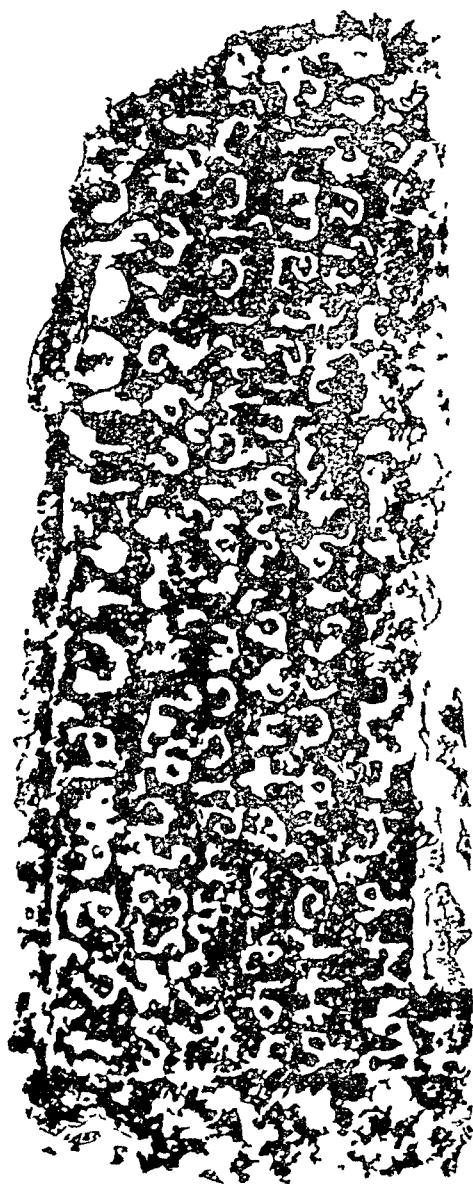
⁷ This portion of the name consists of *kādu*, 'forest,' and *adi*, 'His Majesty,' and is evidently a synonym of Kāttirai or Kadavan

Three memorial stones

I.



2 4 6



2 4 6

B



2 4

II. A



2 4

-

-

,

TEXT.¹

- 1 Kô Viśaiya-î[eh]chuvāra-
 2 parumaṅki pannira-
 3 ndāvadū Kārôniri
 4 Vānarāśar=piṭ [iṛ]=
 5 °Chiraiṭṭu[r=e]ṛiya Vāna-
 6 rāśar=[ariya] pattār=Ad[ī]y[ā][r ||*]

TRANSLATION.

In the twelfth (year of the reign) of king Vijaya-Īśvaravarman, when Kārôniri Bānarāja seized Śiraiyūr in battle, Adiyār fell, cut down by Bānarāja³

No 5 — A ROCK-INSRIPTION AT TANDALAM

By E HULTZSCH, PH.D

The existence of this inscription (No. 1 of 1892) was brought to my notice by Mr E. Srinivasachari, Deputy Collector, Madras. It is engraved on a rock near the tank at Tandalam, a village in the Kārvētanagar Zamindārī, 4½ miles west by north of Arkōnam Junction. With the exception of the two Grantha words *svasti śrī* in the beginning, the alphabet is Tamil, and resembles that of the Vēlūr rock-inscription of Kanṇaradēva⁴

The inscription is dated in the 10th year of Śatti, the king of the Kādavas, i.e. Pallavas⁵. It consists of two Tamil verses, each of which states that Pallavamahārāja built a sluice for the tank at Tandalam. The donor may have been either a relative of, or identical with, Śatti, who, as his title implies, claimed descent from the ancient Pallava dynasty. Pōliyūr-nādu, to which Tandalam belonged, was perhaps named after the present Pōlūr, a village 3 miles north-north-west of Arkōnam Junction.

The Venkaṭēśa-Perumāḷ temple on the Tirupati hill bears on the north wall of its first *prākāra* four Chōla inscriptions, which were copied from then (now lost) originals when the temple was rebuilt in the fortieth year of Vira-Nārasimhadēva-Yādavarāja. The second and third of these four copies (Nos 62 and 63 of 1888-89) are dated in the 14th year of "Paratramahēndravarmān" and "Paratravarman"—evidently misreadings of the copyist for Parakēsarivarman. These two inscriptions record gifts by Śāmavai *alias* Kādavan-Perundēvi, the daughter of Pallava-Peṅkadaiyār,⁶ (and) the queen of Śattavidangan *alias* Śrī-Kādapattigal.⁷ It is not improbable that this Pallava king Śattavidangan (i.e. Śakti-Vitanka),⁸ who was a contemporary of the early Chōla king Parakēsarivarman,⁹ is the same person as the Pallava king Śatti (i.e. Śakti). In this case the subjoined inscription would belong roughly to the second half of the ninth century of the Christian era.

¹ From two inked estampages

² Read *Chiraiyūr*

³ Literally, 'while Banarāja cut (him) down'

⁴ Above, Vol IV No 9

⁵ See above, p 23 f

⁶ *Peṅkadai* seems to be a Tamil form of the Kanarese *pergade* and the Telugu *preggada*, 'a minister'

⁷ Compare Mr Venkayya's paper in the *Madras Christian College Magazine* for August 1890. *Kadapatt* seems to be a mistake of the copyist for *Kādūpatti*, which occurs in a Pallava inscription at Conjeeveram (*loc cit*) and in two Ganga-Pallava inscriptions (*South Ind Inscr* Vol III p 92 f). Compare also *Kādūvatti* (above, Vol V p 171 and note 1) and *Kādūvittēśvara* (*ibid* p 143)

⁸ Dantīśakti Vitanki *alias* Lōkamahādēvi, a queen of the Chōla king Rājārāja I, built a shrine in the Pañchanadēśvara temple at Tiruvaiyāru, see my *Annual Report* for 1894-95, p 4

⁹ See above, Vol V p 42 and note 7.

TEXT.¹

- 1 Svasti srî [||*] ²Kâdavar-dan=gôn Satti [por]-rôttal=itta yând=êd=iyal=1(1)r-
aındil=iduvittâ=nî(nî)-
2 diya-si(sî)r Pa[1*]lavamârâyan paśi nî(nî)kkî Tandalattu=skal³-ivar
nî(nî)r êr-kkalungum=andattu-
3 [1]or madippavan [|| 1*] Pôh[⁴yu(yû)]r-nâttu=Ttandalatt=êr-kka-
4 ling=amaittann=on-Dami]-ppâi-mangai dîn
5 virumbum Pallavamârâyan=êr-pu(pû)-mangai-da[n]=
6 gôn purindu [|| 2*][ê-]

TRANSLATION

Hail! Prosperity! (Verse 1) In (*the year*) twice five (*i e* ten), which was engraved on palm-leaves,² (*from*) the year when (*the name of*) Satti, the king of the Kâdavas, was entered on a gold leaf,⁴—Pallavamârâyan of enduring fame, who is respected by (*all*) the inhabitants of the world, having freed (*the villagers*) of hunger, caused to be built also a sluice, composed of stones, for the water-tank at Tandalam

(V 2) The lord of the beautiful goddess of the (*lotus*) flower (*i e* Lakshmi), Pallavamârâyan, who is beloved by the excellent goddess of the Tamil country, graciously constructed a sluice for the tank at Tandalam in Pôhyûr-nâdu.

No 6—CAMBAY PLATES OF GOVINDA IV,

SAKA-SAMVAT 852

By D R BHANDARKAR, M A, Poona.

The copper-plates, a transcript and translation of which are given below, were originally found at Cambay, called Khambâyat by the people. While a husbandman was tilling his field, his plough struck against a hard substance. On digging a portion of the ground near that spot, he discovered a wooden box, which was so rotten that with little effort he broke it to pieces. It contained a black dirty object, which, until it was cleaned, was not recognised to be these plates. From the husbandman the plates afterwards went into the possession of a Gujarâti living at Petlad, which is not very far from Cambay. The Gujarâti was very unwilling to part with the plates. I requested Professor Abaji Vishnu Kathavate to intercede in my favour. This he kindly did, and was soon successful in securing the plates for me.

The plates are three in number, each about 13 $\frac{1}{8}$ " long by 10 $\frac{1}{8}$ " broad. The edges of them are fashioned slightly thicker, so as to serve as rims for the protection of the writing. The inscription is engraved on the inner sides of the first and third plates, and on both sides of the second plate. Two small pieces have been broken off near the lower corners of the third plate, and a few letters are here and there damaged on account of verdigris. Still the inscription is on the whole well preserved and legible throughout. The plates are strung together by a circular ring, of about 4 $\frac{1}{2}$ " in diameter and of about $\frac{1}{4}$ " in thickness, passing through holes on one side of each plate. The ring had not yet been cut when the plates were sent to Dr Hultzsch. The ends

¹ From an inked estampage

² In this verse 'd=êd=ya' rhymes with *nîdiya* and *Tanda*° with 'm=anda°

³ *I e* with which all documents issued at this time had to begin

⁴ This seems to refer to some custom observed at the coronation of a king, compare *South Ind Inscr* Vol III p 185 and note 2

of the ring are soldered into a roughly square seal, which measures $2\frac{1}{2}$ ' in height and breadth, and bears, in relief on a countersunk surface, as the principal figure, an image of Garuda, squatting and facing to the full front, with his prominent beak-nose and expanded wings, and holding a snake in each hand. On Garuda's proper right there is a representation of Ganapati in the upper corner, and lower down a *chauri* and a lamp, and on his proper left, some goddess, seated on an animal, too indistinct to be recognised, and below her, a *siastika*¹. Along the border of the seal are to be seen certain emblems, among which a dagger, a bow and an arrow, and a thunderbolt are recognisable. Beneath the central figure certain letters were doubtless engraved, but are now almost effaced. — The engraving is clear and well executed. — The characters agree fully with those of the other Rāshtrakūta records of this period, viz the 10th century. The average size of the letters is about $\frac{3}{8}$ " — The language is Sanskrit throughout. Excepting the introductory *ōm svasti*, down to the beginning of line 38 the inscription is in verse, and the rest is in prose, excepting the five benedictive and imprecatory verses (ll 61-66) and another verse, containing the name of the person who drew up the charter (l 66 f). All the verses of this grant, excepting three of the introductory and two of the genealogical, verses, occur in the Sāngli charter of the same royal grantor, viz the Rāshtrakūta prince Govinda IV. — As regards orthography, it is sufficient to say (1) that the letter *b* is throughout denoted by the sign for *v*, (2) that the letters *g*, *j*, *n*, *t*, *d*, *p*, *m*, *l* or *v* following *r* are doubled, but in the case of *ju* or the conjunct *dyu* coming after *r*, the letter *j* or *d* is not doubled. There is also an indifference about the doubling of *y* following *r*, thus it is doubled in *Nāgamāyyasya* in l. 60, but not in *Nāgamāyāya* in l. 52, (3) that the letter *dh* is doubled (with *d* in the usual manner) in conjunction with a following *ṇ*, once in 'sami^oaudhyamāna' in l. 42, and (4) that the final *m* of a word, instead of being changed to an *anusvāra*, is twice joined to a following *p*, in *pulakam=pāyāt* and *phanām=patyuh* in l. 4. — As regards prosody, it is worthy of note that the metre of verse 7, which occurs also in the Sāngli grant, cannot be determined. There can be little doubt that it is an instance of a half equal metre (*ardha-sama-ritta*). But it cannot be identified with any one of the half-equal metres, given in ordinary works on prosody. There is, indeed, a rule of prosody that any two quarters of regular metres may be combined to form what is technically called an *upaṇiti*. But even here the unequal quarters of the verse in question cannot be severally identified with those of the regular metres.

The inscription is one of the Rāshtrakūta prince Gōvinda IV or, as he is described in lines 40-42, the *Paramabhaṭṭāraka Mahārājādhrāja Paramēsvara*, the prosperous *Suvarnavarshadēva-Prithivīvallabha*, the prosperous *Vallabhanarēndradeva*, who meditated on the feet of the *Paramabhaṭṭāraka Mahārājādhrāja Paramēsvara*, the prosperous *Nityavarsha*, i.e. his father *Indra III*. Govindarāja had, when this charter was issued, gone from his capital *Mānyakheta* to *Kapitthaka* near the bank of the *Godāvarī*, for the festival of *pattabandha*² (l. 46). On that occasion he weighed himself against gold. When he ascended the scales, he bestowed on Brāhmins six hundred *agrahāras* and three lacs of *suvarna* coins, and on temples eight hundred villages, four lacs of *suvarnas* and thirty-two lacs of *diammas* (ll 46-49). Afterwards, without descending from the pan, he granted the village of *Kevāñja*, lying near the holy place *Kāvīkā* and

¹ The figures on this seal are identical with those on that of the Dēoli plates, excepting the central figure, which Dr Hultzsch thinks to be that of Śiva. See above, Vol V p 189, note 1.

² The term *pattabandha*, which literally means 'binding of the fillet,' has been generally supposed to signify 'coronation ceremony.' Though evidence may perhaps be adduced in support of this signification, there can be little doubt that it does not suit here. The earliest record of Gōvinda IV gives for him the date Saka 840 (expired), which is prior to Śaka 852 (expired), the date of our grant, by no less than twelve years. It is hardly credible that he remained uncrowned for at least twelve years, if *pattabandha* is to be understood in the sense of 'coronation ceremony.' Besides, in these as well as the Sāngli plates he is expressly said to have been 'permanently settled at his capital *Mānyakheta*' when he issued the charters. Again, what can be more unnatural than that a king, instead of getting himself crowned at his own capital, goes to some place far away from it for his coronation? For these reasons, I think, the word *pattabandha* does not here at any rate mean 'coronation ceremony.'

situated in the Khêṭaka district of the Lâta country (ll 52-54). It is to record the grant of this village that the present charter was issued. The donee was a Brâhman of the name of Nâgamârya, son of Mahâdêvayya, a member of the Mâthara gôtra and a student of the Vâjī-Kânva śâkhâ (ll 51-52). He is described as staying at Mânyakhêta and subsisting on the feet of Vallabhanarêndradêva, *i.e.* Gôvinda IV himself, but is said to have originally resided at Kâvikâ.

The grant is dated, both in words and figures, in Śaka-Samvat 852 expired, in the current cyclic year of Khara, on Monday, the tenth *tithi* of the bright half of Jyaishta, when the moon was near the constellation Hasta (ll 44-46). Professor Kielhorn kindly contributes the following remarks — "This date, for Śaka-Samvat 852 expired, regularly corresponds to Monday, the 10th May A D 930, when the tenth *tithi* of the bright half ended 12 h 3 m, and the *nakshatra* was Hasta, by the equal space system and according to Garga for 22 h 59 m, and by the Brahma-siddhânta for 19 h 42 m, after mean sunrise. By the northern luni-solar and strict mean-sun systems the day fell in the year Khara, which lasted from the 23rd December A D 929 to the 19th December A D 930 [By the southern system the year would have been Vikrita.] "

Having thus disposed of the formal part of the grant, I shall now give an account of the thirty-one verses, descriptive of genealogy, and of the preamble of the prose passages that follow. After the introductory *ôm svasti*, the inscription opens with a verse (well known to us from other Râshtrakûta records), invoking the protection of Vishnu and Śiva. The next verse is in honour of the *Sâma-vêda*, and the two verses following it (3-4) contain invocations to Vishnu and Śêsha. In verse 5 we are told that from the Moon was descended the race of the Yadus, to the glorification of which the next verse is devoted. After thus bestowing praise on the Yadus, Dantidurgarâja is mentioned in verse 7 as having arisen in the spotless race of the Yadus, as the moon in the clear sky. He was succeeded on the throne by his paternal uncle Kṛishnarâja (I), who is represented to have destroyed the Chalukya race, as the sun dispels darkness (v. 8). After Kṛishnarâja I his eldest son Gôvindarâja (II) came to the throne, and after Gôvindarâja II his younger brother, who bore the appellation Nirupama (vv 9-10). Dr Fleet, who strongly holds that Gôvindarâja II did not obtain sovereignty, brings forward the argument, among others in support of his view, that the Sângli charter, though it places Gôvindarâja II between Kṛishna I and (Dhruva-)Nirupama, "does not make any assertion that he reigned"¹. This statement can only be understood to mean that verse 6 of the Sângli grant, which is identical with verse 9 of our grant, does not explicitly speak of Gôvindarâja II as having become a king, but that his name occurs between those of Kṛishnarâja I. and (Dhruva-)Nirupama. If this is what Dr Fleet means, then we shall have to suppose that Jagattunga(-Gôvinda III) and Amôghavarsha (I.) also did not reign. For verses 11 and 12, in which their names are mentioned, do not tell us in explicit words that they became kings, but simply place them between (Dhruva-)Nirupama and Akâlavarsha(-Kṛishna II). Hence, if Jagattunga(-Gôvinda III) and Amôghavarsha I are to be supposed to have reigned, Gôvindarâja II too must, for the same reason, be regarded as having sat on the throne.

(Dhruva-)Nirupama was succeeded by his son Jagattunga(-Gôvinda III), on whom nothing but conventional praise is bestowed (v 11). After Jagattunga(-Gôvinda III), Amôghavarsha (I) became king, who, in the first half of verse 12, is said to have gratified the god Yama at Vingavalli with unprecedented morsels of cakes, which were the Châlukyas. This means that he inflicted a crushing defeat on the Eastern Châlukyas at Vingavalli, which, I think, probably signifies the Vêngimandala, the territory over which they ruled. The second half of the verse, if I have rightly understood it, seems to mention a reservoir or some such thing,

¹ See above, Vol VI p 170 f, where Dr. Fleet meets the objections I brought against his view in my paper in *J Bo Br R A S* Vol XX. p 133 f

which received the name of Jagattunga-sindhu after Jagattunga(-Govinda III), father of Amoghavarsha I

After Amoghavarsha I the throne was occupied by his son Akalavarsha(-Krishna II.), of whom verse 13 says that his enemies abandoned the city of Khétaka, which, in my opinion, is here meant to denote Mānyakhēta itself, the capital of the Rāshtrakūta princes. Two Eastern Chālukya records¹ mention that Gunaka-Vijayāditya III (A D 844-888) "frightened the fire-brand Krishna and completely burnt his city,"² and that "ling Vallabha did honour to the arms of Vijayāditya (III)". It, therefore, appears that the Eastern Chālukya prince Gunaka-Vijayāditya III defeated the Rāshtrakūta king Krishna II and was in possession of his capital Mānyakhēta, and it is to the act of repulsing this Chālukya prince from Mānyakhēta that verse 13 of our grant refers.³ Verse 14 states that Akalavarsha(-Krishna II) married the daughter of Kōkkala, who belonged to the family of Sahasrārjuna, i.e. the Chēdi dynasty. Now, the Bilhari inscription speaks of Kōkkalla as having erected two columns of fame, viz. Krishnarāja in the south and Bhōjadēva in the north.⁴ Similarly, the Benares plates of the Chēdi prince Kairādēva state that Kōkkalla's hand, which granted freedom from fear, was on (the head of) Bhōja Vallabharāja, Śrī-Harsha and Śankaragana.⁵ There can hardly be a doubt that the Krishnarāja of the Bilhari inscription is identical with the Vallabharāja of the Benares plates, and that both are identical with the Rāshtrakūta prince Akalavarsha(-Krishna II). And the support, which Kōkkala lent to Akalavarsha(-Krishna II), was given in all likelihood at the time when the latter was defeated, and his capital Mānyakhēta occupied, by the Eastern Chālukya king Gunaka-Vijayāditya III. The last *pāda* of verse 14 tells us that from the union of Akalavarsha(-Krishna II) and the daughter of Kōkkala sprang Jagattunga, who, in verses 15 and 16, is said to have married Lakshmi, daughter of Ranavighraha, son of Kōkkala.⁶ Verse 16 speaks of a prince named Arjuna as having helped Jagattunga with his army and thus enabled him to acquire fame. It does not seem difficult to identify this Arjuna. In verse 20, Arjuna is mentioned as a son of Kōkkalla. Arjuna was thus a brother of Ranavighraha, and consequently an uncle-in-law of Jagattunga. And, in all likelihood, it is this Arjuna who seems to have rendered him assistance.

Verses 17-18 relate that from this Jagattunga and Lakshmi king Indra (III) was born. Verse 19 describes a great victory achieved by this Indra. The first line of this stanza may be thus translated—"The courtyard (of the temple of the god) Kālapriya (became) uneven by

¹ *Ind Ant* Vol XX p 102

² [For a different explanation of this statement and its bearing, see above, Vol IV p 226 f—E H]

³ Verse 13 is also susceptible of another interpretation. Khētaka may be taken to denote the modern Kaira, and the term *mandala* to refer to the surrounding district. If so, the verse must be understood as containing an allusion to Krishna II's having supplanted the subordinate branch of the Rāshtrakūta dynasty, reigning at Khētaka. But the word *parityakta* implies that Khētaka, before it was occupied by the enemies, was under the sway of Krishna II, and that, when it was so occupied, he by his prowess compelled the enemies to evacuate it. But the Rāshtrakūtas of the subordinate branch did not occupy Khētaka and the surrounding district at any time during Krishna II's reign, but were ruling over it long before him. Again, the word *ahita* as applied to these tributary Rāshtrakūtas does not seem to be appropriate. They are referred to as *sūksika Rāshtrakūtas* when their rebellion against Amoghavarsha I is mentioned (*Ind Ant* Vol XII p 183, and Vol XIV p 199). Again, they are spoken of as *bāndhavas* when their disaffection towards the Gujarat Rāshtrakūta prince Dhruva II is alluded to (*Ind Ant* Vol XII p 184). But in no case the word *ahita* or its synonyms are used to denote them. For these reasons the second interpretation does not commend itself to me as easily as the first, suggested in the text. The latter is much more probable, because we know that Mānyakhēta was once occupied during Krishna II's life time by the Eastern Chālukyas, who can, with propriety, be called his *ahitas*, inasmuch as they were the mortal enemies of the Rāshtrakūta dynasty.

⁴ See above, Vol I p 256, verse 17

⁵ *Ibid* Vol II p 306, verse 7

⁶ The true spelling of the name appears to be Kōkkalla, as attested by the records of the Chēdi dynasty. It is spelt Kōkhalla in verses 14 and 16, on account of the exigencies of the metre. The correct spelling of the name occurs in verse 20.

the strokes of the tusks of his rutting elephants" The god Kalapriya is the same as Mahākāla,¹ whose temple at Ujjain is so widely known all over India. It is on the occasion of the festival held in honour of this Kālapriya that the three plays of the poet Bhavabhūti were represented. It thus appears that, in his expedition of conquest in Northern India, Indra III halted at Ujjain to pay his homage to the god. The remaining three lines may be thus rendered.— "His steeds crossed the unfathomable Yamunā which rivals the sea. He completely devastated that hostile city of Mahōdaya, which is even to-day greatly renowned among men by the name of Kuśasthala." India III therefore appears to have marched from Ujjain northward, crossed the Jumna and reduced the city of Mahōdaya. The lexicon of Hémachandra tells us that Mahōdaya and Kuśasthala are both names of Kanyakubja,² i.e. Kanauj, so that verse 19 represents India III to have attacked the city of Kanauj. But the complete devastation of Mahōdaya, which Indra III is spoken of as having brought about, is merely poetical. For, the poet's object appears to be to introduce a play on the words *mahōdaya* and *kuśasthala*, which in their conventional sense mean Kanauj, and in their etymological one, 'full of high prosperity' and 'a spot of *kusa* grass' respectively. Mahōdaya, i.e. Kanauj, ceased to be *mahōdaya*, i.e. highly prosperous, and became *kuśasthala*, i.e. a mere spot of *kusa* grass. Hence, the complete annihilation of the city of Mahōdaya or Kanauj alluded to in this stanza cannot be reasonably assumed to be a historical fact. This is also seen from the consideration that, as a matter of fact, for long after the event recorded in this verse took place, Kanauj continued to be the capital of several princes, ruling over Northern India.³ What Indra III actually did beyond attacking Mahōdaya or Kanauj, cannot be inferred from the verse itself. But we can ascertain it with the help of other inscriptions. We shall, however, in the first place, see whether we can decide which of the rulers of Kanauj Indra III vanquished. The Rāshtrakūṭa records give the dates 915 and 917 A.D. for Indra III, and the succession and dates of the princes, reigning at Mahōdaya or Kanauj about this period, as determined from the Gwalior, Pehcha and Siyadōni inscriptions, are as follows:

- 1 Bhōja, A.D. 862, 876 and 882
- 2 Mahēndrapāla, A.D. 903 and 907
- 3 Kshatipāla or Mahipāla, A.D. 917
- 4 Dāvapāla, A.D. 948.

Now, as for Indra (III) we have the dates A.D. 915 and 917⁴ and for Kshatipāla or Mahipāla the date A.D. 917, there can hardly be a doubt that they were contemporaries. And it is almost certain that it is this Kshatipāla whom Indra III conquered. Let us now find out what India III did beyond obtaining a victory over Kshatipāla. A Khajurāho

¹ Jagaddhara, in his commentary on the *Mālatīmadhava*, says that Kālapriyanātha is *tad dēva dēva bhēda*, i.e. a particular deity belonging to that country. But what country Jagaddhara had in his mind, cannot be accurately made out. Śivarachandra Vidyāsagara, in his edition of the *Uttararamacharita*, says in a footnote that Kālapriyanātha is the name of a deity installed in Padmapura in Vidarbha, i.e. the native town of the poet Bhavabhūti. But this note appears to be based on the comment of Jagaddhara just quoted, and, according to Śivarachandra, it seems that the expression *tad-dēva* must be understood to mean the country to which Bhavabhūti belonged. In the *St. Petersburg Dictionary*, however, Kalapriyanātha is identified with the Mahākāla of Ujjayini. This identification doubtless fits here excellently, but I have not been able to trace the authority which supports it.

² Hémachandra's *Abhidhānachintāmani*, v. 273 f.

³ The king of Mahōdaya or Kanauj, whom Indra III defeated, has been shown further on to be Kshatipāla or Mahipāla. And we have actual records to show that, after this Kshatipāla, there reigned at Kanauj his successors called Dāvapaladēva, Vijayapaladēva, Rajyapaladēva and Trilōchanapaladēva, respectively (see above, Vol. III p. 275, *Ind. Ant.* Vol. XVIII p. 33 ff). They were followed by the Gaharwaras or Rāthōrs of Kanauj (C. Mabel Duff's *Chronology of India*, p. 235).

⁴ See above, Vol. I p. 171 f., C. Mabel Duff's *Chronology of India*, p. 296.

⁵ Dr. Fleet's *Dyn. Kan. Distr.* p. 415 f.

inscription¹ claims that a king named Kshatipāla was placed on his throne by the Chandēlla prince Harshadēva. As this Harshadēva flourished at the beginning of the tenth century, the Kshatipāla, whom he re-instated on his throne, can be no other than Kshatipāla, king of Kanauj, who was a contemporary of, and vanquished by, Indra III. Indra III, therefore, appears not only to have attacked Mahōdaya or Kanauj, but also to have defeated and ousted its ruler Kshatipāla.

Let us now proceed a step further. The Bhāgalpur grant of Nārāyanapāla² asserts that Dharmapāla, the second prince of the Pala dynasty, acquired the sovereignty of Mahōdaya by conquering Indrarāja and others, but bestowed it upon one Chakrāyudha, just as Balu acquired the sovereignty of the three worlds by vanquishing Indra and other gods, and bestowed it upon Chakrāyudha (Vishnu). The Bhāgalpur grant thus tells us that Dharmapāla first defeated Indrarāja and others, and obtained the sovereignty of Mahōdaya or Kanauj for himself, but gave it over to one Chakrāyudha. The same event is referred to in the Khālpur charter³ of Dharmapala himself, in the verse—

भोजैर्मत्स्यैः समद्वैः कुर्यदुयवनावन्तिगन्धारकीरै-
 भूपैर्व्यालोलमौलिप्रणतिपरिणतैः साधु सगीर्यमाणः ।
 हृष्यत्पञ्चालहृद्दीप्तकनकमयस्त्राभिषेकोदकुम्भी
 दत्तः श्रीकन्यकुब्जसललितचलितभूलतालक्ष्म येन ॥

The stanza, as it stands, yields no intelligible sense. There can be little doubt that the reading of the last line is faulty, though it occurs, as given here, in the plates⁴. Since we have *dattah* in the nominative case,—that which is given, or in this particular case *abhushēk-ōda kumbhah*, which is in the nominative case, must go with *dattah*. Further, the person to whom something is given must be in the dative case, but we have no such dative in the verse, and moreover the nominative *śrī-Kanyakub(b)jah* remains unconnected. The sense, however, requires that *śrī-Kanyakubja* should be considered the person to whom the coronation pitcher was given. Evidently, therefore, *śrī-Kanyakubjah* requires to be corrected into *śrī-Kanyakubjāya*, even at the risk of the break of the *cæsura*. With this emendation, the verse yields the following sense —“With a sign of his eyebrows gracefully moved, he made over to the illustrious king of Kanyakubja his own golden water-pitcher of coronation, lifted up by the delighted elders of Pañchāla, and acquiesced in by the Bhōja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kīra kings, bent down while bowing with their heads trembling.” What the verse means is, that Dharmapāla earned for himself the sovereignty of Pañchāla, and was consequently entitled to the coronation as king of Pañchāla, which was approved of by the neighbouring rulers, such as Bhōja, Matsya and other kings, but he declined it and assented instead to the installation of the king of Kanyakubja. The Pañchāla country here referred to denotes the upper half of the Dōāb between the Ganges and the Jumna with Kanyakubja as its principal town, and to this effect we have the authority of the poet Rājasekhara who flourished about this period⁵. Hence the fact mentioned in the Khālpur charter is the same as that reported in the Bhāgalpur grant. And

¹ See above, Vol I p 121 f. Prof Kielhorn, however, thinks that Harshadēva first vanquished Kshatipāla and subsequently restored him to his throne. But, in my humble opinion, the natural interpretation that can be put on the verse is that Harshadēva placed Kshatipāla on his throne, who was ousted, not by Harshadēva himself, but by a different king. This interpretation is supported by the fact mentioned in our grant, that Indra III reduced Mahōdaya or Kanauj, in other words defeated the then reigning sovereign, who can be no other than Kshatipāla himself. This interpretation, again, agrees with what the Khālpur and Bhāgalpur charters have to say, as will be shown further on.

² *Ind Ant* Vol XV p 304 ff, *ibid* Vol XX p 187 f.

³ See above, Vol IV p 243 ff.

⁴ See the photo etching of the plates in *J B A S* Vol. LXIII Part I.

⁵ See the *Bālarāmāyana*, X 86.

piecing together the items of information furnished by these two charters, we find that Dharmapāla defeated a prince named Indrarāja, and acquired for himself the sovereignty of Mahōdaya or Kanauj, i.e. the supremacy of Pañchāla, but conferred it upon Chakrāyudha, according to the Bhāgalpur plates, and upon the king of Kanyakubja, according to the Khālimpur plates. Further, as Dharmapāla wrested the sovereignty of Mahōdaya or Kanyakubja, not from the king of Kanyakubja himself, but from Indrarāja, and bestowed it upon the king of Kanyakubja, the conclusion is irresistible that Indrarāja must have vanquished the king of Kanauj and occupied his capital before he himself suffered defeat at the hands of Dharmapāla. What we find, therefore, from these two charters is, that (i) Indrarāja vanquished the king of Kanyakubja, but (ii) was afterwards defeated by Dharmapāla, and that (iii) the king of Kanyakubja, who was ousted by Indrarāja, was restored to his throne by Dharmapāla, whereas the facts we have above ascertained from verse 19 of our grant and a Khajurāho inscription are, that (i) the Rāshtrakūta prince Indra III. reduced Mahōdaya or Kanauj and deprived its ruler of his dominions, that (ii) the name of this ruler was Kshitipāla or Mahipāla, and that (iii) Kshitipāla or Mahipāla regained his lost possessions through the assistance of the Chandēlla king Harshadēva. Thus in both cases we have a king named Indrarāja, who attacked Mahōdaya or Kanauj and ousted the king of Kanyakubja. The Indrarāja,¹ therefore, mentioned in the Bhāgalpur and Khālimpur grants must be identical with the Rāshtrakūta prince Indra III., and the king of Kanyakubja, whom he vanquished, is doubtless Kshitipāla or Mahipāla. But the honour of placing Kshitipāla on his throne is claimed for the Chandēlla prince Harshadēva by the Khajurāho inscription above alluded to, and for Dharmapāla by the Bhāgalpur and Khālimpur charters. And what in all likelihood must have come to pass is, that both Harshadēva and Dharmapāla placed Kshitipāla on his throne.

There remains another conclusion yet to be deduced from the Bhāgalpur grant. The king of Mahōdaya or Kanyakubja, whom Indrarāja ousted, is mentioned therein as Chakrāyudha. And we have just shown that this king of Mahōdaya was Kshitipāla or Mahipāla. Kshitipāla, therefore, appears to have borne the epithet Chakrāyudha. Now, the Nausāri charters² of the Rāshtrakūta prince Indra III. contain a verse, wherein Indra is represented to have conquered Upēndra. Of course, the terms Indra and Upēndra, according to one sense, refer to the gods Indra and Upēndra, but when we take them in their other sense, what the verse means to state is, that the Rāshtrakūta prince Indra III. vanquished a certain prince of the name of Upēndra. Upēndra is another name for Vishnu, and Vishnu is also known by the name Chakrāyudha. The allusion, therefore, in the Nausāri grants most probably refers to the defeat of Kshitipāla, mentioned by the name Chakrāyudha in the Bhāgalpur charter. The Nausāri and Bhāgalpur grants thus corroborate each other, and consequently there can be little doubt that Kshitipāla also bore the epithet Chakrāyudha or Upēndra.³

¹ In *J B A S* Vol LXIII p 62, Mr Batayjal has expressed the opinion that Indri, brother of the Rāshtrakūta prince Gōvinda III., is the same as the Indrarāja of the Bhāgalpur charter, and the *Lātēscara-mandala*, which he is mentioned in the Kāvi grant to have received from this Gōvinda III., may be identical with the kingdom of Kanauj. I leave it to those who are interested in the subject to judge of the correctness of this view.

² *J B A S* Vol XLIX pp 259 and 263.

³ In his note on verse 3 of the Bhāgalpur charter in *Ind Ant* Vol XX p 188, Prof Kielhorn suggests that, just as Bali wrested the sovereignty of the three worlds from the god Indra and gave it to Upēndra Chakrāyudha, his younger brother, so Dharmapāla took away the kingdom of a prince named Indra and made it over to the prince Chakrāyudha, whom, on the analogy of the mythological allusion, he thinks to be a brother of the prince Indra. In this note he proposes, with some diffidence, that this name Chakrāyudha points to Ādivarāha, which was another name of Bhōjadēva of Kanauj. In his paper on the Khālimpur plate of Dharmapāladēva (above, Vol IV p 246, note 1) he puts forth the conjecture that there was some connection between Indra and Chakrāyudha of the Bhāgalpur grant and Indrayudha, who is spoken of as governing the north in the colophon of the Jaina *Harivamśa-Purana*, meaning thereby, if I have correctly understood him, that Indra is identical with Indrayudha and that both Indrayudha and Chakrāyudha belonged to one and the same family. But now our plates have conclusively

Two other points of some importance deserve to be noticed. The first is with regard to the date of Dharmapāla, who has been placed conjecturally by Cunningham and Prof. Kielhorn in the earlier part, or about the middle, of the 9th century.¹ But we have seen that Dharmapāla was a contemporary of the Rāshtrakūta prince Indra III, for whom the Rāshtrakūta records furnish the dates 915 and 917 A.D. We thus have positive evidence that Dharmapāla lived in the earlier part of the 10th century, i.e. at least half a century later than he has hitherto been placed. Next, the Mungu plates of Dēvapalādēva tell us that Dharmapāla married Rannādēvi, daughter of the Rāshtrakūta prince Śrī-Paravala. Prof. Kielhorn, who re-edited the inscription, corrects Śrī-Paravala into Śrī-Vallabha.² If this correction is accepted, the Rāshtrakūta king, who was the father-in-law of Dharmapāla, was either Krishna II or Indra III himself. For Jagattunga, father of the latter and son of the former, died without coming to the throne. Further, it appears unlikely that Dharmapāla, if he had been the son-in-law of Indra III, would have carried on hostilities with him. On the whole, therefore, it seems more probable that Krishna II was the father-in-law of Dharmapāla.

So much for the historical conclusions to be drawn from verse 19 of our grant. From verse 20 we gather that Indra III married Vijāmbā of the Harhaya, i.e. Chēdi, dynasty. She is therein said to be the daughter of Ammanadēva, who himself was the son of Arjuna and grandson of Kōkkalla. From Indra III and Vijāmbā sprang the prince Gōvinda (IV), "the beauty of whose form excelled that of the god of love" (v. 21). The first three lines of verse 22 look as if the composer of the inscription were giving of his own accord quite an uncalled-for defence to establish the spotless character of his patron Gōvinda IV. This is enough to lead one to suspect that certain accusations, which the composer tries to confute, were in his time actually whispered against Gōvinda IV. The second and third lines of this verse, as will be seen from the translation, defend him against the attack of sensuality and incest. This indicates that Gōvinda IV was popularly believed to have led a dissolute life and even looked upon as incestuous. And, that he had given himself up to sensual pleasures, is mentioned in the Khārēpātan grant and in the Dēoli and Karhād charters. The former calls him "an abode of the sentiment of love, surrounded by crowds of lovely women"³. The two latter represent him as "the source of the sportive pleasures of love" and as "one whose intelligence was entangled in the nooses which were the eyes of women"⁴. The Dēoli and Karhād charters, moreover, tell us that, in consequence of his sensual courses, he undermined his health and bedimmed his natural lustre. Another sense is also here intended, viz. that Gōvinda IV incurred the displeasure of his subjects, rendered the constituents of the political body loose, and thus met with destruction. To this may be added the further statement of the aforesaid grants that, after Gōvinda IV had thus come to ruin, the feudatory chieftains besought his uncle Amōghavarsha to ascend the throne and thereby maintain the Ratta, i.e. Rāshtrakūta, sovereignty, and that accordingly he acceded to their request.⁵ Mr K. B. Pathak has drawn my attention to a passage in the *Vikramārjunavijaya* by the Kanarese poet Pampa, which has an important bearing

proved that the Indra, who is associated with Chakrayudha in the Bhagalpur charter, was a Rāshtrakūta prince, holding sway in the Dekkan, and cannot, therefore, be identified with Indrāyudha, who was ruling in the north, and that this Rāshtrakūta king Indra can neither be the elder brother of, nor belong to the same family with, Chakrayudha, who was king of Kanauj.

¹ See above, Vol. IV p. 246, *Ind. Ant.* Vol. XXI p. 254, *Arch. Sur. Rep.* Vol. XV p. 150, where Cunningham fixes the accession of Dharmapāla in A.D. 831. Now that we know that Dharmapāla was a contemporary of the Rāshtrakūta prince Indra III, the mention of the week day and the regnal year in his Mahabōdhi inscription can be utilised to determine much more approximately the date of Dharmapāla's accession, as was first suggested by Cunningham.

² *Ind. Ant.* Vol. XXI p. 154, and note 10 on p. 99.

³ Above, Vol. III p. 298, text line 10.

⁴ Above, Vol. IV p. 283 f., verse 20, Vol. V p. 194, verse 18.

⁵ Above, Vol. IV p. 284, verse 21, Vol. V p. 194, verse 19.

on this point The translation of the passage, as kindly supplied to me by him, is as follows — “Arikēsari conquered the great feudatories sent by the emperor named Gojjiga and, destroying the emperor who offered opposition, gave universal sovereignty to Baddegadeva, who came placing confidence in him (Arikēsari)”¹ Of the personages mentioned in this passage, Arikēsarin (II) was the patron of Pampa and was a Chalukya chieftain, ruling over the Jola country, which in the main coincides with the Dharwar district, Gojjiga was the Rashtrakûta sovereign Gôvinda IV, and Baddegadêva his uncle Vaddiga *alias* Amôghavarsha Now, piecing these facts together, the conclusions that we arrive at, are (i) that Gôvinda IV was a sensual monarch, (ii) that by his vicious courses he displeased his subjects, and some of his feudatories as may be naturally presumed, (iii) that these feudatories, including Arikēsarin II,² rose in rebellion against Gôvinda IV, met him and his tributary allies in battle and killed him, and (iv) that Arikēsarin II together with the victorious feudatories requested his uncle Amôghavarsha to occupy the Râshtrakûta throne, which had fallen vacant by the death of Gôvinda IV

So far we have dealt with the second and third lines of verse 22 We have yet to find out the full significance of the first line, which, as will be seen from the translation, means to state that Gôvinda IV did not practise cruelty towards his elder brother, although he had the power to do so This evidently presupposes that, in his time, Gôvinda IV was commonly understood to have acted cruelly towards his elder brother This is the natural inference to be deduced from the first line, unless it is to be regarded as meaningless It now behoves us to see what probably constituted this cruelty The name of this elder brother, as known from copper-plate inscriptions, was Amôghavarsha (II) That he came to the throne can scarcely be seriously doubted Dr Fleet, however, has taken exception to this view, on the ground that Govinda IV, in his Sangli charter, describes himself as meditating on the feet of, not his elder brother Amôghavarsha, but his father (Indra-)Nityavarsha³ But this conclusion is directly contradicted by the Râshtrakûta and other records The Bhâdâna and Khâûpâtra charters, which scrupulously give the list of those Râshtrakûta princes only who reigned, mention therein the name of Amôghavarsha⁴ The Dîoli and Kaihâd grants, which mention those princes, who did not reign, as specifically not having reigned, do not speak of Amôghavarsha as not having reigned, but on the contrary, furnish positive indications that he did reign⁵ Nay, we may proceed a step further The last mentioned charters assert that Amogghavarsha II went to heaven soon after his father's death, as if out of affection for the latter⁶ This indicates that Amôghavarsha II reigned only for a very short period This inference receives a strong confirmation from the Bhâdâna grant, which distinctly tells us that Amôghavarsha reigned for a year only Now, placing together the fact that the duration of Amogghavarsha's reign was very brief, and the implication derivable from the first line of verse 22 that Govinda IV was popularly supposed to have treated his elder brother, i.e. Amogghavarsha, cruelly, one is naturally inclined to hold that Gôvinda IV was chiefly instrumental in shortening the period of Amôghavarsha's reign, or that, in other words, Gôvinda IV, if not actually caused, at any rate hastened, the death of his elder brother and usurped his throne If this is so, Gôvinda IV can by no means be expected in any one of his copper-plate grants to speak of himself as meditating on the feet of his elder brother Amôghavarsha, although the latter was his predecessor But to conclude from this circumstance that Amogghavarsha did not reign, is entirely to set aside the

¹ Pampa's *Vikramâdjuna-vijaya*, edited by Mr Rice, Âsvasa IX p 196, ll 5-9

² Pampa would have us believe that Arikēsarin II played a prominent part in defeating the allies of Gôvinda IV and putting him to death, out as Indian poets are in the habit of magnifying the deeds of their patrons, one may reasonably doubt whether Arikēsarin II actually led the rebellion against Gôvinda IV as his protégé tells us

³ *Dyn Kan Distr* p 416 and note 5, above, Vol VI p 176 f

⁴ Above, Vol III p 271, verse 6, *ibid* p 298, the second half of the last line of verse 3

⁵ Above, Vol IV p 283, verse 18, Vol V p 193 f, verse 15.

⁶ See verses 19 and 17.

positive evidence, looking quite the other way, furnished by the copper-plate inscriptions, and to render the first line of verse 22 void of all meaning.

The last line of verse 22 tells us that Gôvinda IV was known as Sâhasânka in consequence of his unparalleled heroic deeds. Verse 23 states that, although he had the appellation Prabhûtavarsha, he was styled Suvarnavarsha, because he rained down showers of gold and made the whole world golden. This means that Gôvinda IV. had previously the usual epithet Prabhûtavarsha, but that on account of his profuse munificence, he earned for himself the additional *varsha* of Suvarnavarsha. And deservedly was he styled Suvarnavarsha. It has been mentioned above, in the summary of the contents of the formal part of the inscription, that Gôvinda IV weighed himself against gold, bestowed upon the Brâhmanas no less than six hundred grants, together with three lacs of *suvarnas*, and granted, for repairing temples and feeding and clothing ascetics, eight hundred villages, four lacs of *suvarnas* and thirty-two lacs of *drammas*. Such exuberant liberality no other prince of the Râshtrakûta dynasty ever displayed, so far as their records inform us.

Little that is historically important can be gleaned from the remaining verses (24-31). Some historical fact, however, is undoubtedly contained in verse 28, wherein the Gangâ and Yamunâ are represented as doing service at Gôvinda IV's palace. The exact sense of this can be determined by the consideration of two other epigraphic references to the same fact. The Baroda charter of the Gujarât Râshtrakûta prince Karka asserts that Gôvinda III., "after taking away simultaneously from his enemies (the rivers) Gangâ and Yamunâ, charming through their waves, attained to the best and highest rank, by means of the display of the actual signs (of those rivers)"¹. This clearly means that Gôvinda III wrested the territory intervening between the Ganges and the Jumna from a prince belonging to some northern dynasty, and assumed their signs as a part of his *insignia*. The same fact is mentioned in a Nerûr grant, wherein the early Chalukya prince Vijayâditya is represented as fighting before his own father with the hostile kings of Northern India, and securing for his father Vinayâditya the signs of the Gangâ and Yamunâ among other *insignia* of paramount sovereignty.² When, therefore, the Gangâ and Yamunâ are mentioned as doing service in the palace of Gôvinda IV., a similar thing is intended, *viz* either that, after an expedition of conquest against Northern India, he added the signs of these rivers to his *insignia*, or that he inherited these signs from some one of his predecessors, perhaps his own father Indra III, who, as we have seen above, overran Northern India.

There now remains to be noticed the preamble of the prose passages, preceding the formal part of the inscription. These set forth the various appellations by which Gôvinda IV was known. The topic of the appellations of the Râshtrakûta princes has already been handled in

¹ *Ind. Ant* Vol XII p 159, text lines 22 and 23. Here Dr Fleet perceives a distinct allusion to some conquest over the Chalukyas, whether Western or Eastern, and further propounds the theory that the Râshtrakûtas wrested these signs from the Chalukyas, and the Chalukyas from the Early Guptas (*loc cit* pp 157 and 248, *Dyn. Kan Distr* p 338, note 7). In my humble opinion, the word *cha* in the second line of the verse, wherein Gôvinda III's assumption of the signs of the Ganga and the Yamunâ is mentioned, clearly indicates that he first conquered the regions round about the Ganges and the Jumna and then adopted the signs of these rivers as part of his *insignia*. Dr Fleet himself recognises this fact (*loc cit* p 157). If so, I cannot understand how Gôvinda III wrested these signs from the Chalukyas, whether Western or Eastern, who were ruling in the Dekkan, far away from the Ganges and the Jumna. Again, I fail to understand how the Chalukyas, towards the end of the seventh century, wrested these signs from the Early Guptas, whose power was extinct by the middle of the sixth century A.D. The view which I have put forth here is, that an expedition of conquest in the regions round about the Ganges and the Jumna entitled both Gôvinda III and Vijayâditya to add the signs of these rivers to their *insignia*. The same may also be said in regard to Gôvinda IV, but, as we do not know for certain that he ever invaded Northern India, and as we do know that his father Indra III. overran it, it is equally reasonable to suppose that Gôvinda IV perhaps inherited these signs from his father.

² *Ind. Ant* Vol. IX. p 131, text lines 20-22.

detail by a much abler antiquarian than myself¹ I shall, therefore, be as brief as possible. The first of the appellations mentioned of Gôvinda IV is Nitya-Kandarpa, which he is said to have received because he outshone the god of love. In accordance with this, verse 21 speaks of him as a prince, "the beauty of whose form excelled that of the god of love." His father Indra III also bore the appellation Ratta-Kandarpadêva,² from which it may be inferred that the Râshtrakûta kings had some of their *birudas* ending in *Kandarpa*. The second of these appellations is Chânakya-Chaturmukha or '(the god) Brahman (in regard to the art) of Chânakya,' i.e. civil polity. What this phrase signifies is that, just as the Vêdas emanated from the god Brahman, so civil polity originated from Gôvinda IV. His third appellation is Vikrânta-Nârâyana. This reminds us of the epithets Vira-Nârâyana and Kîrti-Nârâyana, borne respectively by Amôghavarsha I and Indra III,³ and points to the conclusion that some of the Râshtrakûta *birudas* ended in *Nârâyana*. The last appellation of Gôvinda IV referred to in the preamble is Nripati-Trinêtra, which corresponds to Mahârâja-Śarva,⁴ mentioned by the Gujarât Râshtrakûta records with reference to Amôghavarsha I. The titles of Gôvinda IV., occurring in the formal part of the inscription, are too general to require any special notice.

As regards the places mentioned in the grant, Kêvañja, the village granted, is the Kimôj or Kîmaj of the present day, Kâvikâ the well-known Kâvi, and Sihukagrâma the modern Sigâm or Śigâm. The names of these villages occur in the "Inscriptions from Kâvi"⁵ by Dr Buhler, under the slightly altered forms of Kêmajju, Kâpikâ and Sihugrâma. It deserves to be noticed that Kâvikâ is in our inscription called a *maḥâsthâna*, i.e. a holy place. This indicates that Kâvikâ or Kâvi was not formerly noted as a mere sacred place of the Jainas, as it is now, but was a centre of Brâhmanism, and that its sanctity goes back to the beginning of the tenth century A.D. It is also interesting to note that Kêvañja, the village granted, is said in our plates to be situated in the Khêtaka district of the Lâta dēsa. This implies that the province of Lâta included the city of Khêtaka or Kara, and also a small portion of territory to its north, as may naturally be presumed. The view of Dr Buhler and Pandit Bhagwanlal Indraji⁶ that Lâta corresponds to the country between the Mahî and the Konkan or the Taptî is, therefore, not tenable, and that held by Dr Hultzsch⁷ that it extended as far north as the Shêri (Shêdhi) is correct.

TEXT⁸

First Plate

- 1 श्री⁹ स्वस्ति ॥ स¹⁰ वोव्याद्वेधसा धाम यन्नाभिकमलङ्कृतम् । हरश्च
यस्य कान्तेन्दुकलया कमलङ्कृतम् ॥ [१] जयन्ति ब्रह्मण¹¹ सर्गनि-
2 प्पत्तिमुदितात्मनः । सरस्वतीक्षतानन्दा मधुराः सामगीतयः ॥ [२]
सान्द्रेः¹² श्रीस्तनभारभूरिमकरीकाश्रीरसन्मिथितैः

¹ Above, Vol VI pp 160-198

² *J Bo Br E A S* Vol XVIII pp 259 and 263

³ *Ibid* pp 258 f and 262 f

⁴ In *J Bo Br E A S* Vol XX p 146, I understood the expression to mean 'the illustrious great king Śarva,' but now I think that with Dr Fleet it must be translated 'a very Sarva (Śiva) among Mahârâjas or great kings' (above, Vol VI p 174 and note 7, *Dyn Kan Distr.* p 401 and note 4)

⁵ *Ind Ant* Vol V pp 112, 114, 145 and 147

⁶ *Ind Ant* Vol V p 145, *History of Gujarât*, in the *Gazetteer of the Bombay Presidency*, Vol I. Part I p 7

⁷ *Ind Ant* Vol. XIV p 198

⁸ From the original plates

⁹ Expressed by a symbol

¹⁰ Metre Ślôka (Anushtubh), and of the next verse. This verse, which occurs in almost all the Râshtrakûta records, is, however, not to be found in the Sângli plates

¹¹ Read ब्रह्मण

¹² Metre Śârdûlavikrîḍita, and of the next verse. Both these verses do not occur in the Sângli plates

- 3 प्रोन्मज्जजराजगैरिकरजःपुञ्जद्रवै यिञ्जराः¹ । क्षीराब्धेः² क्षुभितस्य मन्दर-
गिरिव्यावर्तनादुद्गताः कल्लोला जन-
- 4 यन्ति यस्य पुलकम्पायात्स वः केशवः ॥ [३*] शम्भोर्यानि शिरःस्थि-
तस्य फणिनाम्पत्युः फणानां दश द्योतन्ते परितः
- 5 शतानि समण्योतीप्ति जूटाटवीम् । एनस्तान्युपरिस्रवत्सुरसरित्सिक्तेन्दु-
कन्दोमसज्योत्स्नाकल्पलतालवालव-
- 6 लयग्रीभाञ्जि भञ्जन्तु वः ॥ [४*] ³ताराचक्राजपण्डावतगगनसरःपञ्चि-
नीराजहसाक्षैलाक्षैकाधिपत्यस्थितमदनमहारा-⁴
- 7 जशुभ्रातपन्नात् । लावण्यक्षीरसिन्धोर्युतिरजतगिरेर्द्विग्वधूदन्तपन्नाद्वशः सोमा-
दयं यस्तिभुवनकमलावाससौधादुप्रेतः⁵ ॥ [५*]
- 8 ⁶तस्माच्छ्रियः कुलगृह भवन महिम्नः क्रीडासद स्थितिमहर्द्धिगभीरता-
नाम् । आपन्नसत्त्वपरिपालनलब्धकीर्त्तिर्विशो⁷ वभूव⁸ भु-
- 9 वि सिन्धुनिभो यदूनाम् ॥ [६*] ⁹परिणतपरमण्डलः कलावान्प्रवितत-
वहलयशोशुपूरिताशः¹⁰ । शशधर इव दन्तिदुर्गराजो यदु-
- 10 कुलविमलवियत्यथोदियाय ॥ [७*] ¹¹तस्याद्यं नृपतेः पितृव्य उदयो
ग्रीवरसिंहासन मेरोः शृङ्गमिवाधिरुह्य
- 11 रविवच्छ्रीक्षणाजस्ततः । ध्वस्तोद्रिक्तचलुक्थवंशतिमिर. पृथ्वीभृतां मस्तके
न्यस्ताडप्रिः¹² सकलं जगद्यविततैस्ते-
- 12 जीभिराक्रान्तवान् ॥ [८*] ¹³तस्माद्गोविन्दराजोभूदिन्दुविश्वशिलावले¹⁴ ।
यस्यारिपक्षोपधूमोद्धः प्रशस्तिरिव लक्ष्यते ॥ [९*]
- 13 ¹⁵तस्याभवद्भुवनपालनवीरवुद्धिरुद्धूत[श]त्रुकुलसन्ततिरिद्धतेजाः¹⁶ । राजानुजो
निरुपमापरनामधेयो यन्मुद्रयाम्बुधिरपि¹⁷ प्रथितः
- 14 समुद्रः ॥ [१०*] तदनु¹⁸ जगत्तुङ्गोजनि परिहृतनिजसकलमण्डलाभोगाः ।
गतयौवनवनिताजन[कु]चसदृशा यस्य वैरिचपाः ॥ [११*]
- 15 ¹⁹तस्माच्चामोघवर्षोभवदतुलवलो²⁰ येन कोपादपूर्वैश्चालुक्थाभूषणाद्यैर्जनितर-
तियमः प्रीणितो विह्वलव्याम्²¹ । वैरिचा-

Read पिञ्जरा

² Read क्षीराब्धेः³ Metre Sragdharā, read °चक्राज°⁴ Read °क्षैलीक्ये°⁵ Read °दुप्रेत⁶ Metre Vasantatilakā,⁷ Read °लब्ध°⁸ Read वभूव¹⁰ Read °वहल°.⁹ For the metre see the introductory remarks¹¹ Metre Sārdūlavikrīḍita¹² Read न्यस्ताडप्रि The middle vertical stroke of the letter gha is inadvertently omitted¹³ Metre Ślōka (Anushtubh)¹⁴ Read °विश्वशिलावले.¹⁵ Metre Vasantatilakā.¹⁶ Read °वुद्धि°¹⁷ Read °याम्बुधि°.¹⁸ Metre Āryā¹⁹ Metre Sragdharā²⁰ Read °वलो²¹ Read °वह्याम्.

- 16 'खोदरान्तर्वहिरुपरितल' यन्न 'लधावकाश तोयव्याजादिशुद्ध यश्च इव
निहितं तज्जगत्तुङ्गसिन्धौ ॥ [१२*] 'तस्मादकालवर्षो नृपति-
17 रभूद्यत्पराक्रमवस्त्रैः । सद्यः समण्डलाय खेटकमहितैः परित्यक्तम् ॥ [१३*]
'सहस्रार्जुनवशस्य भूषण कीकलात्मजा । तस्याभ-
18 वन्महादेवी जगत्तुङ्गस्ततोजनि ॥ [१४*] 'गम्भीराद्रत्ननिधेर्भूभृत्प्रतिपक्ष-
रक्षणक्षमतः । कीकलसुतरणविग्रहजलधेर्लक्ष्मीः स-
19 मुत्पन्ना ॥ [१५*] सा' जायाजायताजातश्चोस्तस्य महीभृतः । भीम-
सेनार्जुनोपात्तयशोभूषणशालिनः ॥ [१६*] तत्र' जगत्तुङ्गोदय-
20 ध[र]णीधरतः प्रतापकलितात्मा । लक्ष्म्या नन्दन उदितोजनि विजयी
राजमार्त्तण्डः ॥ [१७*] स्थितिचलितसकलभूभृत्पक्षच्छेदाभिमुक्त-
21 भुजवज्रः । अनिमिषदर्शनयोग्यो यः सत्यमिहेन्द्रराज इति ॥ [१८*]
'यन्माद्यद्विपदन्तघातविषम' कालप्रियप्राङ्गण तीर्ण

Second Plate, First Side

- 22 यत्तुरगैरगाधयमुना सिन्धुप्रतिसर्द्धिनी । वेनेद हि महोदयारिनगर
निर्मलमुन्मूलित नाम्नाद्यापि जनैः कुशस्थ-
23 लमिति ख्याति परां नीयते ॥ [१९*] यस्तस्मिन्दशकण्डदर्पदलने श्री-
हैहयाणा कुले कीकलः प्रतिपादितोस्य च गुणज्ये-
24 ष्ठोर्जुनोभूतुतः । तत्पुत्रोन्मणदेव 'इत्यतिवलस्तस्माद्विजाम्बाभवत्पद्मेवाभुनिधे-
रुमेव' हिमवन्नाम्नः क्षमाभृत्प-
25 भोः ॥ [२०*] 'श्रीन्द्रनरेन्द्रात्तस्यां सूनुरभूद्रूपतिर्विजाम्बायाम्' । गोवि-
न्द्रराजनामा कामाधिकरूपसौन्दर्यः ॥ [२१*] सामर्थ्य' सति
26 निन्दिता प्रविहिता नैवाग्रजे क्रूरता 'वन्मुखीगमनादिभिः कुचरितैराव-
र्जितं नायशः । शोचाशौचपराङ्मुखं न च भि-
27 या पैशाच्यमङ्गीकृत त्यागिनासमसाहसैश्च भुवने यः साहसाङ्गोभवत् ॥
[२२*] 'वर्षन्मुखवर्णवर्षः प्रभूतवर्षोपि कनकधा-
28 राभिः । जगदखिलमेककाक्षमयमकरोदिति' जनैरुक्तः ॥ [२३*] कः'
केनार्थो को दरिद्रः पृथिव्यामित्यं घृष्टे द्वारि लिप्सो-

¹ Read 'र्वहिरु'

² Metre Āryā.

³ Metre Ślōka (Anushtubh)

⁴ Metre Śārdūlavikrīḍita, and of the next verse

⁵ Read यन्माद्यद्विपद'

⁶ Metre Āryā.

⁷ Read वन्मुखो.

⁸ Metre: Sālini. This verse does not occur in the Sāngli plates

⁹ Read 'तले

¹⁰ Metre Ślōka (Anushtubh)

¹¹ Metre Āryā, and of the next verse

¹² Read 'तिवल'

¹³ Read 'जाम्बा'

¹⁴ Metre Āryā

¹⁵ Read लम्बा'

¹⁶ Metre Āryā

This verse does not occur in the Sāngli plates

¹⁷ Read 'जाम्बा' and 'वाम्बुनिधे'.

¹⁸ Metre Śārdūlavikrīḍita

¹⁹ Read 'काक्षनमय'.

[illegible]

- 29 रभावात् । हेतामिहेर्दीपनाथैः प्रणीतोप्युच्चैः कोशः प्रीतये यस्य नाभूत्
॥ [२४*] ^१यदधिदिग्विजयावसरे सति प्रसभस-
- 30 भ्रमभावनयेव भूः । सपदि नृत्यति ^२पालिमहाध्वजोच्छृतकरान्यकुनाथ-
विवर्जिता ॥ [२५*] स[ह]ति^३ न हि मण्डलाधि-
- 31 प परमेष्ठीभ्युदयी समुद्धतम् । इति जातभियाविवाग्रती रविचन्द्रावपि
यस्य धावतः ॥ [२६*] ^४श्वनतपर-
- 32 मण्डलिश्वरं सहविजयप्रभिवेश्म शोभितम् । समहिमकरतोरणं चिर
निजतेजस्तति यस्य राजते ॥ [२७*] सहते^५
- 33 समवाहिनीमय न परेषा सविशेषशालिनीम् । यदनिन्दितराजमन्दिरं
ननु गङ्गा यमुना च सेवते ॥ [२८*] ^६यस्मिन्नाज-
- 34 नि सौराज्य निर्जितारि वितन्वति । विमानस्थितिरित्यासीन्न भोगेषु
कदाचन ॥ [२९*] ^७यस्योद्दामप्रतापानलवहलशिखाकज्जलं^८
- 35 नीलमेघा विस्फूर्जित्खड्गधारास्फुरणविमरणान्येव विद्युद्विलासाः । दुर्वारा-
रीभक्तुभस्यलदलनगलन्मौक्तिकान्येव ताराश्च-
- 36 न्द्रचीराधिशेषा^९ भृतभुवनयशोराशिनिष्यन्दितानि ॥ [३०*] ^{१०}यस्मिन्कण्ट-
कशोधनोत्सुकमनस्यभोजनालैर्भिषेवोन्नमन न पयः-
- 37 सु कोशवसतिर्लक्ष्मीः कृतोपायनम् । केतक्या पवनोल्लसन्निजराजपुञ्जान्यकारो-
दरे भूगर्भे पनसेन वेन्नलतया [द्वा]र्या-
- 38 त्तशुद्ध्यै स्थितम् ॥ ॐ ॥ [३१*] यस्य समुपहसितहरनयनदहनविहि-
तानित्यकन्दर्परूपसौन्दर्यदर्यः श्रीनित्यकन्दर्पः । प्रभुसन्त-
- 39 ^{११}शक्त्युपवृद्धितोत्साहशक्तिसमाक्षिप्तशतमखसुखश्चाणक्यचतुर्मुखः । प्रथितैकवि-
क्रमाक्रान्तवसुन्धराहितकरणपराय-

Second Plate, Second Side

- 40 णः श्रीविक्रान्तनारायणः । स्वकरकलितहेतिहलदलितविपक्षवक्षःस्थलक्षेत्र-
श्रीनृपतित्रिनेत्र^{१२} च परमभट्टार-
- 41 कमहाराजाधिराजपरमेश्वरश्रीमन्त्रित्यवर्षदेवपादानुध्यातपरमभट्टारकमहाराजा-
धिराजपरमेश्वरश्रीमत्सुवर्णवर्ष-
- 42 देवपृथ्वीषल्लभश्रीवल्लभनरेन्द्रदेवः कुशली । सर्वानिव ^{१३}यथासम्बद्ध्यमानकात्रा-
द्रपतिविषयपतिग्रामकूटमहत्तरयुक्तकी-

^१ Metre Drutavilambita

^४ Metre Aparavaktra

^७ Metre Sragdharā.

^{१०} Metre Śārdūlavikrīḍita

^{११} Read 'सम्बद्धमान'

^२ Read 'ध्वजोच्छृत'

^५ Metre Vidyōgini

^८ Read 'वहल'

^{१२} Read 'वृद्धितो'

^३ Metre Vidyōgini

^६ Metre Ślōka (Anuṣṭubh)

^९ Read 'चीराधि'

^{१३} Read समभवात् ॥ स च

- 43 पयुक्तवाधिकारिकान्समादिशत्यस्तु वः सविदितं यथा मान्यखेटराजधानी-
स्त्रिरतरावस्थानेन मातापित्रोरात्मनश्च पुण्ययशो-
- 44 भिवृद्धये पूर्वलुप्तानपि देवभोगाग्रहारान्प्रतिपालयवा¹ प्रतिदिन च निर-
वधिनमस्यग्रामशासनानि प्रयच्छता मया शकनृप-
- 45 कालातीतसंवत्सरशतेष्वष्टसु द्वापञ्चाशदधिकेष्वङ्गतीपि शकसंवत् ८५२ प्रव-
र्त्तमानखरसंवत्सरान्तर्गतज्येष्ठशुद्धदश-
- 46 म्यां सोमदिने हस्तसमीपस्थे चन्द्रमसि गोदावरीतटसमीपस्थे कपित्थकग्रामे
पट्टवन्धमकोत्सवे² तुलापुरुषमारुह्य
- 47 ब्राह्मणेभ्यः³ षट्कृतान्यग्रहाराणां सुवर्णलक्षत्रयसमेतानि 'वलिचरवैश्वदेवा-
तिथितर्पणार्थं दत्त्वा । देवभोगार्थं च
- 48 देवकुलेभ्यः खण्डस्फुटितादिनिमित्तं गन्धधूपपुष्पदीपनैवेद्याद्युपचारार्थं तपो-
वनस्थ⁴ सत्रीत्तरासङ्ग-
- 49 दानाद्यर्थञ्च⁵ ग्रामाणामष्टशतानि सुवर्णलक्षचतुष्टयं द्रमलक्षद्वात्रिंशत च
दत्त्वा । तदनन्तरं च तुलापु-
- 50 रूपादनुत्तरतैव मया प्रथमकरोदकोत्सर्गेण लाटदेशखेटकमण्डलान्तर्गतका-
विकामहास्थानवि-
- 51 निर्माताय⁶ इहैव मान्यखेटे वास्तव्याय श्रीमद्वल्लभनरेन्द्रदेवपादपद्मी-
पजीविने माठरसगीत्रवाजिकाखसत्र-⁷
- 52 क्षत्रारिणे महादेवय्यसुताय नागमार्याय लाटदेशान्तर्वर्त्तिखेटकमण्डला-
न्तर्गतः केवञ्जनामा ग्रामः काविकामहा-
- 53 स्थाननिकटतरवर्त्ती । सप्तचमालाकुलश्चतुःसीमापर्यन्तः सकर्मान्तः सोद्रङ्गो
धान्यायहिरण्यायदण्डदोषद-
- 54 शपराधादिसमस्तोत्पत्तिसहितो दत्तः । ⁸वलिचरवैश्वदेवातिथितर्पणा-
र्थं ह्यम्यनित्यनैमित्तिककर्म्मोपयोग-
- 55 निमित्तं दर्शपूर्णमासचातुर्मास्याष्टकाग्रयणपक्षादिश्राद्धकर्म्मष्टिक्रियाप्रवृत्तये
चरुपुरोडाशस्थालीपाकश्रवण-
- 56 दिक्कर्म्मनिमित्तं ह्योमनियमस्वाध्यायाध्ययनोपासनदानदक्षिणार्थं राजसूय-
वाजपेयाग्निष्टोमादिसप्तशोमसस्था-¹⁰

¹ Read °पालयता⁴ Read वलि°.⁶ Here the *tha* of *rtha* is almost like the letter *sha*⁸ Read °सत्र°.² Read °वन्धमकोत्सवे⁵ Read तपोवनस्थ⁷ Read वलि°.³ Read ब्राह्मणेभ्यः.⁹ Read °तायैव.¹⁰ Read °सप्तसीम°.

[illegible]

ननुपकेन पाद्वैनिवाकपाधये दारुवास्तपाहृदिधावमुदीयः । तत्राहं ज्ञेयं अलं तासराक्षानयनरक्षिणा
 र्तिभिरिति स्वययाप्रथमब्रह्मास्तेषामर्थी कृत्यतमानमन्तरात्तादितिनखा पक्षिनाप्राप्तम् । अथावदानमियाप्राप्तम्
 तर्हेः काविवालदाष्टावसीगच्छोद्विजादः स्याज्जम् आनद्याः अष्टिपालः नीकुन यात्मः षडङ्गमः तजाले वकादि
 नादिना कथाश्च कस्यास्य विधीयते सीतादेवमप्यनूजं ब्रह्मणो भ्याः विष्णुर्देवा वन्द्यः शिवः देवा वन्द्यः अनानन्दं शांतिं वागमायुं यदृष्टसर्वत
 र्धमयोहाहुः ॥ तत्र मने गोशरणे गेडा चान्तःपुरे ॥ तानात्राय दुर्मूर्ख उद्धृष्टां कालकात्सयान् लोण्यानप
 र्तिभिः प्रेरिता मविदुः पादिबद्धा मुक्ता ब्रह्माद्यास्तपोना न रुदन्तः ॥ आशा निम्बुमिद रिक्तिः निग्कुपत्रं धूम्रमि
 त्रतिनिविष्टमलेन ॥ त्रे मलकुएन दिक्क लिङ्गे सुमुखं लायायनं फलोपमव्यूहः ॥ किपालाः च बाहो द्विर्दु
 रादस्तामनः सिंहसभादिभिः ॥ पञ्चाद्यश्चाराद्ब्रह्मिष्ठश्चारत्यदायं तल्ल ॥ तत्राहं ज्ञेयं अलं तासराक्षानयनरक्षिणा
 र्तिभिरिति स्वययाप्रथमब्रह्मास्तेषामर्थी कृत्यतमानमन्तरात्तादितिनखा पक्षिनाप्राप्तम् । अथावदानमियाप्राप्तम्
 तर्हेः काविवालदाष्टावसीगच्छोद्विजादः स्याज्जम् आनद्याः अष्टिपालः नीकुन यात्मः षडङ्गमः तजाले वकादि
 नादिना कथाश्च कस्यास्य विधीयते सीतादेवमप्यनूजं ब्रह्मणो भ्याः विष्णुर्देवा वन्द्यः शिवः देवा वन्द्यः अनानन्दं शांतिं वागमायुं यदृष्टसर्वत
 र्धमयोहाहुः ॥ तत्र मने गोशरणे गेडा चान्तःपुरे ॥ तानात्राय दुर्मूर्ख उद्धृष्टां कालकात्सयान् लोण्यानप
 र्तिभिः प्रेरिता मविदुः पादिबद्धा मुक्ता ब्रह्माद्यास्तपोना न रुदन्तः ॥ आशा निम्बुमिद रिक्तिः निग्कुपत्रं धूम्रमि
 त्रतिनिविष्टमलेन ॥ त्रे मलकुएन दिक्क लिङ्गे सुमुखं लायायनं फलोपमव्यूहः ॥ किपालाः च बाहो द्विर्दु

Third Plate

- 57 क्रतूपकरणार्थं ¹मित्रावरुणाध्वर्युहोतृवाङ्मणाच्छसिग्रावस्तुदग्नीप्रभृतीनामृत्विजां
वस्त्रालकारसत्कारदानदक्षिणा-
- 58 दिनिमित्तं ²सन्नप्रपाप्रश्रयवृषोत्सर्गवापीकूपतडारामदेवालयदिकरणोपकर-
णार्थञ्च ॥ यस्य च ग्रामस्याघाटाः ।
- 59 पूर्वतः काविकामहास्थानसीमान्तो दक्षिणतः सामग नाम ग्रामः पश्चि-
मतः सीङ्गकग्रामः । उत्तरतोप्यस्यैव कावि-
- 60 काभिधानस्य स्थानस्य सम्बन्धी³ तलसीमान्तः ॥ एवमसुं चतुराघाटवि-
शुद्धं कैवञ्चनामानं ग्रामं नागमार्यस्य कृपतः क-
- 61 धेयतो वा भुञ्जतो भोजयतो वा न केनचिद्वाघातः कर्त्तव्यः ॥
⁴सामान्योयन्मर्मसेतुर्नृपाणां काले काले पालनीयो भव-
- 62 झि । सर्वानेतान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः ॥
[३२*] ⁵आगामिभूमिपतिभिः परिरक्ष्य एष धर्मं प्रति
- 63 प्रतिनिविष्टतमैस्तथान्यैः । लक्ष्म्यास्तडितुलितवुहुदचञ्चलाया⁶ दानं फल
परयशःप्रतिपालनं च ॥ [३३*] ⁷वहुभिर्वसु-⁸
- 64 धा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य
यदा⁹ फलम् ॥ [३४*] तथा चोक्तं वेदव्यासेन ॥ ष-
- 65 ष्टि वर्षसहस्राणि स्वर्गे वसति भूमिदः । आच्छेत्ता ¹⁰सानुमन्ता च
तान्येव नरके वसेदिति¹¹ ॥ [३५*] स्वदत्ता प-
- 66 रदत्ता वा यो हरेत वसुन्धराम् । अपि वर्षसहस्राणि विष्टाया
जायते कृमिः ॥ [३६*] ¹²गङ्गाधरार्यतनये-
- 67 न कृतधिया नागवर्मणा लिखितम् । शासनमिदं प्रशस्तं श्रीमद्भो-
विन्दराजस्य ॥ [३७*] मङ्गलं महाश्रीः ॥¹³

TRANSLATION.

Om Hail!

(Verse 1) May he (Vishnu), the water-lily (*sprouting from*) whose navel was made (*his*)
abode by Vêdhas (Brahman), protect you, and Hara (Śiva) whose head is adorned by the
beautiful crescent of the moon!

(V 2) Triumphant are the sweet songs of the *Sāmaveda* of (*i. e.* sung by) Brahman whose
soul was delighted by the creation of the world,—(*songs*) which gave delight to Sarasvatī!

¹ Read मैत्रावरुणा⁰ and ⁰वाङ्मणा⁰. ² Read ⁰प्रतिश्रय⁰ and ⁰तडाराम⁰

⁴ Metre Śalini

⁵ Metre : Vasantatilakā

³ Read सम्बन्धी.

⁷ Metre Ślōka (Anushtubh), and of the next two verses

⁶ Read ⁰वुहुद⁰

⁹ Read तदा.

¹⁰ Read चानु⁰.

⁸ Read वहु⁰.

¹² Metre Āryā.

¹¹ Read वसेत् ॥ इति.

¹³ Here follows a flower, for which see the accompanying Plate

(V 3) May that Kîsava (Vishnu) protect you, on whose person horripilation was caused by the waves, which sprang up in the milky ocean agitated by the revolution of the Mandara mountain, and which were reddened by the dense washings of quantities of red chalk of the best of the elephants,¹ emerging (from the ocean),—(washings) which were mixed with the saffron of the numerous (marks of) female crocodiles on the full breasts of Śîî!

(V 4) May these ten hundred hoods of the lord of snakes dwelling on the head of Śambhu (Śîva) destroy your sin,—(hoods) which with the light of their jewels shine all round the forest of the mass of matted hair, and which bear the beauty of the circular basins of the wish-giving creepers (consisting of) the lustrous rays coming from the root, (viz) the moon sprinkled by the celestial river (Ganga) flowing on high!

(V 5) From the Moon, (who is) the royal swan of the lotus-plants of the lake (viz) the sky, filled up with a crowd of lotuses (which are) the group of stars, (who is) the white parasol of the great king Cupid wielding the sovereignty of the three worlds, (who is) the milky ocean of beauty, (who is) the silvery mountain (Kailasa) of lustre, (who is) the ear-ornament of the damsels (viz) the quarters, (and who is) the dwelling-mansion of the goddess of wealth of the three worlds, there arose this race

(V 6) From that (race) sprang up the family of the Yadus, (which was) the paternal residence of wealth, the abode of magnanimity, the pleasure-house of lawful conduct, great prosperity and gravity, (and) which acquired fame by the protection of distressed beings, just as the ocean (is the family-house of the goddess of wealth, the abode of grandeur, the play-ground of steadiness, vast magnitude and profundity, and is renowned for sheltering all creatures that come to it)

(V 7) Then there arose in the spotless family of the Yadus, Dantidurgarâja, to whom the hosts of (his) enemies bowed down, who was versed in arts, (and) who filled the directions by (his) extensive and great fame just as the moon (rises) in the clear sky, to whom other orbs bow down, who is possessed of digits, (and) who fills the quarters by (his) extensive and profuse rays

(V 8) After him the prosperous (and) glorious Krishnarâja, the paternal uncle of that king,—having ascended the pre-eminent (and) glorious lion-throne of the brave, as the rising sun (ascends) the peak of the Mêru (mountain), having destroyed the vast race of the Chalukyas, (as the sun destroys) utter darkness, (and) having placed his foot on the heads of kings, (as the sun casts) his rays on the tops of mountains—pervaded the whole universe by (his) extensive powers, (as the sun fills) the whole world with (his) overspreading rays

(V 9) From him was born Gôvindaîrâja, whose panegyric is seen, as it were (engraved) on the surface of the stone (viz) the disc of the moon in the form of the mark which is dark by the burning of (his) enemies

(V 10) His younger brother, possessed of burning lustre² (and) bearing the other appellation of Nirupama, became king, whose intellect was adequate for the protection of the world, who uprooted the continuous line of the family of (his) enemies, (and) by means of whose seal even the sea became renowned as *samudra* (sealed)³

(V 11) After him flourished Jagattunga, whose princely enemies, deprived of the extent of all their territory, (became) like the breasts of women destitute of youth,—(breasts) which are shorn of all their plump circumference

¹ This refers to Airavata, the elephant of Indra, who was produced by the churning of the milky ocean

² I am inclined to hold with Dr Fleet that *Idâhatêjas* is not a mere attribute of Dhruva-Nirupama, but is intended to represent one of his *virudhas* (*Ind Ant* Vol XII p 252, above, Vol VI p 172 f) But I am by no means certain of it, as other Râshtrakuta records do not mention it

³ See *Ind Ant* Vol XII p 252, note 30

(V 12) And from him was born Amôghavarsha of unparalleled strength, by whom Yama who was pleased (*with him*) was angrily gratified at Vingavalli with unprecedented morsels of cakes¹ (*which were*) the Châlukyās, (*and by whom*) that pure fame, which could find no scope in the inside, outside and upper side of the universe, was, as it were, stored up in (*the reservoir or lake called*) Jagattunga-sindhu under the pretext of water²

(V 13) From him was born king Akâlavarsha, harassed by whose prowess, (*their*) shield (*also* Khêtaka) was forthwith abandoned by (*his*) enemies together with (*their*) scimitars (*also*, along with the leaders of (*their*) circles)³

(V 14) The daughter of Kôkkala, the ornament of the dynasty of Sahasrârjuna, became his chief queen, (*and*) from him was born Jagattunga

(V 15) From the ocean (*viz*) Ranavîgraha, son of Kôkkala, who was grave (*as the ocean is profound*), who was a receptacle of gems (or of excellences), (*as the ocean is a store-house of gems*), who was capable of protecting kings from (*then*) foes (*as the ocean is capable of sheltering mountains from their adversary, viz* Indra), there was born (*a daughter named*) Lakshmi, (*as from the ocean sprang up the goddess of wealth*)

(V 16) She became the wife of that king who had no enemy (*and*) who was possessed of the ornament (*consisting of*) fame acquired by Aijuna who had a terrific army, (*as* Ajataśatru, *ie* Yudhishtira, was adorned by the ornament (*which was*) fame earned by Bhimasena and Arjuna)⁴

(V 17) From King Jagattunga there was born a victorious prince, son of Lakshmi, endowed with valour, (*as*) from the eastern mountain, the highest in the world, there rises the sun, full of heat⁵

(V 18) Truly he was Indrarâja, whose arm was thrust forth for the destruction of the partisans of all kings swerving from lawful conduct, (*and*) who was fit to be seen with untwinkling eyes, (*as the god* Indra) discharged (*his*) thunderbolt to cut off the wings of all mountains swerving from their motionless condition (*and*) is fit to be seen by (*the gods whose eyes*) do not twinkle

(V 19) The court-yard (*of the temple of the god*) Kâlâpriya (*became*) uneven by the strokes of the tusks of his rutting elephants His steeds crossed the unfathomable Yamunâ which rivals the sea⁶ He completely devastated that hostile city of Mahôdaya (*also*, the highly prosperous city of his enemy), which is even to-day greatly renowned among men by the name of Kusasthala (*also*, a spot of mere kusa grass)⁷

(V 20) That Kôkkalla, who was mentioned (*as belonging*) to that family of the illustrious Haihayas, which brought down the pride of Daśakantha (Râvana), had a son (*named*) Arjuna,

¹ *Abhyûsha* is given in the *Amarakôṣa* as synonymous with *pauli*, which corresponds to the Marâṭhī *pôli*, *ie* cake or bread

² Another rendering of the last line is also possible "and by whom pure fame . . . was, as it were, stored up in Jagattunga, the ocean, in the shape of (oblation-)water" But this interpretation does not commend itself to me, because the last line is an instance of *apahnuti*, in which the real character of the subject in hand (*prakṛita*) is denied, and that of an alien object ascribed to it *Tôya* is here denied, and must, therefore, be the *prakṛita* and hence, truly speaking, real If *tôya* is thus real, then the *sindhu* into which it is put cannot be fictitious, but must be real If, however, we take *Jagattunga sindhu* as an instance of *rûpaka*, as has to be done in case the second rendering is preferred, *sindhu* ceases to become real If, on the other hand, we accept the first translation proposed in the text above, *Jagattunga sindhu* is no longer a *rûpaka*, and *sindhu* is made real, and thus the full significance of the *apahnutyalamkara* is brought out, but we may perhaps adopt the second rendering and say that the composer of the inscription was not such a learned poet as to employ the *apahnutyalamkara* consistently throughout

³ See the introductory remarks

⁴ See the introductory remarks

⁵ Dr Fleet thinks that *Rôjamârtanda* is probably a *biruda* of Indra III (above, Vol VI p 176 and note 9) This seems to be borne out by the spurious Wadgaon grant (*Ind Ant* Vol XXX p 218 and note 73)

⁶ The word *sindhu* may also mean the river Indus

⁷ See the introductory remarks.

pre-eminent in virtue His (Arjuna's) son, who was exceedingly strong, was Ammanadēva From him was born Vijāmbā, as Lakshmi (*was produced*) from the ocean and Umā from the lord of the mountains called Himavat

(V 21) To the glorious king Indra was born by that Vijāmbā a son, the prince named Gōvindarāja, the beauty of whose form excelled that of Kāma

(V 22) Ignominious cruelty was not practised (*by him*) with regard to (*his*) elder brother, (*though he*) had the power, (*he*) did not obtain infamy by evil courses such as (*illicit*) intercourse with the wives of (*his*) relatives, (*he*) did not through fear resort to diabolical conduct which is indifferent to what is pure and impure, (*and*) by (*his*) munificence and unparalleled heroic deeds he became Sāhasānka in the world.

(V 23) Though he was Prabhūtavarsha, he was called Suvarnavarsha by the people, because, raining down showers of gold, he made the whole world consisting solely of gold

(V 24) There being no mendicant at the door when there was made the proclamation 'who is the supplicant and what does he want? who is impoverished on earth?'—even the treasure which was brought (*to him*) in abundance by the easily conquered lords of the continents did not please him ¹

(V 25) On the occasion of his conquest of the quarters, the earth, with uplifted hands (*consisting of his*) mighty *pālādhvajās* (*and*) abandoning other kings, forthwith quivers as if by the causing of a violent bustle (as a woman, when freed from an evil lord, dances with uplifted hands as if through intense joyous excitement)

(V 26) Even the sun and the moon,² as if with fear produced (*in their mind at the thought*) that he, the prosperous one, will not bear the rising up of another lord of a *mandala* (country), run before him (inasmuch as they are the lords of *mandalas*, i.e. orbs, and are *samuddhata*, i.e. rising in the sky)

(V 27) For long shines his gateway (*marked by*) the moon who is like (*him*) (*and*) decorated near (*his*) palace, before which other lords of *mandalas* bow down, which is accompanied by the goddess of victory, and where the whole mass of his lustre (*is seen*) ³

(V 28) Surely (*thinking that*) he cannot bear the army of (*his*) foes, which is equal (*to his own and*) which is possessed (*of men*) of excellent qualities, the Gangā and the Yamunā resort to his flawless royal abode (because they themselves are *samavāhini*, i.e. flowing in a level, and possessed of excellences) ⁴

(V 29) While this king was administering excellent government wherein (*all*) enemies were subdued, there was *vimānasthiti* (i.e. sitting in celestial cars) among the gods (*nabhōga*), (*but*) there never was *vimānasthiti* (i.e. transgression of proper bounds) in enjoyments (*bhōga*) ⁵

(V. 30) The blue clouds (*are*) the soot springing from the copious flames of his luxuriant fire of heroism The flashes of lightning (*are*) but the spreading-out of the gleams of the blade of (*his*) flourished sword The stars (*are*) but the pearls issuing in consequence of the splitting-open

¹ There can be no doubt that the stanza is intended to yield two senses, as the words *pranīta* and *lōśa* unmissably indicate One of these senses is that given in the text above What the other sense is cannot be accurately made out It seems to refer to a lexicon composed by a certain author, who bore the name Helasiddha or Dvīpanātha, or a name equivalent to either of these words in meaning Is it Hēlārāja or Kshirasvamin? We must await further researches to settle this point

² This probably refers, I think, to the figures of the sun and the moon on his banners

³ This is a very knotty verse I have, in the main, followed Dr Fleet in point of the separation of words and translation But I am by no means certain of either Must we split up the third line of the stanza into *sa mahīma-varatō-ranam* and translate it accordingly?

⁴ For the historical fact contained in this stanza, see the introductory remarks

⁵ There is evidently here a play on *vimānasthiti* and on the double analysis of *nabhōgēśhu*, viz (1) *nabhō-gēśhu*, 'among the aeronauts,' and (2) *na bhōgēśhu*, 'not in enjoyments'

of the temples of the irresistible elephants of (*his*) enemies The moon, the milky ocean and Śeṣha (*are*) the trucking of the mass of (*his*) glory which has filled the world

(V 31) While his mind was anxious to eradicate thorns, the lotus stalks, as if through fear, did not emerge from water, (*but*) made (*to him*) a present of the beauty residing in (*their*) buds,¹ for self-purification, the *l. talī* (plant) remained in the interior of the darkness caused by the quantities of its own pollen, set in motion by the wind, the jack-tree in the hollow of the earth, and the reed-branch at (*his*) gate

(Lane 38) And he, laughing to scorn the vanity of the beauty of the form of Kandarpa (Kuma), who was rendered transient through being burned by the eye of Haia (Śiva), (*became*) the glorious Nitya-Kandarpa (*i.e.* a very eternal Kandarpa), (*he*), destroying the happiness of Satamaḥa (Indra) by means of the power of energy amplified by the powers of royal majesty and good counsel, (*became, the very god*) Chaturmukha (Brahman) (*in the art of*) Chānakya (*i.e.* in politics), (*he*), intent upon working well to the earth overrun solely by (*his*) renowned valour, (*became*) the glorious Vikrānta-Nārāyaṇa (*i.e.* a very Nārāyaṇa among heroes), (*as* Viṣṇu *became* Vikrānta-Nārāyaṇa, *i.e.* the striding Nārāyaṇa, when intent upon doing good to the earth occupied by, (*his*) single renowned step), (*he*), devastating the fields (*consisting of*) the breasts of (*his*) enemies by means of the ploughshare (*consisting of*) the weapon wielded by his hand, (*became*) the glorious Nripati-Trinetra (*i.e.* a very god Śiva among kings)²

(L 46) And he, the *Paramabhāṣṭaraka Mahārājādhirāja Paramēśvara*, the prosperous Suvarṇavarshadeva-Prithivīvallabha, the prosperous Vallabhanarendradeva, who meditates on the feet of the *Paramabhāṣṭaraka Mahārājādhirāja Paramēśvara*, the prosperous Nityavarshadeva,—being well commands all the lords of provinces (*rāṣṭra*), lords of districts (*śaṣṭha*), chiefs of villages, leading persons, officials, employes and functionaries according as they are concerned —

(L 13) "Be it known to you that I, who am permanently settled at the capital of Mānyakhēta, who am maintaining grants to temples and *agrahāras*, though resumed by previous (*rulers*), and who day by day am issuing charters of villages, to be everlastingly respected (*by all*),—eight centuries of years increased by fifty-two having elapsed since the time of the Śaka king, also in figures Śaka-Samvat 852, on the tenth (*tithi*) of the bright (*half*) of Jyēṣṭha in the current Khara-samvatsara, on a Monday, when the moon was near (*the constellation of*) Hasta,—on the great festive occasion of the binding of the fillet in the village of Kapitthaka, situated near the bank of the Godāvāri, having ascended the *tulāpuruṣa*, gave unto the Brāhmins six hundred *agrahāras* together with three lacs of *suvarṇa* (coins) for the sake of *balī*, *charu*, *satśradā* and *atithitarpana*,³ and granted to the temples of gods for the enjoyment of the gods eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*, for (*the repairs of*) broken pots and so forth, for ointment, frankincense, flowers, lamps, offerings and other requisite articles of worship, and for the purpose of (*providing*) a feeding-establishment, gifts of outer garments and so forth for ascetics, and after this, without descending from the *tulāpuruṣa*, bestowed first by pouring water from the hand, for the enhancement of the religious merit and fame of my parents and myself,—upon Nāgamārya, son of Mahādēvayya, belonging to the Māthara *gōtra*, student of the Vāji-Kṣāva *śākhā*, come from the holy place of Kāvika which is situated in the Khētaka district (*mandala*) of the Lāṭa country (*dēśa*), resident here at Mānyakhēta, subsisting on the lotus-feet of the prosperous Vallabhanarendradeva,—the village named Kēvaṇja, situated in the Khētaka district comprised in the Lāṭa country,

¹ *Ind Ant* Vol XII p 254 and note 36

² This is very curious, for, the god who wielded the weapon of the ploughshare and devastated fields is Balarāma, the brother of Krishna, and not Trinetra, *i.e.* Śiva. So far as my knowledge goes, Balarāma is nowhere called Trinetra, nor is Śiva anywhere spoken of as performing these functions of Balarāma,

³ *Gupta Inscr* p 116, note 3

(and) lying quite close to the holy place of Kāvīkā, together with its rows of trees, up to its four boundaries, together with its cultivated soil¹ together with the royal share,² together with all the produce such as the produce of corn, the acquisition of gold, the fines, (the proceeds of the punishments for) faults and the ten offences, and so forth,— for the purpose of (maintaining) the *balī*, *charu*, *vaisiādeva* and *atithītarpana*, for the performance of the optional, indispensable and occasional rites, for the performance of the *śrāddha* and sacrificial ceremonies such as the *darsapūrnāmāsa*, *chāturmāsya*, *ashtakā* and *āgrayana*³ (rites) and the fortnightly (*śrāddhas*), for the purpose of preparing the *charu*, *purōdāsa*, *sthālīpāka*⁴ and so forth, for the purpose of (granting) priestly fees and gifts in connection with *hōma*, *nyama*, the study of one's own Vēda,⁵ and religious service, for the purpose of (providing) accessory assistance for the rites concerning *rūjasūya* and the seven forms of the *sōma* sacrifice such as the *vājapēya*, *agnishōma*⁶ and so forth, for the purpose of (offering) garments, ornaments, entertainment, gifts, sacrificial fees, etc to the various priests, such as *Matrāvaruna*, *Adhvaryu*, *Hōtri* *Brāhmaṇāchchhamsin*, *Grāvastut* and *Agnīdh*,⁷ and for the purpose of (supplying) the requisite materials for preparing *sattra*, *prapā*, *pratisraya*, *vrishōtsarga*, reservoirs, wells,⁸ tanks orchards, temples, etc "

(L 58) And the boundaries of this village (are), to the east the boundary of the holy place of Kāvīkā, to the south the village named Sāmagam, to the west the village of Sihuka, and to the north the boundary of the land⁹ belonging to the same (holy) place named Kāvīkā No one should cause hindrance to Nāgamārva while cultivating this village called Kēvañja, thus defined by the four boundaries, or causing (it) to be cultivated, while enjoying (it) or allowing (others) to enjoy (it)

¹ So the word *karmānta* is explained in Monier Williams' *Sanskrit-English Dictionary*

² *Gupta Inscr* p 97, note 6

³ *Darsapūrnāmāsa* denotes "(the days of) new and full moon, ceremonies on these days (preceding all other ceremonies)," *ashtakā*, "the eighth day after full moon (especially that in the months Hēmantha and Śīśira, on which the progenitors or manes are worshipped, also a name of the worship itself or the oblations offered on those days)," and *āgrayana*, when masculine, "the first *sōma* libation at the *agnishōma* sacrifice," and when neuter, "oblation consisting of first-fruits at the end of the rainy season"—Monier Williams' *Sanskrit-English Dictionary*

⁴ *Charu* is "an oblation (of rice, barley and pulse) boiled with butter and milk for presentation to the gods or manes)," *purōdāsa*, "a mass of ground rice rounded into a kind of cake (usually divided into pieces, placed on receptacles)," and *sthālīpāka*, "a dish of barley or rice boiled in milk (used as an oblation)"—Monier Williams' *Sanskrit English Dictionary*

⁵ *Homa* signifies "the act of making an oblation to the Dēvas or gods by casting clarified butter into the fire," and *nyama*, "any act of voluntary penance or meritorious piety (esp a lesser vow or minor observance dependent on external conditions, and not so obligatory as *yama*)"—Monier Williams' *Sanskrit-English Dictionary* I take *śrāddhyagādhyayana* to be one word, meaning "study of one's own Vēda," compare Āśvalāyana's *Gṛhya sūtra*, III 3, 1

⁶ *Rūjasūya* is "a great sacrifice performed at the coronation of a king (by himself and his tributary princes)," *vājapēya* is "the name of one of the seven forms of the *sōma* sacrifice (offered by kings or Brahmins aspiring to the highest position, and preceding the *rajasūya* and the *Bṛhaspati-sava*)," *agnishōma* is "the name of a protracted ceremony or sacrifice (forming one of the chief modifications of the *gyotishtōma* offered by one who is desirous of obtaining heaven)"—Monier Williams' *Sanskrit-English Dictionary*

⁷ *Matrāvaruna*, otherwise called *Pratāstri*, is the first assistant of the Hōtri. The terms *Adhvaryu*, *Hōtri*, and *Agnīdh* are well known. *Brāhmaṇāchchhamsin* is "a priest who assists the Brahman or chief priest at a *sōma* sacrifice," and *Grāvastut* is one of the sixteen priests (called after the hymn [RV X 94, 1 ff] addressed to the *sōma* stones)—Monier Williams' *Sanskrit-English Dictionary*

⁸ The word *sattra* signifies an alms-house and is frequently met with in the Gupta inscriptions (e.g Nos 7, 8, 9 and 10) *Prapā* denotes a place of distributing water gratis to travellers, *pratisraya* is "a shelter house for travellers" (*Ind Ant.* Vol XII p 142) Both these words occur in the celebrated inscription of Ushavādāta at Nāsik, which records his series of benefactions *Vrishōtsarga*, according to the *Śabdakalpadrūma*, means "setting free a bull and four heifers on the occasion of a *śrāddha* or as a religious act generally" As regards the details of this ceremony, see this lexicon, *sub voce* According to Mahēśvara's commentary on the *Amarakōśa*, *kūpa* denotes an ordinary well, and *vāpi* means a well with a flight of stairs

⁹ For *tala-sīmā* see above, Vol. IV pp. 155 and 157

[V 32-36 contain the usual admonitions to future rulers]

(V 37) This praiseworthy grant of the prosperous Gôvindarâja has been written by the learned Nâgavarman, son of Gangâdharârya

(L 67) Good luck (and) great prosperity

NO 7 — THE INSCRIPTIONS IN THE CAVES AT KARLE¹

By E. SENART, PARIS

The Editor of the *Epigraphia Indica* has been good enough to make over to me two sets of inked estampages of the inscriptions at Karle and at Nasik, which he caused to be taken in the year 1899 by his Assistant, Mr G. Venkoba Rao, and he has kindly requested me to contribute a brief commentary on the Plates of them which he intends to issue. All these records have been commented on before by such scholars as Bhaudarkar, Bhagwanlal Indraji and Buhler. Still, I cannot resist the temptation of adding my modest gloss in the wake of their learned interpretations. Nobody will expect, however, that I shall arrive at startling new results.

The difficulties with which the explanation of these precious documents has to cope are on the whole due to two causes—(1) their imperfect state of preservation, and (2) the employment of a certain number of obscure terms or formulas. Since the comparatively recent date to which the preceding treatments of these inscriptions belong, few important new materials have come to light. On the other hand, as regards *fac-similes*, the Plates now issued may at first sight appear more imperfect than those which were published by the Archaeological Survey. But, having worked direct from the inked estampages, I can testify that the new Plates seem to have been executed with scrupulous care, and that the collotypes are purely mechanical reproductions of the estampages. Of course they do not show all the details of the originals,—because this is impossible,—but they have not been subjected to any touching up by hand. The estampages were made quite recently, and, in the course of several years which separate them from the earlier copies, the disintegration of the rocks which bear the inscriptions will have continued, and characters which existed before may have lost in clearness. Is this enough to account for the difference between the old and the new Plates? It seems to me that the former, or at least portions of them, were touched up by hand in details. These retouches, which were executed by competent readers who worked from the monuments, certainly have a value of their own. Nevertheless they imply certain minute alterations which are hardly compatible with the scrupulous care that is now considered indispensable in such matters. I am dwelling on this point only in order to vindicate myself for not appearing to be quite so well informed as my predecessors in the treatment of several passages, and besides, for admitting that certain apparent readings of the earlier *fac-similes* do not exclude *a priori* some slightly different hypotheses. I do not know if, in this field of enquiry and in the present state of our knowledge, it is not more dangerous to affirm too much than to be too cautious. It goes without saying that I have nowhere neglected the invaluable help which the earlier reproductions and transcriptions furnished, if reduced to my own resources, I would have had to leave more than one lacuna in the texts. Nevertheless the readings which I propose are such as I consider to be actually warranted by the context of the estampages which I have in my hands and which are represented by the new Plates. In several cases where, though believing in a certain transcription, I do not venture to affirm that it is perfectly sure, I enclose in square brackets the letters which to my mind are more or less doubtful. I confess that even this distinction has not been a very easy matter. One need only look at some of the Plates in order to understand that in many cases, if the reading hardly admits of any doubt, the reason is that it is corroborated either by the

¹ Translated from the French by the Editor

authority of parallel passages or by the evidence of the context in which it occurs. Notably, in a vast number of instances it is perfectly impossible to decide whether we have to deal with intentional strokes or with accidental cracks of the stone. This observation refers to the vowel-signs, and especially to the *anusvāra*. The latter, we know, is frequently omitted, hence it is all the more uncertain in doubtful cases. Fortunately these are details of secondary importance, at least for the interpretation. Is there any need to add that I have scrupulously recorded all the various readings of former editors whenever they are of any interest, i.e. unless they are due to palpable mistakes or to misprints?

The chief value of these documents consists in their throwing light—though dimly—on a number of historic, palæographic and linguistic problems. But they are not the only documents of their kind, nor are such documents our only source of information. Though interesting, it is unwise to take up general questions in connection with a partial publication. This manner of proceeding is inevitable in the first period of researches and of discoveries, but later on it is apt to scatter the information inordinately and to hamper its discussion. It is at any rate natural to rescind the explanatory remarks and the historical conclusions. To my re-edition of the texts and to the explanations which it will suggest to me, I propose to add as a postscript the more comprehensive remarks which appear to be called for.

The really useful bibliography of the Kārīś inscriptions comprises only two works¹—(1) *Inscriptions from the Cave-temples of Western India*, 1881 (CTI), and (2) *Reports of the Archaeological Survey of Western India*, Vol. IV, 1883 (AS). In the first publication, Dr Burgess has transcribed and translated the inscriptions in accordance with the readings and remarks furnished by Pandit Bhagwanlal Indraji, and in the second the texts and explanations have been subjected to a fresh revision by Buhler. Though this edition is more recent and marks in the majority of cases a progress on the first, it has the drawback of assigning texts of the same locality to different chapters according to their official or private character. The new Plates follow Bhagwanlal's numbering. I have added in brackets the number given in AS, "K." refers to the chapter entitled "Earliest Kārīś inscriptions" (p. 90 ff) and 'Ksh' to "Kshatrapa and Andhra inscriptions" (p. 98 ff). The remarks regarding the position of each inscription are copied from the labels accompanying the estampages.

No. 1, Plate III (K 1)

Chaitya cave Left end of the verandah.

TEXT

Vejayamtito sethinā Bhutapālen[ā] (1) selaghara (2) parinithapita[m] (3) Ja[m]budīpamhi (4) ūtama[m] (5)

REMARKS

(1) CTI. *Bhūta*° The mark of ā seems to exist clearly in *nā*, but it is rather short and, as there are traces of a crack on its right, it may be the result of the wearing of the stone — (2) AS and CTI. °*gharam* — (3) Probably the *anusvāra* has disappeared in the crack, it cannot be said to exist with certainty. — (4) I feel inclined to explain the development of the central loop of *ja* by the presence of an *anusvāra* — (5) AS *utama*, CTI *uttama*. The long ā appears to

¹ The partial attempts at interpretation of Bird (*Historical Researches on the Origin and Principles of the Buddha and Jaina Religion*, 1847) and Stephenson (*J Bo Br R As Soc* Vol V p. 152 ff and p. 426 ff) possess now only a historical interest. As regards the general description of the caves, the first exact reports are those of Fergusson (*J R As Soc* Vol VIII p. 30 ff) and of Wilson (*J Bo Br R As Soc* Vol. III p. 48 ff). At present exact and methodical information may be found in the *Rock cut Temples of India* of Fergusson and Burgess, and in the *Reports of the Archaeological Survey of Western India*, Vol. IV.

me certain, this is the only possible meaning of the double hook, contrasted with the ordinary form of *u*. It seems that at the end an *anusvāra* did exist, which got mixed up by the wearing of the stone with the upper hook of the last symbol, for which compare the beginning of No 5.

TRANSLATION

"(This) rock-mansion, the most excellent one in Jambudvīpa, has been completed by the *Seṭṭhi Bhūtapāla* from *Vaijayanti*."

Vaijayanti seems to have been the ancient name of *Banavāsī* in the North Kanara district Bombay¹. In addition to the instances quoted by Dr. Buigess, where *Jayanti* seems to represent *Banavāsī*, one might perhaps ask if in the *Banavāsī* inscription² the letter which has been read *sa* or *sam* before *jayantakasa* (l. 2) might not be *va*, in which case the sculptor *Damōdara* would be designated as *a* native of *Vaijayanti*—In spite of the general meaning of *śaṅkha* it seems—if we compare the occurrence of *chaitragriha* at Kudā (CTI. Nos 15 and 20) or *chaitraghara* at Nāsik (Nos 18 and 19), of *gharamukha* and *gharasa mugha* at Kālā (Nos 4 and 6), and of *gharamukha* at Ajantā (CTI No 1)—that the expression *griha* or *ghara* was habitually restricted to the halls used for worship, those which are generally styled "*chaitya* caves"—The expression *pariṇiṣhapita* implies the idea of completion, which must not be lost sight of. Even if one leaves out of consideration the open screen, the decoration of which may be secondary, several inscriptions describe certain pillars as particular gifts. Hence it may be assumed that the present record attributes to *Bhūtapāla* the honour of having completed the *chaitya* cave.

No. 2, Plate iv (K 2)

On the lion-pillar in front of the *chaitya* cave

TEXT.

Mahārathisa Gotiputrassa Agimitranakasa sathabho danam

REMARK.

Though there can be no doubt, I think, regarding any important detail of the text, the inscription is much worn, and the certainty of some points, *eg* the initial *a* of *Agimitranaka* and the *th* of *thabho*, is in some way only a moral certainty. I do not venture to affirm that there is no *anusvāra* on the right of *si*, but incline towards the negative.

TRANSLATION

"(This) lion-pillar (*is*) the gift of the *Mahārathi Agimitranaka*, the son of *Goti*."

Mahārathi is an obscure and difficult term. It would be essential to know first whether the actual orthography of the inscriptions is *ṛathī* or *ṛaṭhī*. The *ṭh* seems probable here, and it is certain in an inscription at Bīdsā (CTI. No 2), though on the other hand the *th* is probable in No 14 of the Kālā inscriptions and in Bhājā No 2. The writing of *th* by error for *ṭh* being more probable than the reverse, the form *Mahārathī* is the proper one to start from. If this is the case, the comparison with the epic epithet *Mahāratha* and with *bṛihadratha* must be discarded. CTI (p 24) declares that "*Mahārathī* is a Paurāṇic title of a great warrior, it is common in the families of Rājās." I do not know on what this statement rests, if its first part

¹ Dr. Fleet's *Dyn Kan Distr* p 278, note 2

² CTI p 100, compare *Ind Ant* Vol XIV p 331

³ Dr. Hultzsch reads *Mahārathī* also on the coins reproduced on Plate iii

were correct, one would at least expect *Mahāratha* and not *Mahārathi*, which is not necessarily the same thing. At any rate *Mahārathi* is a title. This is also Bühler's view (AS p 107, note), but the special reason which he adduces in support of it is not at all decisive, viz that in the Kārlē inscription No 14 *Okhalakīyānām Mahārathi* should be translated by "the *Mahārathi* of the Okhalakīyas". Nothing proves that the genitive depends on *Mahārathi*. Several instances show us the proper name of a donor accompanied by the name of the tribe or the people to which he belongs in the genitive plural, e.g. Junnar Nos 5 and 6 (CTI and AS.). The fact that, in the other cases where we find the word again and in that same No. 14 in the very next line, *Mahārathi* does not govern a genitive, forces us to reject altogether the construction proposed by Bühler¹. Hence this instance cannot furnish, as he thought, a positive argument against the interpretation previously proposed by Garret,² who saw in it a kind of ethnical name equivalent to Marāṭha. Etymologically this explanation seems to me strongly supported by the *ll*, which presupposes a Sanskrit form *Mahārāṣṭrīn*. But *Mahārāṣṭrīn* has not necessarily a geographical meaning, and it is difficult to separate the word from *Maḥābhōja* and *Maḥāsāmanta*, which are connected with it in our inscriptions. As *rāṣṭra* often means a province, it is quite natural that *rāṣṭrīn* follows the same analogy as *bhōja* and *sāmanta*, so that, if *Maḥābhōja* has become a title applied even to women, the same could very easily happen in the case of *Mahārāṣṭrīn* and *Mahārāṣṭrīnī*, or *Mahārathi* and *Mahārathīnī*³. This is possible, but not absolutely certain; it may as well have been that the name, starting from the geographical and ethnical meaning, became fixed as a title of honour in certain families perhaps because of certain important relatives or of special circumstances⁴. It may be noted that to our *Mahārathi* Agumitrapaka corresponds a *Mahārathi* Mitadeva in No 14, that this Mitadeva is a Kausikīputra, like Viśnūdatta at Bhājū (No 2); and lastly that the *Mahārathīnī* Sāmadikā at Bēdsā (No 2) was married to an Āpadevanaka. Do not these different names look as if they were connected with each other in such a way as to suggest the idea that they may have belonged to the same circle of families or relations? We find a *Sthavira* Āgumita, i.e. Agnimitra, at Kudā (CTI No 5). I believe that the names in *nala* in our inscriptions, as here and as Nandanaka at Junnar (CTI No 22), etc., are not different names, but simply equivalents of Agnimitra, Nanda, etc. — Gotiputra⁵ is the same as Gaupitiputra, from Gupta.

Dr Hultzsch contributes the following note on the three coins figured at the bottom of Plate III, which are of interest in connection with the explanation of *Mahārathi* —

"In the year 1868, Mr A. Mervyn Smith, while prospecting for gold, found a number of lead coins on an ancient site near Chitaldroog in the Mysore State and distributed them to various coin-collectors. The smaller ones among these coins bore only Buddhist and other symbols, but a few larger ones had incomplete legends. On my specimen (Plate III B) I found

¹ The occurrence of the feminine *Mahārathīnī* in Bēdsā No 2 also indicates rather that the term does not imply the actual office of governor of a district or province, but an honorary or nobiliary title.

² *Journ. Asiat.* Vith series, Vol XX p 201 f.

³ I may here as well draw attention to the use of *ratthika* in Pāli (e.g. *Jātaka*, II 258, 12) as an equivalent of *grihapati* and *Vasīya*. Compare *Śatapatha-Brāhmaṇa*, XIII 2, 9, 7, where the *Vīśas* are brought in special connection with the *rāṣṭrīn*, the wielder of royal power.

⁴ We may compare the parallel use of the attributes *Sōdage(ke)ra* and *Mardaca* (*Māṇḍavya*); on the latter see Jacob in *Ind. Ant.* Vol VII p 254. The occurrence of *Maṇḍavarath* at Kudā (CTI No 14) leaves no doubt regarding the ethnical meaning of the word, though the use of the dental *d* renders the identification with the *Māṇḍavyas* of literature problematical. At Bēdsā (CTI No 2) *Māṇḍaca* is connected with *Mahārathi*, the reading *Māṇḍariya* is quite clear in the *fac-simile* and excludes the useless and improbable conjecture *ma[hā*]deriya*. It will be remarked that in this instance *Māṇḍaca* precedes *Mahārathīnī*. Seeing that *Māṇḍabhōja* always precedes either attribute when connected with it, this position does not seem to indicate that *Mahārathi* could imply a title of superior nobility, and consequently still less that it could designate a very high dignity.

⁵ [The same epithet occurs in the Śunga inscription of the Bharhut Stūpa, see *Ind. Ant.* Vol. XIV. p. 188 f. — D H.]

the title *Mahārathi*, which occurs in the cave-inscriptions (Kārle) Nos 2 and 14, A S W I. Vol IV p 83, No 7 (Bhājā), and p 90, No 3 (Bēdsā) At my request Mr R Sewell kindly sent me for comparison the two lead coins (Plate iii A and C) which he had received from Mr Mervyn Smith in 1888 These supply the first word of the legend, *Sadakana* (see Plate iii A), and contain portions of the second word, *Kaḷalāya*, while the third word, *Mahārathisa*, is preserved in B. and C The three coins may be briefly described as follows —

Plate iii A (Sewell)

Obverse — A humped bull, standing towards the proper right Round it, the words *Sadakana-Ka[lalā]*

Reverse — A *bōdhi*-tree between two symbols

Plate iii. B. (Hultzsch).

Obverse — Similar to A. There is a deep and distinct punch-mark below the bull. Round the latter, [*Sa*] . [*ka*]na-Kaḷalāya-Mahārath[ī]sa

Reverse — A *bōdhi*-tree, a *chaitya*, and a symbol between them

Plate iii. C (Sewell)

Obverse — Similar to A. Round the bull, *Sa* [Kaḷa]lāya-Mahārathisa

Reverse — A *bōdhi*-tree and a *chaitya*

"Taking the three coins together, it appears that the complete legend, of which each bears a portion, is *Sadakana-Kaḷalāya-Mahārathisa*.

"The curious word *Kaḷalāya* reminds us of the equally peculiar Andhra name *Pulumūyi*. *Sadakana* is the same as *Sātakan* in the Andhra inscriptions Perhaps *Kaḷalāya*, with the surname or family name *Sadakana* and the title *Mahārathi*, held Chitaldroog as a vassal of the Andhra kings. From the emblems pictured on his coins we learn that he was a Buddhist and that his crest was a bull

"Since writing the above, I found that the Mysore Government Museum at Bangalore possesses two lead coins of the same type, presented by Mr Mervyn Smith, who found them near Chitaldroog in 1888 "

No. 3, Plate ii (K 3)

Chaitya cave Below the feet of the three elephants at the right end of the verandah.

TEXT.

Therānam bhāmyamā-(1) I[m]dadevasa hathi cha puvādo hathinam cha uparimā hethimā cha veyikā dānam

REMARK.

(1) AS and CTI read *bhayam*° I do not feel inclined to believe that the *anusvāna* of *bham* is intentional, but it certainly seems to exist on the stone

TRANSLATION

"The elephants and, before the elephants, the rail-mouldings above and below (are) the gift of the *Sthavara*, the venerable *Indradēva*."

In separating *do* and in considering it to represent the numeral *dvau*, previous editors have created difficulties which they found it hard to overcome It is sufficient to look at a photograph to recognise that the elephants are actually separated from the spectator by the balustrade

which hides the bottom of their legs. The Prākṛit *pubbādo* = *pūrvatah* does not raise any difficulty Bühler has well defined the meaning of *śālikā* by "bands or string-courses carved with the rail pattern" In No. 17 and elsewhere the term *śeyikā* is applied to fragments of this kind

No. 4, Plate 1. (K. 4).

Chaitya cave Over the right doorway.

TEXT.

Dhenukākata (1) gamdhukasa Si[m]hadatasa (2) dānam gharamugha

REMARKS

(1) The vowel-signs are not very pronounced, but the two *ā*-signs seem to be certain After this word is a space filled with cracks, which would leave room for two characters, one might feel tempted to believe that originally the stone bore *Dhenukākatahasa* (compare No 6). But I reject this conjecture because the *ā* of *śī* is very probable and there are no traces of *ka* and *sa*, which ought to show among the cracks Besides, the simple ablative is frequently used in the same sense elsewhere — (2) Though neither AS nor CTI notices the *anuvāra* of *Siṃ*, it seems to me probable

TRANSLATION.

"(This) door (is) the gift of Simhadata, a perfumer from Dhēnukākata"

Dhēnukākata is a name of frequent occurrence in the cave-inscriptions here and elsewhere in these parts Several Yavanas profess to be natives of that place Therefore it ought to be looked for in the north-west, but it has not yet been identified Compare AS p 24

No 5, Plate iii (K. 5).

Chaitya cave On the pillar of the verandah in front of the central door, above the inscription No 6

TEXT.

- 1 Gahatasa Mahādeva-
- 2 nakasa mātu Bhāyilāyā (1) dānam

REMARK

(1) I cannot say that the *ā* of the last syllable appears to me certain.

TRANSLATION.

'The gift of Bhāyilā, the mother of the householder Mahādevanaka'

Regarding the name Mahādevanaka = Mahādēva, compare No 2 — The name Bhāyilā has been explained by Bhrāplā This transcription is not the only possible one, though it appears to me the most probable But could not this be the transcription of a foreign name? It occurs again at Kudā (AS No 13), where a Brāhmanī Bhāyilā is stated to have been the wife of a certain Ayitila who, though called a Brāhmana, bears a name of very barbarous form, which reminds us curiously of Azilizes, etc I do not pretend to affirm that our Bhāyilā is the same, though the writing of the two inscriptions appears to be quite contemporaneous and to be intimately related in certain details, e g the *ya* I may add that the title of *grīhastha*,¹ applied to

¹ For the loss of the aspiration in *gahata* compare e g *śāna* in an inscription at Mathurā, *Ep Ind.* Vol I p 390, No XVIII

her son, seems to indicate a Bráhmānical origin. In the case of an ordinary householder of the Vaiśya class we would doubtlessly have *gahapati* as elsewhere.

No. 6, Plate iv. (K 6).

Chatya cave On the pillar of the verandah in front of the central door

TEXT.

- | | | | | |
|---|-------------------|-----|---------------|------------------|
| 1 | Dhenuk[á]katakapa | (1) | vadhakínā | Sāmi- |
| 2 | na | (2) | Venuvāsa-put | pa (3) ghara[sa] |
| 3 | mugha | (4) | kata dūem . . | dhu . . (5) |

REMARKS.

(1) AS and CTI read °*nukāha*°. The long *ā* seems very doubtful, the slanting stroke resembles a simple crack — (2) After *Sāmi*, CTI inserts *ka* and AS *le*, but in the eastern pages there is no trace of a letter which might have disappeared. The *na* is very probable but the crack which crosses the top of the character does not absolutely exclude the reading *vā* — (3) AS and CTI read *putena*, but the *e* attached to the *t* is at least very indistinct. Besides, it appears from a comparison of the preceding line that there ought to have been an additional letter here. The existing traces would seem to point to the reading *putakena*, though this diminutive is not very plausible — (4) AS and CTI read *mugham*. I cannot distinguish the *anu-svāra*, but will not deny that it exists. The stone is so much defaced that no detail is quite certain here — (5) The *d* has a hook at the bottom which can easily be taken for *u*, but it must not be forgotten that here, as in other cases, this vowel is represented by a vertical line. The hook at the top is too slanting to be considered an *d*. The *e* expressed by the stroke at the top of *d* seems less doubtful. As the whole lower right portion of the *m* is obliterated, the reading *mu* of AS and CTI is possible, but simply hypothetical. Between this character and the *dhu* the space makes it probable that one letter is lost. Certain traces suggest an *h*, perhaps *mahā*. The last letter, read as *la* in AS and CTI, is at least very doubtful. CTI adds a final *sa* which, in my opinion, is inadmissible. The stone may have originally borne one or more additional letters. The sign of punctuation which AS seems to discover, not without hesitation, is at any rate improbable.

TRANSLATION.

"By the carpenter *Sāmi*, son of *Vēnuvāsa*, a native of *Dhēnukākata*, there was made the opening of the cave"

The mutilation of the text renders its explanation imperfect. What is sure, is, that we have here in some way the signature of a workman or artist. The separation of the usual compound *gharamukha* into *gharasa mukha* produces the impression that the inscription does not refer to the whole of the door, but to details connected with the opening. These may have been specified by the word or words which remain obscure at the end of the inscription. And as in fact the work of a carpenter is spoken of, we may have to think of some piece of carpentry or wood-decoration. The uncertainty of the reading leaves the name of this sculptor, *Śyāmila*, *Svāmin*, or otherwise, undetermined.

No. 7, Plate i. (K 7).

Chatya cave On the top of the third pillar; left row

TEXT.

- Dhenukakata* (1) *Yavanasa* *Śihadhaya* *thambho* *dānam* (2)

REMARKS.

(1) The first *ā* of °*lāpā* in AS. is surely only a clerical mistake — (2) The final *anuvāra* seems to me perfectly visible.

TRANSLATION.

“(This) pillar (is) the gift of the Yavana Sihadhaya from Dhēnukākata.”

For the combination of the singular *Yavanasa* with the plural *Sihadhayāna*[*m*] compare No 3, where the plural *therānam* is followed by the singular *Indadecasa*.

No 8, Plate iii. (K. 8).

Chartya cave On the fifth pillar; left row

TEXT. (1)

1	Sopārakā	bhayatānam	Dhamutari-	(2)
2	yāna	sa . nathasa	therasa .	(4)
3	bha	. sa (5)	amtevāsisa	bhāna-
4	kasa	Na . pat . sa	(6)	Sātimitasa
5	saha	. . t[<i>i</i>]h[<i>i</i>] (7)	[tha]bho dānamukha	(8)

REMARKS.

(1) The inscription is much defaced, perhaps intentionally, as Bühler thinks, in order to be replaced by the following one (No 9). Hence all statements referring to it will have to be made with special caution — (2) AS and CTI read °*tāna* and °*tara*°. I consider the *anuvāra* and the *i* of *na* comparatively certain — (3) CTI and, with hesitation, AS read *samānatha*°. A single letter seems to be lost; but which? The *m* does not seem to me more probable than any other — (4) CTI reads *ma* and AS *a* as the last letter which I am unable to make out — (5) AS and CTI read °*tulasa* The first letter appears to be certainly a *bh*, compare the *t* of *amtevāsisa* And I have no doubt that two letters have to be supplied between this letter and the final *sa* — (6) AS *Nadipatīsa*, CTI *Nadāputīsa* *Dā* or *dī* are possible, but neither is certain. I do not discover any trace of an *u* below the *p*; but, after all, °*putasa* is a priori so probable that I can hardly doubt that this was the original reading of the stone — (7) AS. . . *tuya*, CTI [*matapi*]*tuya* The *i* above the *t* is more probable than the *u* below, and the reading *hi* is, though not at first sight, at least as admissible graphically as *ya*. This gives, with the possible restoration *matapi*, a completely satisfactory form The reading *tuya*, permitting the restoration [. . . *dha*]*tuya*, would seem to be recommended by the expression *sasariro* in the following inscription (No 9), which seems to have been intended to replace the present one. But why this substitution? Was it only in order to avoid the mention of the master of Sātimita? Or perhaps for inserting the mention of the relics, which would have been passed over in silence in the first redaction and added ultimately by the donor? — (8) The *th* is quite indistinct, but nevertheless certain The final letter, read *la* by CTI and left undetermined by AS, must be *kh*, which gives us the excellent reading *dānamukha*[*m*] The form of *kh* is not quite usual. But it seems to be so nearly allied to certain variants of the same letter as to make this interpretation probable, which also gives a good sense To judge from the form of *kh* in No 13, the shape of this letter seems to have been particularly changeable and undetermined

TRANSLATION.

“(This) pillar (is) the gift of the preacher Sātimita, the son of Nanda (?) (and) the disciple of the *Sihavira* . . . of the venerable Dhammutariyas (Dharmōttariyas), from Sopāraka, together with [his father and mother ?]”

In explaining these lines one cannot separate them from the following inscription (No 9) its abridged reproduction, the motive of which we cannot quite make out. This comparison proves that the connection with the sect of the Dharmottariyas applies in the mind of the author to Sātimita himself. What is more doubtful, is, whether the first genitive following *sa nathasa* applies to him or to his master. I do not believe in Bühler's conjecture *sama[na]nāthasa*. It is too risky to restore a purely hypothetical title of hardly satisfactory meaning at the cost of a mistake attributed to the engraver, and I am unable to suggest a plausible restoration of my own. It seems to me very tempting to find here the proper name (e.g. *Savanāthasa* or *Sahanāthasa*, i.e. 'of Śarvanātha' or 'of Śakranātha') of this master of our donor, but generally the title *thera* precedes the proper name. Hence it is *a priori* more probable that the name is hidden in the letters following *therasa*, which cannot be restored with any certainty. I have said that the remaining traces would favour the reading **putasa* for the second part of the word which AS reads *Nadipatasa* and OTI *Nadāputasa*. If we read at the beginning *Na[m]da°*, or *Na[m]du°* or *Na[m]di°*, the reading **putasa* seems to me assured by the consideration that Sātimita, being a preacher and belonging to the sect of the Dharmottariyas, ought to have been a monk and consequently unmarried.¹ As regards the use of *dānamukha* as an equivalent of *dēyadharmā*, it is well known in the Buddhist epigraphy of the North-West, and its occurrence in literature is now sufficiently well established.

No. 9, Plate III. (K. 9).

Charitya cave. Immediately below the preceding inscription

TEXT.

- 1 Sopārakā bhayamtānam Dhamutariyānam (1) bhāna-
- 2 kasa Sātimitasa
- 3 sasaro thabo dānam.

REMARK.

(1) AS and OTI **yāna*, but this *anusvāra* appears to me as certain as the others

TRANSLATION

"(This) pillar containing relics (is) the gift of the preacher Sātimita, (of the sect) of the venerable Dhammutariyas, from Sopāraka"

As I have stated in connection with the preceding inscription, I think that the genitive *Dhamutariyānam* cannot depend, as Bühler thinks, on *bhānakasa*, but goes with *Sātimitasa*, compare the genitives *Gatānam* and *Apaguriyānam* at Junnar (AS Nos 5 and 6)

No. 10, Plate I. (K. 10).

Charitya cave. On the fourth pillar, left row

TEXT.

- 1 Dhenukākatā
- 2 Dhamma-Yavanasa.

¹ We find another Sātimita at Kuṭā (AS No 5). But the type of the writing is there considerably later than that of our inscription and does not permit us to identify the two homonyms

TRANSLATION.

"Of Dhamma, a Yavana from Dhēnukākata"

This translation is that of my predecessors. I confess that the explanation of *Dhamma-Yavana* appears to me somewhat doubtful. At Nāsik (No. 18, l. 1) we find a Yavana who was the son of Dharmadēva. But the simple name of Dhamma applied to a Buddhist surprises me. This combination of a proper name with a tribal name in a compound is unusual. In other cases (above No. 7 and at Junnar, CTI Nos. 5 and 8) the word *Yavana* precedes the proper name, and both have the termination of the genitive. On the other hand an inscription at Junnar (CTI. No. 4) supplies a compound which resembles ours at first sight. This is the attribute *dhammanigama* applied to a certain Vīrasena. It has been translated 'an upright merchant'. I doubt this translation for several reasons. First, it is hardly probable that the donor, a simple private person, should bestow such compliments on himself, what one would expect, is, not an encomium, but a positive statement like the title *grihapatipramukha*, which resembles *dhammanigama*. Further, *igama* does not mean 'a merchant,' which would be *regama*. Of course the change of *e* into *i* is not impossible in Pāṇini, but it is *a priori* improbable in a case where the change would produce a confusion with the usual *igama*, which means, among other things, 'a group of people' or 'a company of merchants'. It is still less credible, if one compares the two expressions, that *Dhamma-Yavana* could be used for 'an upright Yavana'. Hence I feel tempted to take *Dhamma* in both cases in a specifically Buddhist sense, and to understand by *dhammanigama* 'a member of the guild of Buddhist merchants,' compare *niḡamasabhā* at Nāsik (No. 12, l. 4). On this analogy, *Dhamma-Yavana* would be 'the community of the Buddhist Yavanas,' or rather a Buddhist Yavana. He modestly omitted his personal name.

No. 11, Plate 1 (K. 11).

Chastya cave. On the seventh pillar, left row.

TEXT

- 1 Dhēnukākataṭā Usabhadatta-putasa Mitadē-
- 2 vanakasa thabho dānam

TRANSLATION

'(This) pillar (is) the gift of Mitadovanaka, son of Usabhadatta, from Dhēnukākata'

I feel inclined to believe that this Mitadēva is the son of that Rishabhadatta who is mentioned in No. 13 and in many other inscriptions as the son-in-law of Nahapāna. For this name is not very common, and I find another connecting link in the name of Rishabhadatta's wife Dakhamitrā (Nāsik No. 11). The silence kept regarding Nahapāna as well as the titles and donations of Rishabhadatta would suggest that the inscription is later than the downfall of the Khaharātas, compare Nāsik No. 4. In the palaeographic forms I do not see sufficient reasons for denying that the present inscription could be slightly later than No. 13.

No. 12, Plate 1 (K. 12).

Chastya cave. On the inside of the belt which forms the base of the great arch.

TEXT.

Asādhamitāye bhikkhuṃ dānam (1)

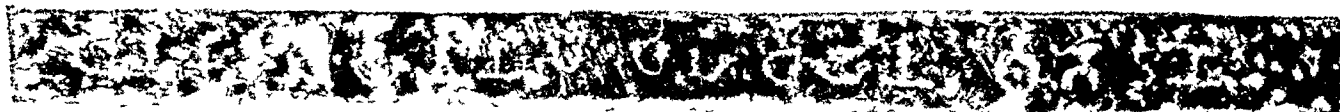
It is evident that the intentional application of this name to a purely fictitious being as the *dēva* in the Ja'eva No. 407 is a totally dissimilar case and cannot be quoted as a precedent.

4



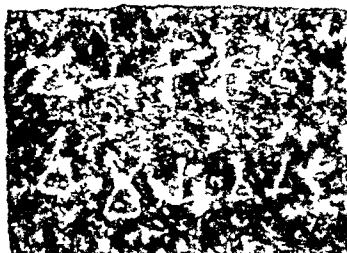
SCALE 125

7



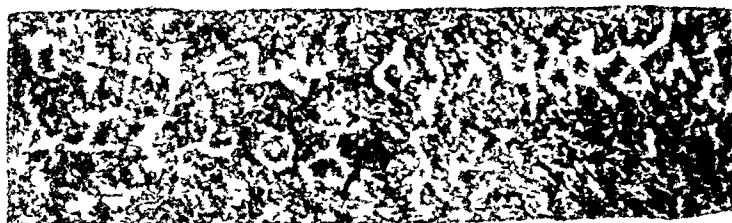
SCALE 125

10



SCALE 125

11



SCALE 125

12



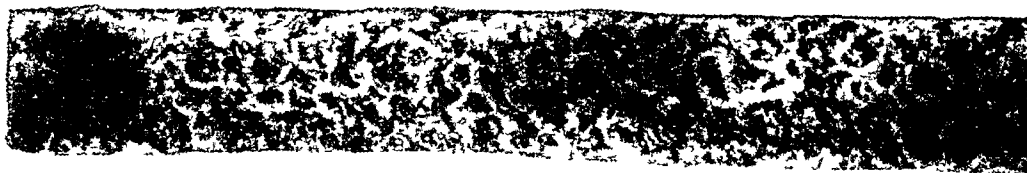
SCALE 06

15



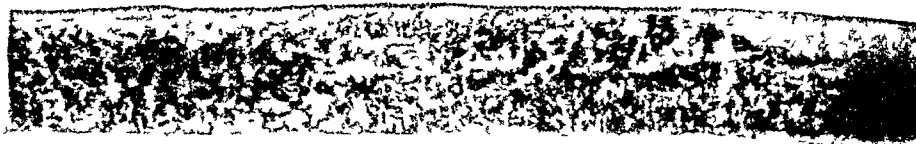
SCALE 125

16



SCALE 125

17



SCALE 17

Y¹²
A¹²

W

W¹²
E
W¹²
K¹²
S¹²
T¹²
R¹²

W¹²
K¹²
S¹²
T¹²
R¹²
W¹²
K¹²
S¹²
T¹²
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W¹²
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T¹²
R¹²
W¹²
K¹²
S¹²
T¹²
R¹²
W¹²
K¹²
S¹²
T¹²
R¹²

REMARK

(1) AS and CTI. *°khun[ye]* The letter *yo* seems to have disappeared in the crack, and I think I can see after it *d[ā]nam*, the *nam*, especially, is comparatively clear

TRANSLATION

"The gift of the nun *Āsādhāmītā*"

At Kudā (CTI No 5) we find a nun named *Āsādhāmītā*, the disciple of Padumukā. That inscription looks later than the present one. But it may be that the engravers of Karle had kept up a slightly more archaic tradition.

No. 13, Plate II (Ksh 6)

Chaitya cave. On the upper frieze to the right of the central door.

The estampage does not throw much more light on the text than the Plate. From this it will be understood that this inscription in its actual state leaves very much room for the ingenuity of the reader, and that the earlier reproductions greatly exaggerate the actual certainty of several readings. To become convinced of this, one need only compare the differences between AS and CTI at the end of the 3rd line.

TEXT.

- 1 Sidham [||*] Raño Khaharātasa khatapasa Nahapānasa jā[ma]tātā (1) . n
lapūtana (2) Usabhadātana tī-(3)
- 2 gosatasahasa[de]na nadiyā (4) Banāsāyā (5) s[u]vanatathakarena (6)
brahmapāna (7) cha sola[sa]gā-
- 3 ma[d]e. Pabbhāse pūtātitha (8) brahmanāna atthabbhāyāp[r]a . [a]nūvāsam
pi tu (9) satasahasam bho-(10)
- 4 jpayita Valūrakesu lepaśāsinam (11) pavajitānam chātudisasa saghasa
- 5 jāpanatha gāmo [Ka]r[a]jiko (12) dato sa na . vāsītānam (13)

REMARKS.

(1) CTI. *°mā°*. I cannot discover any trace of the *ā* — (2) The reading *Dinika* is no doubt certain, but the *d* is quite indistinct on the estampages, and the *k* is much worn. — (3) I believe that there is nothing but *tī* at the end of this line. What has been taken for *nī* (AS) would run into the bottom of *tī*. Besides, *tīnī* = *trīnī* would be a serious and unusual mistake. — (4) AS. *nadiyā*, which is inadmissible. — (5) CTI reads *°nāsayam*. — (6) I do not see any trace of the *u* below the *s*, though the reading *su* is certain. AS and CTI read *°ratha°*, though admitting that the word corresponds to *tītha* = *tīrītha*. The still visible stroke would not be so straight if it were a *ra*. It is the remnant of a *t*, above which the *i* is lost. — (7) I do not see anything of *derāna*, though this word is warranted by the comparison with the Nāsik inscription No 10. AS and CTI read *brahmanāna[m]* with a long *ā*, of which I do not discover any trace. — (8) AS. *puñātītha*, but the *ta* is sure. — (9) The *p* has at the right bottom a perpendicular line which may express the *i*, as in *brāhmana*. The restoration *dena* seems certain, but nothing remains of these letters. After this, CTI reads *gāvasāpi trisa°*. The reading of AS, which resembles mine closely, appears to me almost certain, though the initial *a* is much spoiled. — (10) AS. *°tasāhasi[bho]°*. The final *bho* is quite clear. Though believing that I see *°sahasam* in the estampages, I do not venture to deny that the actual reading may be *°hasim*. —

(11) AS and CTI. °*vāsāna* — (12) The first *k* is very indistinct, and the *r* would seem to have at the top the vowel-mark *ā* or *o*. — (13) I am quite willing to believe that the reading proposed by the first editors, *savāna vāsavāsītānam*, is well founded, but a portion of it has become quite invisible, and between *na* and *vā* there is certainly room for another letter. It is true that between *si* and *tā* there is also room for one more character, which is, however, quite improbable.

TRANSLATION.

“Success! By Usabhadāta, the son of Dīnka (*and*) son-in-law of the king, the Khaharāta, the *Kshatrapa* Nahapāna, — who gave three-hundred-thousand cows, who made gifts of gold and a *tīrtha* on the river Banāsā, who gave to [the Dēvas] and the Brāhmanas sixteen villages, who at the pure *tīrtha* Pabhāsa gave eight wives to the Brāhmanas, and who also fed annually a hundred-thousand (*Brāhmanas*), — there has been given the village of Karajika for the support of the ascetics living in the caves at Valūraka without any distinction of sect or origin, for all who would keep the *varsha* (there) ”

In explaining these lines, we have to compare closely Nos 10 and 14 at Nāsik. A portion of the first, especially, which is better preserved, comes very near to our text. The river Banāsā (compare Nāsik No. 14, l 10) or Bārṇāsā (Nāsik No 10, l 1) is represented in Western India by two rivers named Bapās, with which it has been successively identified. The first belongs to Northern Gujarāt, passes Pālampur, and falls into the Raṇ of Kachh (Burgess). The second flows through Eastern Rājputāna and joins the Chambal (Burgess, and Bhagwanlal Indrajī, *Bombay Gazetteer*, Vol XVI. p 633). In Nāsik No 10, l. 4, we shall see that, after a campaign in the south, Rishabhadatta returned to the sacred lake of Pushkar near Ajmere, bathed there, and made pious gifts. Hence it may be assumed that this country possessed a special importance for his family, and it is *a priori* natural to localise there other donations of his. Now it is precisely in those parts that the second river Banās flows, and until better information is obtained it seems to me more probable that this river is here alluded to, but the precise nature of the gifts alluded to is not easy to determine with certainty. The reading *suvarnatītha*^c is supported by the comparison with Nāsik No 10, l 1, where we find *suvarnadānatīrthakarēna*. Our text is an abridgment of this expression, on which it is based, just as *satasahasam* in l 3 corresponds to *brāhmanasatasāhasā* at Nāsik. After having hesitated between the two translations ‘the founder of a *tīrtha* and giver of a gift of gold’ and ‘the founder of a *tīrtha* by means of a gift of gold’ (CTI. p 33, note), Bühler seems to have decided in favour of the second (AS p 101). I decidedly prefer to adopt the first, like Bhagwanlal (*Bombay Gazetteer*, Vol XVI p 571). If the second were true, *suvarnadāna* would represent nothing but a kind of tautology. It is evident that a *tīrtha* cannot be established without expending money. Besides, to take the first portion of the compound *suvarnadānatīrthakara* in the sense of the instrumental is not inadmissible, but rather far-fetched. Finally, I notice at least one case where the two different ideas are combined in the same way, but in terms which are not ambiguous. The Nadupūru grant of Annavēma¹ says — *Yēn=āgrahārā bahavō vitīrṇā Hēmadri-dānāni kṛtāni yēna | tīrthēshu sattrāni tatāni yēna*. Though this text is much more modern than that of Kārṇē, it has its value as witness of a tradition whose constancy we shall have occasion to verify in still other formulas. We would have certainly found some decisive argument in favour of the correct interpretation, whichever it may be, in the Nāsik inscription No 14, l 11, which follows a different redaction, but unfortunately its text is mutilated.

Nāsik No 14 has *punyatīrthē*, *pūta* is a perfect equivalent of *punya*, and, besides the shape of the letter, the long *ū* attached to the *p* confirms this reading. Everybody agrees, I believe, in identifying this Pabhāsa with Prabhāsa or Sōmanāthapattana in Kāthiāwār, where

¹ Above, Vol III p 238, verse 9.

the epic legend locates the death of Kṛishṇa In connection with the 'gift of wives to Brāhmanas,' Bhagwanlal Indraji (*Bombay Gazetteer*, Vol XVI p 571) aptly quotes a passage in the Aphaad inscription of Âdityasêna¹ If *kanyâs* are there referred to, while here the donor speaks of *bhâryâs*, the position is in the main identical Only, it is in the first case considered from the point of view of the Brāhmanas who were the fathers of the young women, and in the second case from that of the Brāhmanas who became their husbands There is nothing in this variation to justify the unlikely interpretation which Bhagwanlal (from an argument which in my opinion could easily be turned against him) has tried to substitute for the true one, viz that Rishabhadatta boasts of having given wives to eight Brāhmanas by exempting eight young women of the Brāhmana caste from all the expenses which are involved by the costly ceremonial of Hindû marriages and the acquisition of the ornaments which in a certain way represent the dowry²

Pi tu are two particles Buhler's translation 'for the sake of his father' presupposes in the text *pitaram uddisa* Besides, independently of the omission of the 'mother,' which would be surprising and contrary to custom, the mention would be curiously placed here in a brief recapitulation, it is certainly missing in the parallel passage in Nâsik No 14

Valûraka seems to designate Kârlô, compare the following inscriptions The plural is used frequently in the case of village names It remains to ascertain in what manner have to be construed all the genitives *lenavâstnain pavajâtânâ châtudîsasa sughasa* We may compare several analogous formulas In No. 19, l 1 f we find *lenesu Vâlurakesu vâthavâna pavajâtâna bhikkhuna nikâyasa Mahâsamghiyâna yâpanâya* gâma

dadama, in Nâsik No 2, l 10 *lena mahâdevî* . . . *dadâti nikâyasa Bhadâyanîyânâ bhikkhusaghasa*, in Nâsik No 3, l 12 *gâmo* . . . *bhikkhu devilenavâstê nikâyena Bhadâyanîyehi patiga[h]ya dato*, and ibid l 13 *gâma* . . . *bhikkhu devilena[vâstê nikâ]yena Bhadâyanîyehi patigayha* . . . *dato* The

passage in No 19 was intentionally copied from the present inscription and has therefore no independent value In both cases one might be tempted to separate the two genitives and to let the first depend on *dadâti*, the second on *yâpanâya* or *yâpanatha* But the long distance from the verb would be little favourable to this hypothesis And in Nâsik No 2, where *yâpanâya* has no equivalent, it is quite excluded Besides, in Nâsik No 3, where a different case is used, both terms are, just as here, in the same case Hence we must conclude that in all these instances the terms *bhikkhu* or *samgha*, *nikâya*, and *Mahâsamghiya* or *Bhadâyanîya* are co-ordinate Thus the donation is made here "for the support of the universal *Samgha* in the person of the monks residing in the caves at Valûraka," in No 19 "for the support of the brotherhood constituted by the Mahâsamghikas in the person of the monks (of this community) residing in the caves at Valûraka", in Nâsik No 2, "to the *Samgha* of the monks in the person of the brotherhood constituted by the Bhadâyanîyas," and so on. We shall see in due time how the change of the case in Nâsik No 3 is to be explained Here I would only remark that in the two passages of that inscription we find both *nikâya* and *Bhadâyanîya* in the instrumental case and are thus prohibited in No 19 to construe, as would seem natural, *Mahâsamghiyâna* as dependent on *nikâya*,—'the brotherhood of the Mahâsamghikas'

This point being established, we shall have to fix more clearly than seems to have been tried hitherto the meaning which our inscriptions assign to the expression *châtudîsa samgha* In my opinion *châtudîsa* is not a kind of *epitheton ornans*, a common-place formula The expression has an intentional meaning, it signifies the clergy of every origin, i e the clergy in its universality

¹ Dr Fleet's *Gupta Inscriptions*, p 203, l 9

² Hémâdri in his *Chaturvargachintâmani* (I 9, p 678) has collected a certain number of *kanyâddânas* by which, according to the epic, certain kings conferred on Brāhmanas women over whom they had authority But these are at least exceptional, if not absolutely fictitious cases, from which an analogy could not, I think, be invoked for explaining gifts of an ordinary kind, which were frequently repeated

beyond all particular limitation, and this is why the donor adds *savāna vāsavāsītānam*. In fact, it was for the retreat of the *varsha* that the monks of every other denomination or residence (*chātudāsa saṃgha*) could be brought to take up their abode in the caves of Valūraka along with their resident hosts. If the donor had meant only the monks living at Valūraka he would have said simply *Valūraka-saṃgha*, as in the following inscription. In the same way a gift is made in Nāsik No 15, l 7, *Trirasmipariatarihūraiāstavyasya chāturdśabhikṣusaṃghasya gilānabhēṣa-jārtham*, i.e. 'to be applied for the medical treatment of the monks of every origin who shall reside in the viharas of the Trirāsmi hill'. Monastic communities may be classified in two respects, viz according to their residence and according to the sect to which they belong. This double restriction is excluded in principle by the mention of the *chātudāsa saṃgha*, though in some cases and according to the dispositions of the donor it may mean specially one or the other. Thus in Nāsik No 10, l 4 f a donation is made as follows, *eto mama lene vasatānam chātudāsa bhikkhusaṃghasa mukhāhāro bhavīsati*. Here we have a restriction to a certain locality, while *chātudāsa* excludes only the restriction as to sect, and the donation is accordingly intended for the feeding of the monks who reside or shall reside in this cave, to whatever denomination they belong. The same is the case in Nāsik No 12, l 2, where a rent is allotted to the *chātudāsa saṃgha*, *y[ā]masmin lene vasatānam bhavīsati chūarika*, i.e. "for furnishing clothes to the monks who shall reside in this cave without reserve or distinction as to sect". The same idea is expressed in the donation recorded in Nāsik No 24, l 3 f. On the other hand, in Kārlē No 20 l 3, "a hall of nine cells is given to the *saṃgha chātudāsa* as property of the Mahāsāṃghikas,"—*Mahāsaghyānam parigaho saghe chātudāse dāna*. We have to compare a passage in the inscription of Tōramāna at Kura (*Ep Ind.* Vol. I, p 240). Bühler has justly remarked the antithesis existing between *chāturdāsa saṃgha* and *parigraha āchārya-Mahīśāsaka-lānām*. But I feel inclined to think that he has not solved it in a quite satisfactory manner. According to him "the meaning seems to be that all Buddhist monks shall participate in the use of the *vihāra*, but that it is specially made over to the Mahīśāsaka teachers". Does it not rather seem that, in allotting to the *chāturdāsa saṃgha* the gift which was at the same time made the property of the *Mahāsāṃghikas* or *Mahīśāsakas*, Tōramāna in the Kura inscription and Rishabhadatta in the present case desired that their donation should benefit only the members of the sect which they wanted to favour, of whatever origin and usual residence? This conclusion seems to be strongly corroborated by the comparison of Kārlē No 19, l 1 f, where the village of Karajaka is given, "for the support of the Mahāsāṃghika monks residing in the caves of Valūraka,"—*lenesu Vālurakesu iātharāna pavajitāna bhikkhuna nīkāyasa Mahāsaghyāna yāpanāya*. Here the donation is expressly restricted to the Mahāsāṃghika monks residing at Valūraka. Shall we not conclude from this, that, in other cases where the *chāturdāsa saṃgha* is referred to, the gift is made to the Mahāsāṃghikas of whatever origin? While in the preceding examples the wording excluded all restriction as to sect, it excludes here all restriction founded on origin or residence. It is hardly necessary to add that, if used alone and without an explicit clause, the expression excludes both the first and second restrictions. No 19 informs us that the village of Karajaka was given to the monks of Valūraka by Vāsithīputa Pulumāyī or Gotamīputa Sātakanī. This inscription is certainly later than the present one. Though it does not allude to a previous donation, and though the form *Karajika*, which we have here, differs slightly from *Karajaka*, the only form which occurs in No 19, I think that Bühler is right in admitting (*AS* p 113, compare p 24) that the two names refer to the same village. The renewal of the donation was brought about by the new state of affairs created by the victories of Gautamīputra Sātakanī and by the destruction, of which he boasts, of that dynasty of the Khaharātas with which our Rishabhadatta was directly connected by his father-in-law Nahapāna. What persuades

¹ This shade of meaning is expressed with particular precision by such a phrase as that which we find in the inscription of Chandragupta II at Saūchi, where a donation is made *Kākanādābōlātrīmahāvīhārē chāturdigabhyagatāya āryasamājāya*, Dr Fleet's *Gupta Inscriptions*, p 81.

me of this, is the parallelism existing between the phraseology of our inscription and that of No 19, thus—

No 13

No 19

<i>Valurakesu lenavāsīnam parajitānar</i>	<i>Lenos[u]</i>	<i>Valurakes[u]</i>	<i>vātharāna</i>	<i>parajitāna</i>
<i>chātudāsasa saghasa yāpanatha</i>	<i>bhikkhuna</i>	<i>nikāyasa</i>	<i>Mahāsaghiyana</i>	<i>y[ā]pan[ā]ya</i>
<i>qāmo Karajiko dato</i>	.	.	<i>gāma Karajaka</i> <i>dadama</i>

The close similarity proves that this parallelism was intentional, and it is all the more significant that the second donor, who was probably filled with a particular sympathy for the Mahāsāghikas, restricts the benefit of the donation to the monks of this sect alone. If the identification is well founded, it localises the village in question in the Māval subdivision, west-north-west of Poona.

No 14, Plate II (Ksh 17)

Chaitya cave On the upper frieze to the left of the central door

TEXT.

- 1 Raño Vāsithiputasa (1) Sāmīsirip . s . (2) savachhare satame 7
[g]imhapakhe pachame 5
2 [d]ivase pathame 1 etāya puvāya Okhalakīyāna Mahārathisa (3)
Kosikiputasa Mitadevasa putena
3 hārathinā Vāsithiputena Somadevena gāmo dato Valuraka-saghasa (4)
Valuraka-lenana (5) sakarukato (6) sadeya-
4 meyo

REMARKS.

(1) AS *Vasī*° The long *ā* is certain — (2) From the traces, the restoration *Pulumāyisa* can hardly be called conjectural. — (3) CTI °*rathisa*, but the central dot of the *th* can still be recognised, and the certain reading °*rathī*° in the following line leaves no reasonable doubt regarding the transcription — (4) AS °*śakāsanghasa* — (5) AS *Valurakalenana* I do not share the opinion of Bühler who considered that the long *ā* is certain. In my opinion it would be less improbable in the preceding word, were it not that the condition of the stone deprives certain apparent but accidental strokes of any real significance — (6) CTI *sakarā[īa]haro[ra]* The transcription of AS, which is ours, seems to me certain.

TRANSLATION.

"In the seventh—7th—year of the King lord Sūri-Pulumāyi, son of Vāsithi, in the fifth—5th—fortnight of summer, on the first—1st—day, on the above, by the Mahārathi Sōmadēva son of Vāsithi, the son of the Mahārathi Mitadeva son of Kosiki, of the Okhalakīyas, there was given to the community of Valūraka, of the Valūraka caves, a village with its taxes ordinary and extraordinary, with its income fixed or proportional."

I have stated on p 50 why the genitive *Okhalakīyānam* must be connected with *Somadevena* and cannot depend on *Mahārathisa*. It is the geographical name of a country, or rather of a tribe. Bühler (AS) has pointed out the name of a district, Ukhada, from which it may be derived. The end of the inscription presents a difficulty which has not yet been solved satisfactorily. Bhagwanlal read *sakarākarosa deyamayo*, which he transcribed in Sanskrit as *samśārahārānāya deya ēśah*. I can hardly believe that Bühler could have approved of such an explanation, but, though he read *sakaruka*°,—a reading which seems to be warranted by an examination of the back of the estampage,—he adopted the same translation as Bhagwanlal in CTI, viz "this gift is in order to keep the Valūraka caves in repair." As in his transcription (AS) he separates

°*karosa deya*°, I imagine that he admitted that the text was disfigured by several mistakes, and that he restored *saṃharakarasa* = *saṃhkhara*°. But in this hypothesis the use of the genitive for the dative and the use of *kara* = *kāraṇa* would seem inadmissible. This preconceived notion has caused the end of the inscription after *Valūrakasaṃghasa* to be considered a separate sentence, *Valūrahaleṇānaṃ* being necessary for completing the following word. I believe that, if one reads the text without prejudice and keeps in mind the customary wording of grants, one cannot fail to connect the words *sakarukaro sadeyameyo* with *grāmo dato*, and to take them for epithets resembling *sōdranga sōparikara*, etc., which occur in other grants in precisely the same place. Besides, by this construction we avoid having recourse to the expedient of corrections, which is always objectionable. The first result is to condemn the break of the sentence between *Valūrakasaṃghasa* and *Valūrahaleṇānaṃ*. These two terms are closely connected. The gift is made to the *Valūraka-tenas*, i.e. as the preceding inscription expressed it in a slightly different way, "to the *Valūrahesu lenavāsīs*," of the *Saṃgha* of *Valūraka*. *Valūraka* is the general designation of the village where the so called *Kārlê* caves are situated. Doubtlessly this locality contained still other monks besides those who had found an asylum on the slopes of the hill. To these last ones was confined the benefit of the royal donation.

There remain the terms *sakarukaro* and *sadeyameyo*. It is well known and will be noted again more than once how much uncertainty is felt in the explanation of technical terms repeated incessantly in grants of all ages, which define or describe the rights and advantages conferred on the donees. If this is the case even in quite a modern protocol, it is not surprising that we are embarrassed by more ancient formulas which have fallen more or less into disuse. But ours is not without analogies. *Kara* is so well known in the sense of 'dues payable to Government,' that I need not dwell on it¹. The same is not the case with *utkara*, but *uparikara*, which is its exact equivalent, appears almost invariably at the head of the customary formulas which begin generally with *sōdranga*, *sōparikara*. The meaning of *udranga* is not yet established. I do not know if *kara* can strictly correspond to it. At any rate, there is no doubt that nothing but a kind of revenue is meant here, so that in a general way *sakarukaro* = *sakarôtkarah* becomes the natural equivalent of *sōdrangah sōparikarah*. The meaning of *uparikara* is as little settled as that of *udranga*, and it will not be wondered at that I cannot be positive regarding the translation of our new term. The certain meaning of *kara*, combined with the modification which is implied by *ut* or *upari*, the first member of *utkara* or *uparikara*, seems to recommend as plausible the general sense which I have attributed to these two terms.

The adjective which follows has at least the advantage that it can be translated etymologically,—'together with what has to be given and what has to be measured'. This is vague, but not at all unintelligible. Here also, I think, the comparison of the more modern formulas can assist us. Several grants combine with the epithets *sōdranga* and *sōparikara* the expression *savātabhūtadhānyahiranyādēya*². More commonly it is resolved into *sabhūtavātapratyāya* and *sadhānyahiranyādēya*,³ which prove that, contrary to the hesitating conjectures of Dr. Fleet (l.c. p. 170, note 9) and in conformity with Dr. Hultzsch's translation, *ādēya*, 'what is to be taken,' is nothing but an equivalent of *pratyāya* 'revenue'. Hence *dhānyahiranyādēya* means 'the revenue both in grain and in specie'. The expression used in our inscription is not quite identical, for we have not *sādēya*, but *sadēya*. Nevertheless it seems to me very probable that it corresponds on the whole to the idea expressed by the Sanskrit formula and, like it, embraces 'what is given or paid directly,' i.e. the taxes in money, and 'what is measured,' i.e. the dues in kind which were levied on the products of the fields.

¹ Compare in the inscriptions of Jaysnatha and Śarvanātha (Dr Fleet's *Gupta Inscriptions*, p. 118, l. 9, and p. 127, l. 17) *asya* (*grāmasya*) *saṃuchistabhāgabhōgakarapratyāyōpanayaṃ karishyatka*.

² See e.g. the Mālyā plates in Dr Fleet's *Gupta Inscriptions*, p. 166, l. 26.

³ See e.g. the Alinā plates, *ibid* p. 179, l. 68, and the Lunsadī plates, above, Vol. IV p. 80.

No. 15, Plate I. (K. 13, 14).

Chastya cave Above a pair of figures at the right corner of the verandah

TEXT.

Bhadasamasa bhikhusa deyadhama mithûna (1) ve (2).

REMARKS.

(1) Though the *fac-similes* in CTI have only a trace of the long *û*, it seems to me very probable from the new estampages that the writer formed an *û*, as in the following inscription which to all appearances is written in the same hand. One might feel inclined to believe that the letter is only an exceptional form of the short *u*, but in No 1 we have found clearly *ûtama* beside *Bhutapâla* and in No 13 there are several distinct instances of long *û*. We must therefore transcribe the sign by *û*, without forgetting—what is attested by many cases and notably by the numerous inscriptions which do not make any distinction between the long and the short vowel—how negligent our inscriptions are in marking vowels—(2) Though this inscription is closely connected with the following one, I do not believe, after minute examination, that, as my predecessors thought, the two inscriptions are absolutely identical. In No 16 the reading is free from doubt. The same is not the case here. The last letter, which has been read *n*, looks rather like *v* with the vowel *e*, and in the crack between *thû* and *ve* there is room for the final *n* of *mithûna*. It looks as if an *n* with *û* could be distinguished. One might even believe that one sees a distinct *nû* subscribed to this damaged character, as if the letter above had been spoiled by some accident and subsequently restored below the line. At any rate it seems to me wrong to transcribe the last letter otherwise than by *ve*.

TRANSLATION

“Two pairs, the pious gift of the *Bhikshu* Bhadasama”

If my impression regarding the reading of this inscription is justified, the proposed translation would be certain. In the presence of the following inscription, it would have to be assumed that the donor originally had the intention to perpetuate his double gift by only a single mention, but that on second thoughts he added his name a second time on the other pillar. As regards the form *ve*, we find *be* = *drau* in Nâsik No 4, l 3, and No 12, l 3, and *do* in Nâsik No 26, l 3.

No. 16, Plate 1 (K. 13, 14).

Chastya cave On the inner side of the right hand screen of the verandah, above a pair of figures.

TEXT

Bhadasamasa bhikhusa deyadhamam (1) mithûnam (2).

REMARKS

(1) AS and CTI °*dhama*, but the *anusvâra* seems to me sufficiently clear—(2) AS and CTI °*thûna*, compare the preceding inscription.

TRANSLATION.

“(This) pair (is) the pious gift of the *Bhikshu* Bhadasama”

No. 17, Plate 1 (K. 15)

Chastya cave On the wall to the right of the central door (close to the rail pattern)

TEXT,

manayûtāya (1) dāna n veykā

REMARK

(1) AS and CTI [sa]manāya mātuya No traces remain of the pretended *sa*, which appears entirely conjectural The *n* is certainly not accompanied by an *ā* To judge by their own plates, AS and CTI have inserted the *mā*, which is completely invisible and for which there is no room The *y* which precedes bears a clear subscribed *ū* of the same shape as in the two preceding inscriptions The following *t* has at the top the mark of *ā*, and the lower stroke, which has been taken for *u*, ought to have been attached to the right of *t* if it had this meaning

TRANSLATION.

“(This) rail (is) the gift of”

I can make nothing of the existing remains of the proper name We see only that the sculpture of this balustrade was the gift of a female

No. 18, Plate III (K 18)

Chaitya cave On the wall to the left of the central door (close to the rail pattern)

TEXT.

Kotīya (1) bhikhuniya Ghunika-mātu (2) veykā dānam (3) [Nam]dikenā (4) katam

REMARKS.

(1) AS and CTI *Kotīya* The second letter seems to me rather a *ti*, but it is doubtful — (2) AS °māta, the *u* is certain — (3) AS °dana, CTI °dāna — (4) The first letter is doubtful the horizontal basis of the *n* being singularly slanting But the final *ā* is sure

TRANSLATION.

“(This) rail, the gift of the *Bhikhuni Koti*, the mother of *Ghunika*, was made by *Nandika*”

No 19 Plate II. (Ksh 20).

Chaitya cave On the 2nd and 3rd tiers of the frieze between the central and the right-hand doors

TEXT

- 1 [ānapayati] Māmāde (1) amacha par . gata .
masu (2) etha lenesa Vādurakesa (3) vāthavāna (4)
- 2 pavajātāna bhikhuna mikāyasa Mahāsagh yāna y' pan ya etha Māmālāhāre
utare (5) mage g m Karajak (6)
- 3 bhikhuhale[la] (7) dadama — etesa [tu] (8) — gāma (9) — Karajake (10) —
bhikhuhala — deya — pāpehi (11) — etasa — chasa
- 4 gāmasa Karajakāna bhikhuhalaparihāra vitarāma apāvesa a (12) . . .
. . . . pārhārika cha etehi na parihārehi pariharah. (13) et chasa
gāma Karajake (14)
- 5 bhikhuhalaparihāre cha etha nibadhāpehi (15) aviyena ānata
. . . . chhato vijayathasatāre (16) dato the (17) [patikā]
sava l[4] (18)
- 6 vā pa 4 diva 1 Sivakhadagutena katā

REMARKS.

(1) Of this inscription, CTI gives only a *fac-simile* without transcript or commentary. Hence only AS has to be considered here. AS *Māmā[le]*, the *de* is certain — (2) AS *pa ga masu*. The *r* is certain, though I cannot say whether it was accompanied by an *ā* or an *i*. The last syllable looks like *sa*, but on the back the mark for *u*, which AS gives, can be clearly distinguished — (3) AS *lenasa Valurakasa*. The letters *vā* and *ke* appear certain. I do not doubt that we have to read *su* in both cases, though the vowel-mark is not visible anymore, compare the preceding note. The locative is indeed what we would expect — (4) AS *vātharāna*. The *th* is not doubtful — (5) AS *utaramag[e]* — (6) AS *gām[e] Karajake[su]*. The final *e* of *gām[e]* is just possible, as well as the *e* of *°jah[e]*. But I do not believe that the syllable *su* and any following syllables exist — (7) AS *bhikkhukala*, but there is certainly a letter between *ka* and *la*, which seems to be *le*. Its bottom is not exactly in the same line with the neighbouring letters and the top runs into the crack. Could it have been repeated because it had come out badly the first time? — (8) AS *ctesa gā°*. The *sa* is certainly followed by a letter, which seems to be *tu* — (9) AS *gām[e]*. The *m* is clear and does not bear any vowel-mark — (10) AS *Karajake[su]*. The *ke* is probable, though the enlargement of the top of the *k* (compare the initial *h*) is frequent enough to leave room for doubt. The *su* may have dropped out. But in the rest of the line the projection of the tops of the beams does not seem to have caused any breaks in the inscription. Accordingly, the latter must have been engraved subsequently, or, if anterior, it must have been calculated in such a way as to leave space for those projections — (11) AS *papah*. The *ā* and the *e* seem clear. Between *°tasa* and *chasa* there is room for two letters, but nothing seems to have been engraved there, unless the traces of the crack in the stone should mark the place of letters which might have been engraved by mistake and obliterated subsequently. It seems that the engraver had reserved the necessary space for the top of a beam analogous to the preceding ones, which was, however, not added — (12) AS *a[pa]vesa*.

— (13) AS *parihāṭṭha*. I do not discover any trace of an *i* accompanying the *r*, and would rather read *°reh[i]* — (14) AS *ete chasa gām[e] Karajake[su]*. It seems to me impossible to say whether the stone bears *eta* or *ete*. I feel inclined to read *etam*. It is very improbable that the *m* of *gāma* bore the mark of *e*. As to the syllable *su*, neither the length of the following line nor the appearance of the free space after *ke* authorises us to assume its existence — (15) AS *cta mbadhō[lehi]*. The reading is uncertain. What I propose, *pe* for *le*, appears to me on the whole more plausible — (16) AS *to vijayathasātāre*. The *th* seems to be accompanied at the left top by a mark like *e*, which is however a little too slanting. The *r* of the last syllable might as well be read *kh* — (17) AS *the rañā*. This reading seems to me extremely problematical, especially in the case of the letters *ra* and *ñā*. The last syllable of *patikā* would also remain doubtful if it were not supported by analogous cases — (18) I follow Bühler in transcribing the second figure by '4' but he considered it very doubtful, and I see no particular reason for reading '4' rather than any other unit.

TRANSLATION

"[King . . .] commands the officer at Māmāda — For the support of the sect of the Mahāsāṃghikas, of the mendicant friars dwelling here in (these) caves of Valūraka, all pervaded with religion (°), we give as monks' land the village Karajaka here in the Māmāla district on the northern road. To them I have secured the property of the village of Karajaka as monks' land, and to this village of Karajaka we grant the immunities belonging to monks' land, not to be entered (by royal officers) . . . and to enjoy (all kinds of) immunity, with all these immunities I have invested it. And this village of Karajaka and the immunities enjoyed by monks' land I have had registered here. Ordered verbally, written. . . . given at the victorious camp (°) The deed was executed by

Sivakhadaguta (Śivaskandagupta) in the year 14, on the 1st day of the 4th fortnight of the rainy season”

There is no means of deciding whether this inscription emanates from Vasisthiputra alumīyī like Nāsik No 3, or from Gantamiputra Sātakarni like Kārl Nos 4 and 5. I incline however towards the first hypothesis. The phraseology is quite identical in Nāsik No 3 and in the present inscription, and the break which, to our regret, we find here, could be filled exactly by what precedes *ānapayati* in Nāsik No 3 — Māmāla or Mamala has been identified (AS p 24) with the modern Māwal or Maul along the Ghauts. Regarding *āhāra* compare Dr Fleet's *Gupta Inscriptions*, p 173, note. The final *u* of *par gata masu* and the *e* of *lenesa* and *Vālurakesu* seem to prove that we have to read in each case the locative plural in *ēshu*, and that the three words are connected, the first being only an epithet of the second. I propose to restore it as *parigatadhumesu*, which might be a proper epithet of these places, ‘wholly devoted to religion’. It is quite clear on the other hand that the analogy of the parallel passages (Nāsik Nos 3, 2, 4, 2) would make us expect in this place the proper name of the place. It is only out of despair and especially under the influence of the final *su*, that I have recourse to this hypothesis. The phrase has to be explained by comparing Kārl No 13, l 4 from which an additional argument in favour of the reading *Vālurakesu* is derived, and Nāsik No 3, l 12 f *bhikkhuḥ* *nīkāyena Bhaddāyanīyehi*. The 13th edict of Aśoka (Khālsī, l 38) already employs *nīkāya* in the particular meaning of ‘religious corporation’. Though *parajita* and *bhikkhu* are equivalent in meaning we find the two words combined elsewhere, *eg* in Nāsik No 5 l 8. As regards the construction and the details of the translation, I refer to the remarks on Kārl No 14 of which I have stated that our text intentionally imitates the wording. I will only add here that the construction of *Mahāsaghiyāna* as in apposition to *nīkāyasa* which is forced on us by the comparison of Nāsik No 3, but which is a little puzzling to us, has at least one analogy which the genitive *gumasa Karajakāna* (l 4) makes obvious in the frequent construction of *grāma* with a proper noun, the occurrence of which in the plural seems to indicate that originally it designated less the locality than its inhabitants.

Bühler (p 111) proposed to take *maga* (*mārga*) as the name of a territorial division, which is not found in other documents. He quoted the analogy of *pathaka* which occurs elsewhere in a similar sense. We have to wait for fresh facts to confirm this conjecture, but even in its current meaning *uttara mārga*, ‘the northern road,’ ‘the northern direction,’ gives a sufficiently good sense.

Whatever may be the cause of the erroneous form *bhikkhuhalela*, it can only be meant for *bhikkhuhalam*. Unfortunately the meaning of this expression, which occurs not only here, but also in Nāsik No 3, is far from distinct. *Hala* designates in certain cases a measure of land (*Ep Ind* Vol I p 8, note), the extent of which varies according to the word which precedes and determines *hala*, see *dharmahala*, *Hāritasmṛiti* quoted by Kullūka on Manu, VII 119, *trihaddhala*, inscription of Harsha (*Ep Ind* Vol II p 125), etc. But *hala* has also the meaning of ‘cultivated field,’ as in *dēvabhōgahala*,¹ compare *brāhmanānām kalakshātra* in the Uruvupallī plates (*Ind Ant* Vol V p 52, text line 23), etc. With these expressions we may certainly compare that of our text. In the Buddhist language, *bhikkhuhala* is the equivalent of those religious donations which in the Brāhmanical phraseology are termed *dēvabhōgahala*, *dēvadāya* (above, Vol III p 274, l 60) and *brahmadāya*, and convey, like the *bhikkhuhala* (here and Nāsik No 3, etc), certain privileges,—*parihāra*,² which the Māhiyā copper-plates (Dr Fleet's *Gupta Inscriptions*, p 167) sum up by the formula *uchitā brahmadēyasthitiḥ*. There, as here, the king grants not only a certain portion of land, but the village itself is given away by him as *bhikkhuhala* and participates in its entirety of the immunities implied by this

¹ Above, Vol III p 146, l 13 f. Admitting that the authenticity of this donation is doubtful, it would be nevertheless certain that it borrows its phraseology from genuine documents.

Above, Vol III p 146 *sarvaparikārōpādēvabhōgahala*°

term I have no doubt that, at the end of l 2 as well as in ll 3 and 4, the text had originally *gāma[m]* *Karajak[e]*, in which *Karajake* is the accusative plural. If the text had read the locative *gāme*, we would also have *Karajakesu*, which I have striven to be inadmissible. Besides, this is the reading which I find with certainty in the continuation of the line as in apposition to *bhikkhuhala[m]*. But even if we had the locative, we should arrive by a round-about way to the same meaning "the *bhikkhuhala* in the village of *Karajaka*". It is because the donation embraces the whole village, that no limit is stipulated and that the whole village is included in the immunities promised while the contrary holds good in Nasik Nos 4 and 5.

After *tesu[m]* I read *te*. Perhaps *cha* has to be read, but this does not matter. In any case we have two co-ordinate sentences. I do not understand how Bühler analysed the final verb of the first sentence which he read *papaki* and which I read without hesitation *pāpiki[m]*, which is the first singular aorist of the causative *prāpayāmi*, and for which we shall find in the sequel the distinct parallels *parihāpiki[m]*, and *mba[m]dhāpiki[m]*. *Peyam prāpayatum* means 'to cause to obtain, to confer, a gift'. I believe that *bhikkhuhala* is not compounded with *dāya* but must be understood as in apposition to *gāmam Karajake*. I conclude this from a passage in Nasik No 3, where we shall find the same expression without *bhikkhuhala*. The meaning of both constructions would however, be exactly the same. Without pretending to trace with certainty the reasons why the first singular and the first plural were both employed in the same phrase, I should like to suggest that the singular may have been used here in order to give a personal and deliberate turn to the affirmation or order. In the same way, the desire of accentuating the idea more strongly has caused the employment of the causative *pāpiki* after the simple *dadāmi*. The king is not content to give, he wants to state that he has issued the necessary orders for realising his intention. I may quote here the expression used by Vijayabuddhavarman, to which I shall return presently *saṃparihāritā parihāritā parihāritā* (this is the actual reading, *Ind Ant Vol IX p 101, l 10*). Compare also the grant of Śivaskandavarman, l 36 *parihāritā parihāritā cha etc*. The subsequent passage is clear, and one can see now why the donor uses the two symmetrical propositions. It is because he has assigned the village to the monks, that he grants to it the immunities of church-land. *Parihāra* has, I think, been well explained by Professor Leumann (*Ep Ind Vol II p 484*). The original meaning, — 'exception, immunity,' quite naturally leads to the more general one — 'privilege, privileged position'.

The cognate inscriptions leave no doubt as to the privileges which were expressly mentioned here, we have to restore *a[nomaṣam alonakhādakam arāṭhasamvayikam savajata]pārīhārikam*. The translation is less certain than the reading. Regarding *opātesa*, in Sanskrit *apārīśyam*, it is sufficient to refer to Dr Fleet's *Gupta Inscriptions*, p 98, note. *Anomasa* represents *araramisyam*, its certain equivalent in the later terminology, namely *saṃstārājakīyānām ahaṣṭaparakṣhīpanīyam etc* (*ibid* p 171, note), seems to imply that the royal officers were prohibited from taking possession of anything belonging to the village. For *alonakhādaka* the later inscriptions offer several equivalents, — *alavanakrīṇikhanaka*, which Bühler (p 101) has already quoted (Dr Fleet's No 55, l 28, and No 56), *alonayulachchikobha* in l 32 of the plates of Śivaskandavarman (*Ep Ind Vol I p 6*), and *salāhalavanākara* in l 17 of the plates of Gōvinda-chandra (above, Vol IV p 101). These words are far from clear, but if we remember the fact that the production of salt is a royal monopoly (Bühler in *Ep Ind Vol I p 9*, note), and the details quoted by Bhagwanlal (*Bombay Gazetteer*, Vol XVI p 556 and p 179) regarding the manner of digging the soil for salt which prevails in the very region of our inscriptions, it seems to me that the explanation proposed by Bhagwanlal, viz *alavanakhātaka* with the Piākṛit softening of *t* into *d*, is quite satisfactory. The object of this immunity would thus be to deny to the representatives of the king the right of digging pits for extracting salt.

The next term seems to be written in our inscriptions *arāṭhasamīnayika* or *°samīnayika*, but l 32 of the grant of Śivaskandavarman (*Ep Ind* Vol I p 6) distinctly reads *araṭṭha-samīnayikam*. In stating that this spelling excluded his earlier explanation, Bühler did not suggest another instead of it. I do not know any parallel expression which clears up this one finally. The word seems to represent *arāṣṭhasamīnayika*, but etymology alone is an unsafe guide in the interpretation of technical terms. *Vineti* is only used in a moral sense. Could we think of translating "exempted from the police, the magistrate of the district (*rāṣṭra*, compare Dr Fleet's *Gupta Inscriptions*, p 32, note), or of the *rāṣṭrin*?" This would remind us of those grants in which, on the other hand, it is stated that the right of punishing thefts and offences is reserved to the king, or of those in which the right to punish the 'ten offences' is transferred to the donee. At least I have nothing more plausible to suggest. It is well known that the different formulas of immunities were variable and always incomplete. And it is not to be wondered at that they should be summed up in a comprehensive and general expression like *varajātāpārihārika*. Elsewhere, the texts are more precise in stating that there are eighteen kinds of immunities. It will be enough to quote the inscriptions of the Pallavas, and notably that of Śivaskandavarman, which reads *atthāśaśātāpārihāra* (*Ep Ind* Vol I p 6).

More clearly still than our estampage, those of Nāsik Nos 3 and 4 appear to exclude the reading *pariharimha* and to recommend the first singular *pariharehim*. We thus obtain an exact counterpart of the expression employed for the grant of the village. The king begins by announcing his intention of granting *dādāma* and *istāma* in the first plural. Then he sums up the donation in the first singular *pāpehim, pariharehim*.

The reading *nibadhāpehi*[m] seems to be established incontestably by the comparison of *nibadhāpetha* in Nāsik No 5. The approximate meaning of this word is not doubtful. *Nibandha* is a technical term meaning 'endowment,' see Yājñavalkya, I 317 *dattvā bhūmim nibandhanā u kṛtvā lekhyam tu kārāyēt*. Hence the corresponding use of the verb *nibadh*. In Nāsik No 5, we shall actually find *nibaddhō nibandhak*, this sentence is accompanied by a separate date which is several months prior to the date of the grant. Hence *nibandha* refers to a distinct official formality which precedes the completion of the grant. I do not know in what it exactly consisted, perhaps it was a kind of registration of the royal decision in the archives of the State. The four corresponding passages of this portion here and in Nāsik Nos 3, 4 and 5 seem to read,—

Kārlē No	19	<i>eta</i> [m]	<i>chasa gāma Karājake bhikkhuhalaparihāre cha</i>
Nāsik „	3	<i>eta</i> [m]	<i>cha gāma Samalipada</i> [m] <i>parihāre cha</i>
„ „	4	<i>et</i> [e]	<i>chasa khetaparihāre cha</i>
„ „	5	<i>eta</i> [m]	<i>chasa khetaparihāre cha</i>

In spite of the comparative uncertainty as to details, which the condition of the stone almost always entails, it follows from a comparison of these quotations that the correct reading is *etam*, not *ete*. This is supported also by the accusatives *gāma Karājake* and *gāma Samalipadam* to which the pronoun refers, and by the following two cases where *etam* is connected with *khetaparihāre* by the double *cha* and hence can be nothing but an accusative, with which either *khetam* is to be supplied or which sums up the principal object of the grant in a general fashion. As regards the wording of the phrase, the point in which the four versions differ most obviously is the absence of the syllable *sa* after the first *cha* in Nāsik No. 3. At first thought we might feel inclined to resolve everywhere *chasa* into *cha asya*, as it has to be done for instance in Nāsik No 6 ll 2 and 3 (compare Kārlē No 20, l 4). The same is just possible in l 3 of our inscription (*etasa chasa gāmasa*) and in l 3 of Nāsik No 4 (*etasa chasa khetasa*), where the tautology *ētasya asya* is admissible. But this analysis is not possible either here or in Nāsik No 4, l 5, and

¹ *Sadataparādha*, see e.g. the Alinā plates, l. 67, in Dr. Fleet's *Gupta Inscriptions*, p. 179, and the Deś Baraṇṣī inscription, l. 17, *ibid* p. 217.

No 5 Though the syllable *sa* is wanting in Nasik No 3,—which seems to imply that this addition is at least redundant,—we cannot well consider such a frequent repetition as a material error Böhler also was surprised at this expression in Nasik No 5 (p 104, note) and supposed that “the *sa* is purely pleonastic, just as in Pāli *sache*, ‘if,’ and similar words” He thought evidently of *sayadī* and *sayyathā* of the Buddhist Sanskrit and of Pāli I cannot see what “pleonastic” means here, perhaps he wanted to say ‘expletive’ But it seems to me difficult to assimilate, without positive proof, a prothetical particle to an enclitical one, which we are obliged to admit here I can discover only a single expedient, viz to take *sa* = *sya* = *svīd*, as in the language of the *Mahāvastu*, see my edition, Vol. I p 412 In the expression *trayōsya* which I have quoted, as well as in the Pāli *tayassu*, the particle seems to imply a shade of doubt which would be inadmissible here, but I do not know any other example of its use after *cha*

Bühler happily explained *aviyena* by a reference to Hsuan-chia, who gives *aviya* as a synonym of *ukta* This is the equivalent of the formula *svamukhyāñā*, etc., of later inscriptions, see Dr Fleet's *Gupta Inscriptions*, p 100, note. I do not believe that Bühler was equally successful with regard to *chhata* His interpretation rested on the supposed parallelism of *ma'ā* in Nasik No 5, but as this inscription actually reads *chhata*, his argument loses its support Besides, I cannot persuade myself that the king required the ‘permission’ of a subordinate officer (*amacha*) for making his grants valid, and even that *kshānta* could really be used in this way As regards the guess of Bhagwanlal, according to whom *chhata* stands probably for the Sanskrit *chhupta*, meaning ‘touched,’ neither is it admissible phonetically nor is it corroborated by the analogies which he invoked (*Bombay Gazetteer*, Vol XVI p 558, note) The operations or formalities connected with royal grants which our inscriptions record (Kārlē No 19, and Nasik Nos 3, 4 and 5) are characterised by the terms *ānata* and *chhata* (in all four), *datā patikā* (in three of them, but not in Nasik No 5), *kaṭa* (here and in Nasik No 5) and *uparakhṭa* (Nasik No 4), the equivalent of which I believe to find in Nasik No 3 The later inscriptions offer us a large quantity of probable or at least possible equivalents I need not dwell on *ānata*, the meaning of which is clear, it refers to the announcement of the royal order either by the sovereign himself, or by his representative who is generally delegated to this duty by the title of *dātaka*, see Dr Fleet's *Gupta Inscriptions*, Index, *s v* Besides, frequent mention is made of the manual drafting of the document (*likhita*) and of its transcription on copper or on stone, expressed by *utkīrṇa*, see Dr Fleet's *Gupta Inscriptions*, p 99, note In the grant of Śivaskandavarman (*Ep Ind Vol I p 7*, text line 50) we read *Bhaṭṭisammasa sahatthalikhṭena patikā kada=ti* The participle *krta* refers here to the drafting, as the writing is expressed by *likhita*, while in our inscriptions *kaṭa*, which ends the text and whose agent, being always named without any title, is evidently a subordinate officer, clearly corresponds to *utkīrṇa*, compare the end of No 35 of Dr Fleet's *Gupta Inscriptions* Besides, I believe that in our documents this ‘engraving’ does not mean the preparation of the stone, but that of the copper-plates which served as title-deeds to the donees, and of which our epigraphs only state the delivery Several documents mention a keeper of records (*ākṣhapāṭalika* or *ākṣhaśālīka*), who consequently must have been in charge of the documents I believe that such an officer was Rohani—for, *Rohaniguttā=ti* must be read—who is mentioned at the end of the grant of Vijayabuddhavarman (*Ind Ant Vol IX p 102*)¹ In this connection we have to understand the word *uparakhṭa* in Nasik Nos 3 and 4 If it is not admitted that our *chhata* corresponds to the *likhita* of the traditional formulas, it would lead us to the paradoxical conclusion that the operation which is nowhere wanting in the known protocol is the only one of which there is no trace in our own inscription, and on the other hand that the only operation which is common to our four documents is just the only one unknown to the later redactions What would be a conjecture, though very probable to

¹ [Monsieur Senart's improved reading is no doubt correct, but I would prefer to translate —“The *ājñapti* (or *dātaka*) was Rōhinigupta”—E H]

my mind, is raised to a certainty by Nāsik No 5, where we read *chhato lekho*. *Chhata* would thus correspond to *hshata* from the root *hshan*. It is quite true that *hshan* ordinarily means only 'to hurt,' but this meaning rests on the primary signification 'to hollow out,' which is also attested for the form *hhan* and is altogether quite analogous to the primary and essential meaning of *lkh*. Why is the word *lkh*, consecrated as it is by old custom, replaced in our texts by this equivalent? I have no means to explain this, but the fact cannot be denied, I think. I can at least quote cases where *hhanati* is employed as an equivalent of *lkhanti* with reference to the engraving of a *śāmrāpatta*, see the inscription of Madanapala in the *J As Soc Beng* 1900, p 73. I do not venture to assert that our *chhata* is only a graphical variant of *hata* = *hhanata*. At any rate the close relation which exists between the two roots *hhan* and *hshan* renders this explanation possible.

The characters which follow *chhato*, namely *viyayathasatūre*, are perfectly certain, except that the *th* may be accompanied by an *e*, and except the last letter, which I would decidedly read *lkh* because of the curve at the bottom, if the hook at the top were a little more rounded. As it is, the reading *lke* seems to me just as possible as the reading *re*. Is it at all probable that, as Buhler thought (p 112, note, and compare p 105, note), we have here a triple error of the scribe in *viyayakha[m]dhātūre*? This designation of the residence of a king is indeed well known, but, putting aside the fact that such a conjecture is a little violent, one would wonder that such a camp is here contrary to usage and to what we find in Nāsik No 4, not determined by any topographical name. Should we look for such a name in the very indistinct characters following *dato*? As may be seen, they are far too doubtful to guide us by themselves, but *a priori* the interposition of *dato* between *viyayakhamdhātūre* and the name of the locality, whatever it could be, renders that hypothesis very suspicious.

If we stick to the apparent reading *viyayathe satūkhe* (or *se*), we are again obliged to embark on an ocean of conjectures fertile in shipwrecks. Here two comparisons suggest themselves, which are curious, but at the same time perhaps not very safe. *Satūre* (or perhaps *sātāre*) reminds of the well-known town and district of Sātārā on the south of Kāñlê. It is true that the name Sātārā has not yet been discovered in any document of ancient date (*Bombay Gazetteer*, Vol XIX p 224), but this may be simply accidental. Besides, it is not very probable—whatever the original form of the name may be—that it should have already assumed the form Sātārā in the time to which our inscriptions carry us back. At least it ought to have begun with *Sāta*, whatever this means, and *Sātākhyā* as the designation of 'a town whose name commences with *Sāta*' would not be without analogies. On the other hand *viyayathe, re*, without doubt *viyayasthê*, 'situated in my territory' or 'in the province called Viyaya,' reminds of the name Banavāsi, which we have already found applied to the town that has since received the name Banavāsi, and which occurs again in Nāsik No 4. The very peculiar manner in which this inscription introduces the word *senāye* suggests that we might have here a name given by virtue of a recent conquest to these southern territories, where the district of Sātārā occupies an intermediate position between Kāñlê and Banavāsi. If this conjecture had any foundation, we should feel inclined to attribute this grant not to Vāsishthīputra Pulumāyi, but to Gautamīputra Sātākarni, to whose reign Nāsik No 4 belongs. Of course I am aware of the fragility of this assumption. As for the characters following *dato*, the reading *therañā* is, with reference to the two last letters, as improbable as the evidently desperate analysis of the word, which Buhler suggested. The first letter might be *the*, but could also be *re*. The comparison of Nāsik No 4 suggests *Benākatā* or *Benākhata*, but the place which *dato* occupies does not lead us to expect a topographical name, and I may add that the remaining traces would be little favourable to this restoration.

The figure '4' of the number '14' is hardly possible, I would rather think of a '5'. But in fact the only point which is beyond doubt, is, that the year must fall between '11' and '19'.

One cannot help remarking the similarity of the names of several officers who are employed here and at Nāsik by Vāsishthīputra Pulumāyi and Gautamīputra Sātākarni. In Nāsik No 3

Śivaskanda is the governor of the district, in Nasik. No 4 the *amulya* Śivagupta writes the grant, and here Śivaskandagupta engraves the document on copper. The simultaneous occurrence of names into the composition of which Vishnu enters prevents us from drawing from this fact hasty conclusions regarding the state of the sects in this region. Could these resemblances be the result of relationship?

I must not fail to recall the link which seems to connect this inscription with No 13 to the commentary of which the reader is referred. I will only add that, renewed by a royal personage, the grant of the village of Karajaka was necessarily accompanied by fiscal and administrative privileges which, in spite of his high connections, Rishabhajatta had been doubtlessly unable to confer.¹

No 20, Plate III (Ksh 21)

North of the *chintya* cave. On the wall of the second cell (from the south) of a *vihāra* right of entrance top

TEXT.

- 1 Sīdha (1) raño (2) Vāsithiputasa Sīri-Pulumavisa savachhare chatuvisē 24
hemamāna pakhe (3) tatiye 3 divase bi-
- 2 tiye 2 upācārika Harapharanasa Setapharana-puttasya So[va]sahasya Abulāmaya
vathavasya ima deyadhama madapo (4)
- 3 navagabha (5) Māhāsaghiyānam (6) pangaho (7) saghe chatudise dina (8)
mātāpitunam puja (9) savasātānam hitasughasthataye (10) ekavise (11) sa-
- 4 vachhare nithito saheta (12) cha me puna Budharakhitena matara chāna (13)
. npāsikaya (14) Budharakhitasa māt[ā] deya]dhamma (15) [pārha] a[no] (16)

REMARKS

(1) CTI *sīdham* — (2) AS *rano*. — (3) CTI and AS *hemamā*^o — (4) AS and CTI *maṇapo*. The *da* is not absolutely perfect, but at least probable, which cannot be said of the *fa* — (5) The *bh* has a vertical stroke at the top, which is so pronounced that I am doubtful if we ought not to read ^o*garbha*, with which the Sanskritisms ^o*puttasya* and *Savasahasya* would have to be compared — (6) AS ^o*ghiyāna* — (7) AS and CTI *pangaho*, the *ho* seems to me certain — (8) CTI *chatuvisē dinaṁ mā*^o. After *na* there is certainly room for a character, but no positive trace of it which would show that it did really exist — (9) AS and CTI ^o*pituna* *ṛjū*. The tail of the subscribed *u* of *pu* seems to be a little more pronounced here than in the rest of the inscription. But our engraver was so fond of this flourish that, in the absence of any additional trace on the right, we are not authorised to attribute a special phonetical value to such an imperceptible differentiation — (10) CTI ^o*sṭhataya*, AS ^o*sṭhataya*. The *th* and the final *e* are much more distinct in the estampage than they appear in the Plate — (11) CTI *ekavise*,

¹ Together with the proofs of this article, I received from Dr Hultzsch a proof of his paper on the newly discovered Kondamudi plates (above, Vol VI No 31), which throw fresh light on some doubtful points in Karle No 19. In pointing out several of these corrections, Dr Hultzsch has quoted my present article. It is consequently too late to modify my remarks, and it will be enough at present to draw attention to the principal corrections which the new plates suggest — (1) The reading *oyapapehi*, instead of *deya papehi*, (2) the explanation of this verb, as well as of *pariharehi* and *nibadhapehi*, not as 1st singular aorist (with alteration of final ^o*hi* into ^o*him*), but as 2nd singular imperative. (3) The proposed interpretation of *vijayathasatakhe* ought surely to be given up, but I do not consider the general meaning attributed to the phrase by Dr Hultzsch as altogether satisfactory. (4) Nor do I consider his translation of *chhata* by 'signed' beyond every doubt, although the word is here accompanied by *suyam*. (5) The reading *etamsi tam* in l 25 of the Kondamudi plates suggests a similar correction for *etasa[hi] tu* in l 3 of Karle No 19. But such a correction, at least so far as the second syllable is concerned, would be opposed to the apparent testimony of the estampage. Anyhow, my forthcoming article on the Nāśik inscriptions will give me an opportunity for returning to several of these difficult points.

AS *ekatise* The *v* is not doubtful, the *t* and the *v* differ in the alphabet of this inscription in a quite distinct manner — (12) CTI *sahata* I cannot vouch for the *e*, the third letter is not a very clear *t*, but can hardly be interpreted differently — (13) The reading proposed by AS, *Mātarakhīā*, cannot be upheld, but after the group *syā* there is room for two characters, the first of which seems to have left remnants that might be interpreted easily as *d* — (14) The *lō* is very indistinct — (15) CTI and AS *dhama* — (16) The character read *pho* remains doubtful, if, as it would appear, the next following letter is really an initial *a*, there is hardly room for *ph* between this *a* and the preceding *p*, and we are obliged to suppose its being reduced to minute proportions. As to the letter *n*, I can say that it is visible in the estampage, especially on the back of it, though not in the Plate.

TRANSLATION

"Success! On the second—2nd—day of the third—3rd—fortnight of winter in the twenty-fourth—24th—year of king Sūri-Pulumāvi, son of Vāsithi, this pious gift of the lay-worshipper Harapharana, son of Setapharana, a Sovasaka, living in Abulāmā, (i.e.) a nine-celled hall, has been given to the universal *Samgha*, as special property of the Mahāsāmghikas, in honour of his parents and for securing the welfare and happiness of all beings. In the twenty-first year it had been completed and . . . to me by Budharakhita and his mother . . . , a lay-worshipper. The . . . a pious gift of Budharakhita's mother."

As regards the proper names, I have nothing to add to Bühler's commentary. One can see from Fergusson and Burgess's *Rock-cut Temples*, p. 241, that the excavation where this inscription was found is really a hall flanked by nine cells. I have said that I would rather read *parigaho* than *pariguhe*. I am aware that an exactly similar passage which has to be compared with ours, in l. 12 of the inscription of Tōramāna at Kura (*Ep Ind Vol I* p. 240), to which I have alluded before (No 13), seems to read certainly *ayam puna vihārasyōpakarana chāturdīsē bhikshu-samghē parigrahē āchāryamahīśāsakānām*. Whatever the true reading may be, only one interpretation of the general sense is to my opinion possible. That of Bühler is not acceptable. He took *parigraha* to mean 'circle, group,' and took the adherents of the school of the Mahāsāmghikas to be opposed to the *chāturdīsā bhikshusamgha*, though in his commentary on the Kura inscription he recognised that *parigraha* can only mean 'possession, property,' and that the 'universal *Samgha*' can only be understood in antithesis to the special sect of the Mahāsāmghikas. We have already seen that certain grants seem to stipulate that gifts attributed to particular sects should be meant for monks of every origin and of every denomination without distinction, compare No 13, l. 4. Whether we take, as basis, the nominative in translating "has been given as property of the Mahāsāmghikas," or the locative in rendering "has been given into the possession of the Mahāsāmghikas," both versions come to the same. We shall find a very similar sentence repeated twice in Nāsik No 3. I shall there return to this subject because the two groups of passages seem to explain each other.

With *ekavise* the obscurities begin. Bühler has clearly 'thrown the shaft after the blade,' till it is easier to condemn his evidently provisional attempt at interpretation than to replace it by a more probable one. I do not pretend to solve the difficulty but would submit some observations with the desire that they may be of service to some more fortunate interpreter. The difficulty consists chiefly in two points: the word which I transcribe *saheta* and the four last characters which are read *pātho ano*. As regards *saha*—(the *e*, as I have said, is not sure),—one feels tempted (considering that many other inscriptions at the end of a grant introduce the dependents of the chief donor as having joined him in the donation) to expect an enumeration of relatives taking part in the pious work of Harapharana. But the characters which separate *ha* from *Budharakhitena* do not furnish the epithet of relationship which that hypothesis would require, and with the exception of the vowels the reading, especially of the three last letters, seems quite

clear That of the two first, *tacha*, is at least very probable The *cha*, then, invites us almost irresistibly to join *sahata* and to find in it some participle co-ordinate with *nīthito* Unfortunately none of the restorations which suggest themselves,—*sahito*, *samhito* and *samhato*,—furnish us a decisive meaning, or a construction with which the following word *me* could be easily connected Further, to which substantive do *nīthito* and the other hypothetical participle refer? Apparently to the *mandapa* whose donation is mentioned before With *Budharakkhita* a new sentence must begin, it would be contrary to all the habits of the style of these epigraphs that the object of the donation, before being mentioned, should be enveloped in such long circumlocutions Perhaps we should see clearer if this object were well defined, which unfortunately it is not I have noted it elsewhere only in a single case at Kudā (No 31 of CTI and No 28 of AS), where we seem to read *pātho deyo* If any point is certain, it is that there as well as here the dental *th* is excluded This circumstance alone would suffice to condemn the translation 'passage,' proposed by Bhagwanlal and adopted, without conviction, by Buhler I have no more probable conjecture to substitute for it Whatever the meaning is, we seem to be confronted by the same term at Kudā and here Now, at Kudā the part of the sentence in question begins with the characters *saha*, which seem to be followed immediately by the characters *to-a* at the beginning of the next line. Neither the testimony of the editors nor the *fac-similes* enable us to decide whether the break between the second *sa* and the initial *pā* of *pātho* is real or only apparent In any case, one cannot help comparing this instance with our *sahata* or *sahota*, and consequently asking whether here also this word opens the sentence of which *pātho* is the subject, while *chavimā samachhare nīthito* would refer only to *mandapa* I have stated why *a priori* a full stop seems to be indicated before *Budharakkhita*, without being absolute, this objection seems to me much stronger than the coincidence which I have just quoted against it, and which is extremely vague and perhaps altogether illusory Another doubtful point has to be referred to Between the letter which Buhler transcribes *ā*, while I read *sya* in accordance with Bhagwanlal, and the *pā* of *pātho*, there is room for three characters, but the previous editors read simply *u* without admitting a break They seem to interpret thus the character which follows the group *sya* Hence they must have assumed that the distinct traces immediately before *pā* are not the remains of a letter, probably of an *u*, but accidental flaws in the stone An inspection of the original could alone decide if another character has disappeared The distance between the letters certainly suggests this, and it is *a priori* probable that the title *upāsikā*, attributed to Budharakkhita's mother, should be accompanied by her name as in other cases Thus I incline towards believing that the letter which comes after *sya*, and which may be *d* or *u*, formed the first syllable of this name, the second syllable of which is lost in the break, and that the traces which follow represent the initial *u* of *upāsikā*

No 21, Plate IV (K 18)

North of the *chariya* cave On two sides of a semicircular cistern in *vihāra*

TEXT

1	(1) 5 hematānam pa e (2)	ya puriya bhaya a (3)
2	* hīna atevāsīna lenam (4) bhagi	kāna (5)
	sadigā	
3	kale (6) pavatāna samghāya bu	ahama (7) podhi
4	. (8)	
5	atevāsīni (9)	

REMARKS

(1) CTI and AS supply *savachhare*, which is not doubtful, but of which only the last character has left any traces — (2) CTI and AS *hematāna pakhe* The *kh* is not doubtful, but I

cannot say that I discover any remains of it — (3) CTI and AS *ahafbhāṣya* — I recognise the outline of a *bh* rather than of a *dh*, and everybody agrees that *bha* is the necessary reading — (4) CTI and AS *lena* — (5) CTI and AS *bhāṣya* *śaśiṣa* — (6) CTI and AS *ghaṣaṭa* — (7) CTI and AS *chaḍyaḥṣa* — (8) CTI and AS. *paṇḍita upaṇḍita* — (9) CTI and AS *śaśi Uśabhā*

It will be seen that the new *jaṣṭa* far from completing the fragmentary text of this epigraph, only shows the more advanced deterioration of the stone. Consequently, still less than my predecessors am I able to offer even an approximate translation. It is clear that the inscription commemorated the donation of a cistern, made, it seems, by nuns, and that the date referred to the winter of the 5th year of some sovereign. But it is not at all certain whether the term *śaśi* is applied to the female donor or to one of the nuns, and still less whether it has the meaning 'lay-worshipper,' as in the terminology of the Jains.

No 22, Plate iv (K 17).

One furlong south of the *charṭya* cave. On the front wall of a *śaśi*, left of entrance, top.

TEXT.

Sidham (1) *paṇḍita* (2) Budharakhitaśa deyaḥam (3)

REMARKS.

(1) CTI and AS *sidha* — (2) CTI and AS *paṇḍita* — (3) CTI *deyaḥam*, AS *deyaḥamam*. The truth is that the end of the line is indistinct with the exception of the upper portion of the *m*.

TRANSLATION.

'Success! The pious gift of the ascetic Budharakhita'

I cannot explain the transcription *paṇḍita* otherwise than as a mistake. This Budharakhita is probably the same as the person mentioned in No 20.

No 8 — DEVULAPALLI PLATES OF IMMADI-NRISIMHA,

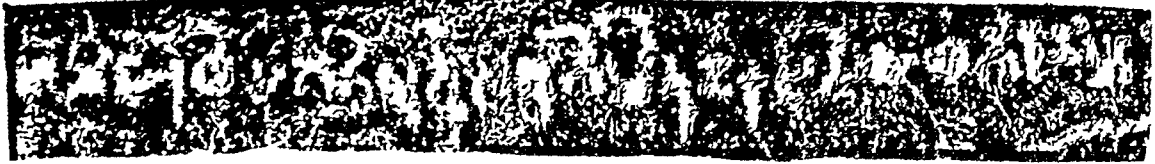
Saka-Samvat 1427

By J. RAMAIA B. A. B. L.

As noticed in Mr Sewell's *Lists of Antiquities*, Vol I p 131, these plates are preserved at Dēvulapalli in the Vayalpādu tāluka of the Cuddapah district. At my request Mr A. Krishna-svami Nayudu, B. A., Acting Tahsildar of Vayalpadu, obtained a loan of the original plates and forwarded them to Dr Hultzsch, who has kindly furnished me with a set of ink-impressions from which I edit the inscription.

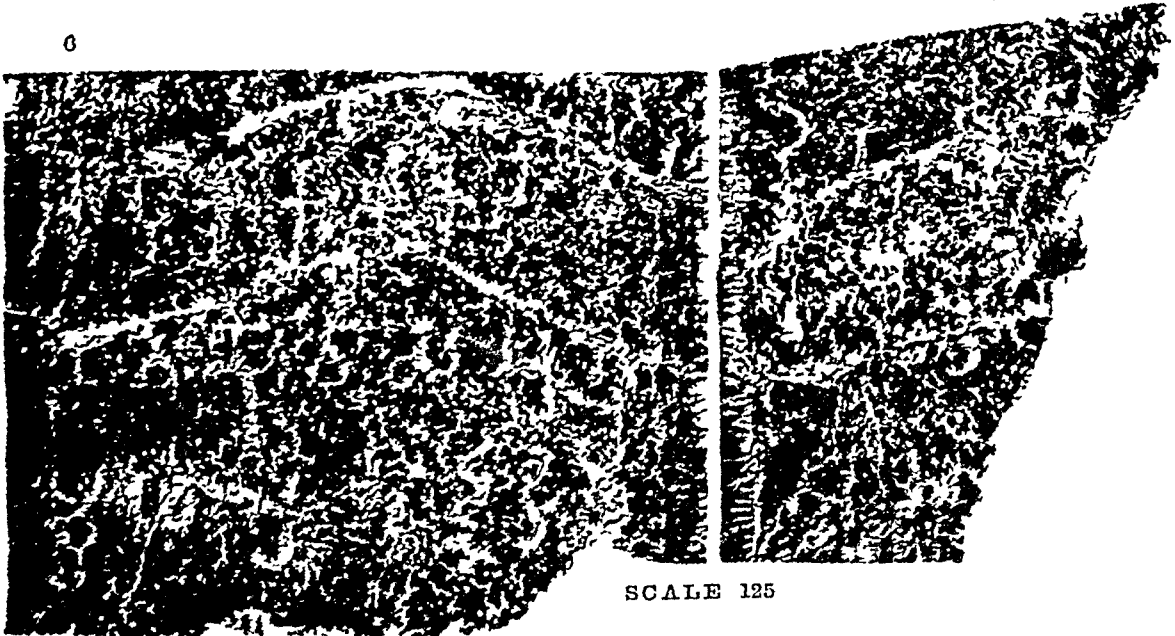
Dr Hultzsch has supplied the following information regarding the original plates — "Three copper-plates with rounded tops, 11" in height and about 6½" in breadth, strung on a ring which is not soldered and which measures 4" in diameter and ½" in thickness. On the ring is soldered a rectangular seal which measures 1½" by 1" and bears, in relief on a countersunk surface, a standing boar which faces the proper left. In front of the boar is a dagger, and above the boar the sun and a crescent."

2



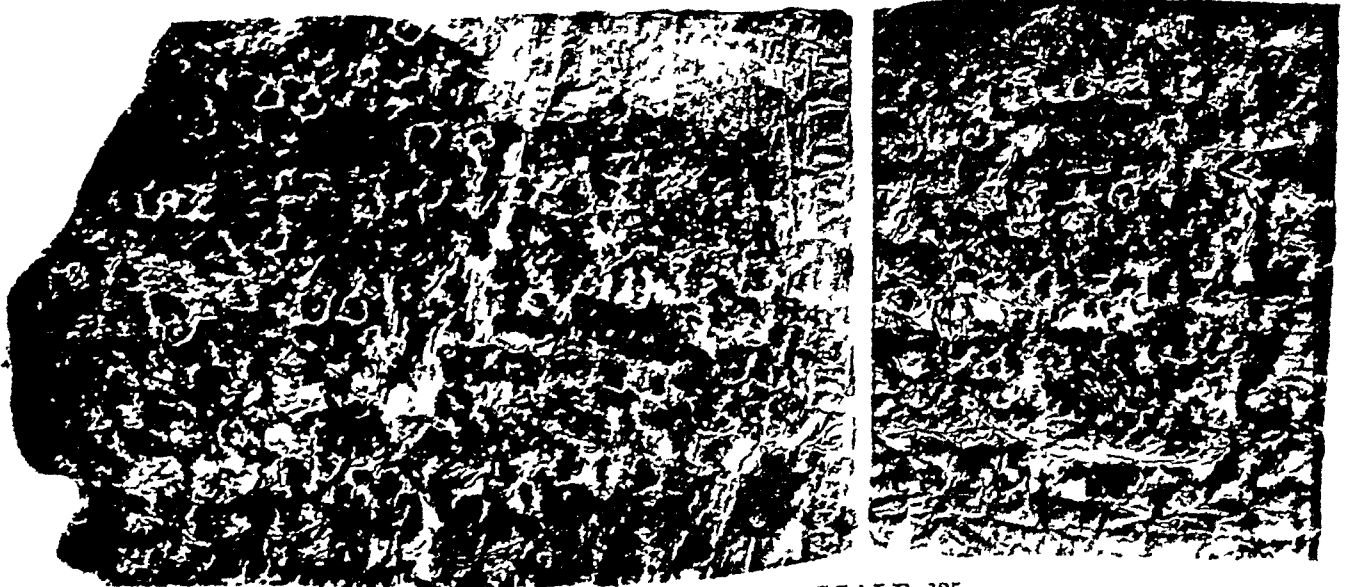
SCALE 06

6



SCALE 125

21



SCALE 125

22



SCALE 1

The language of the inscription is Sanskrit poetry, with the exception of a few words in Sanskrit prose in lines 1 and 77 f, and the alphabet is Nagari of the Vijayanagara type¹. The very last word, *sri-Rāmachandra* (l 78), which stands for the signature, is in Telugu characters.

The inscription records that Immadi-Nrisimha (ll 39 and 46 f), son of Nrisimharāya (ll 22 f and 46), granted to a Brāhmana the village of Dēvulapalli (l 67 f) in the Mārjavādasiman² (l 65) of the Penugonda-mahārājya³ (l 64). Dēvulapalli, which is identical with the modern village of that name in the Vāyalpādu taluka of the Cuddapah district, is said, in the inscription, to have been situated within the limits of the village of Gundlūru⁴ (l 65) south-east of Sūrnāyanī-Mushtūru (l 66), and north of Adavi-Mushtūru (l 67). Mr. Krishnaswami Nayudu informs me that Sūrnāyanī-Mushtūru is now called Errakōtapalli in the public accounts, while popularly it is known as Mushtūru without any prefix, and that Adavi-Mushtūru is now known as Kōna, though it is sometimes called also Kōna-Mushtūru. He also tells me that Dēvulapalli is no longer an *agrahāra*.

The plates have been borrowed from Dēvulapalli Venkataśamanappa, who is said to be a lineal descendant of the donee. It is said that the original name of the family was Vyālapāti,⁵ that it was given up in favour of Bollapinī which, in course of time, became corrupted into Gollapinī, and that finally the family adopted the name of Dēvulapalli, which is the name of the village where it is living to this day.

The occasion for the grant was a lunar eclipse which occurred on Sunday, the full-moon *tithi* of Bhādrapada in the cyclic year Raktākshin and Śaka-Samvat 1427 (in numerical words) (v 32 f). This date corresponds to Sunday, the 25th August A.D. 1504, on which day there was a lunar eclipse⁶.

Historically the inscription is of great value, as it relates to a line of chiefs who exercised considerable authority on the east coast of Southern India in the 15th century of the Christian era, and one of whom, the donor's father Nrisimharāya, was the principal actor in the drama which involved the overthrow of the first dynasty of the Karnāta or Vijayanagara empire. Little or nothing has been hitherto published concerning these chiefs, whom I would call Sāluva⁷ chiefs. I have compiled the following genealogy from the information furnished by this inscription and by the Telugu poems *Jamini-Bhāratam* and *Varāhapurānam*. The former book was dedicated to Immadi-Nrisimha's father Nrisimharāya, also called Narasingarāya,⁸ and the latter to Nrisimharāya's general Narasimha of the Tulu family, who afterwards became the founder of one of the dynasties of the Vijayanagara empire. The *Jamini-Bhāratam* has been printed, and my references are to the Madras edition of 1893. The *Varāhapurānam* has not been printed, but manuscript copies of it are extant. I quote from a copy made for me from the manuscript available in

¹ [It deserves to be noted that the rare letter *gha* occurs in l 50, that the aspiration of *p̄ha* is expressed by a hook at the top of the line (ll 4, 5 and 75), and that the *virama* after *t* (ll 17, 25, 30, 34, 38 and 70) and *n* (ll 26, 29, 31, 44 and 70) is added to the right of the letter — E. H.]

² [Regarding this district, the head quarters of which was Vallūru near Cuddapah, see *South Ind. Inscr.* Vol. III p. 106, and above, Vol. V p. 206 — E. H.]

³ [The province (*rājya*) of Penugonda or Penugonde is mentioned above, Vol. III No. 34 (vv. 19 and 32) and Vol. VI p. 327 and note 2 — E. H.]

⁴ According to Mr. Sewell's *Lists of Antiquities*, Vol. I p. 134, this is a village 13 miles north north east of Vāyalpādu.

⁵ [This is evidently the same as Velapatipura (the modern Vāyalpādu), which was the residence of the donee's great great grandfather according to l 49 of these plates — E. H.]

⁶ According to Prof. Kielhorn it was "a total eclipse of the moon, visible in India, from 13 h 43 m to 17 h 13 m after mean sunrise."

⁷ The title *Sāluva* occurs in ll 14, 15, 24 and 26 of these plates.

⁸ He is styled Narasinga or Narasimha indiscriminately, but I prefer to call him Nrisimharaya as in the inscription, in order to distinguish him easily from his general Narasimha.

the Government Library of Oriental Manuscripts, Madras.¹ The *Varāhapurānam* gives the names of only those persons who are in the direct line of descent, and the names of the collaterals are taken from the *Jaimini-Bhārata*m and the inscription. The Saluva family traces its descent from Yadu and is hence called Yādava-vamśa. The earliest historical person mentioned is Vankidēva, who is referred to in the *Varāhapurānam* only. Vanki's son was Gunda.² Gunda had six sons,³ of whom Mangu or Saluva-Mangu⁴ was the greatest. The *Jaimini-Bhārata*m is very eloquent in its praises of this person and says that among other things, he gained success in Sāmparāya in his battles with the "Sultān of the South" and thereby earned the title of the establisher of Sāmparāya," that he founded (the temple of) the god Śrīranga and gave sixty thousand *mādas* (half-pagodas) for the expenses of the temple, and that he killed (in battle) the "Sultān of Madhura."⁵

In the temple at Simhachalam in the Vizagapatam district there is an inscription dated in the Śaka year 1350. It records that Telungurāya, son of Samburāya of Kaanada-dīśa, delivered into the possession of two shepherds one hundred cows for the maintenance of two perpetual lights (*akhandā-dīpa*) in the temple and that he gave the shepherds a *puṭṭi* of land in the village Vaddadi in lieu of wages. There is another inscription of Telungurāya, also dated in the Śaka year 1350, at Santalānūru in the Bapatla tāluka of the Kistna district in which the king is described as the "*Mahāmandalēśvara* Misaraganda Kathāri Sāluva Telunguraya."⁶ Rao Bahadur K. Vnesalingam Pantulugan quotes a verse of the poet Śrīnītha (who lived about this time), in which the poet laments the death of several of his patrons including Telungurāya,⁷ and there is another verse which is attributed to the same poet and which ends in the words *Sāmparāyan Telungū nīlu dirgh-āyur=au*n "O Telunga, (son) of Sāmparāya! May you be blessed with long life!" There seems no doubt that the king or prince Telungu mentioned in the above-quoted inscriptions was one and the same, and if his father Sāmparāya alias Samburāya is identical with the Sāmparāya of the *Jaimini-Bhārata*m, he would appear to have belonged to the same Saluva family as Mangu—apparently to a senior branch of it. It would appear also that the sovereignty, which was originally in the senior branch of the family, subsequently passed on to the junior branch to which Mangu belonged, though we do not know at present how and when this change took place. The "Sultān of the South" who was at war with Sāmparāya was, no doubt, the Bahmani king, and by the "Sultān of Madhura" we should, I think understand the Pandya king,⁸ the temple of Śrīrangam which Mangu built is evidently the celebrated temple in Śrīrangapattana in the Mysore country.

Mangu had six sons, of whom one was Gauta,⁹ who had four sons Gunda,¹⁰ Saluva, Boppa and Tippa. The *Jaimini-Bhārata*m devotes a couple of verses to the eulogy of Tippa,¹¹ who appears to have been a great warrior, and to whom are applied the titles of Misaraganda, Kathāri, Sāluva and Pañchaghantānīnāda—titles which are ascribed to Nṛsimhaīya in the subjoined inscription (iv 13 and 16). An inscription at Tekal in the Mysore territory makes mention of a certain Gōpaīya, son of Sāluva-Tippaīya-Odeyaī, to whom the village of

¹ The author of the *Varāhapurānam* gives the genealogy of his patrū Nṛsimha, which tallies with the published genealogy of that family, and he also gives the genealogy of Nṛsimha's master Saluva Nṛsimharaya.

² See v 6 of the Devulapalli plates.

³ See v 7 f of the same plates.

⁴ He is called Saluva Mangu in vv 8 and 9 of the same plates.

⁵ *Jaimini-Bhārata*m, p 4.

⁶ Mr Sewell's *Lists of Antiquities*, Vol I p 84.

⁷ *Lives of Telugu Poets* (edition of 1895), Part I p 114.

⁸ [This reference may as well be to one of the Muslim rulers of Madhura, on whom see above, Vol VI p 334 and note C—E H.]

⁹ See v 10 of the Devulapalli plates.

¹⁰ See v 11 of the same plates.

¹¹ [A certain Gōpa-Tippa is mentioned in an undated Grantha inscription at Sendalū (No 56 of 1827), and an inscription of Gōpa-Tippa mahipati at Rāmasvaram appears to be dated in Śaka Samvat 1390. Burgess and Natesa Sastri's *Tamil and Sanskrit Inscriptions*, p 59, No 11 where I would correct नठ्ठपट्टि (which the translator calls "very bad Sanskrit" because he does not understand it) into नठ्ठपट्टि, 1890—E H.]

Tekal was given under the orders of Dēvarāya-mahārāya of Vijayanagara. Gōpārāya is called a *Mahāmandalēsvara* and the "setter-up of Ganga Hale Sambā Rāya"¹. The copy of the inscription from which the translation was made appears to have been so imperfect that no safe conclusions can be drawn from it. But a thorough examination of this inscription seems likely to throw some light on the history of the Śiṣuva chiefs. Tippa's eldest brother Gunda had, by his wife Mallāmbā, two sons Timma² and Nrisimharāya,³ and Nrisimharāya had, by his wife Śrirangamāmbā,⁴ a son named Immadi-Nrisimha or Nrisimha II.

From all accounts Nrisimharāya appears to have been a very powerful prince. Both according to Ferishta and the author of the *Burhān-i Ma'āsir* he was the most powerful prince in all Karnāṭa and Teluḡāna and owned extensive territories on the east coast right up to Masulipatam. According to the latter authority Nrisimharāya was constantly at war with the Bahmani king Muhammad II. They met first at Rājamahēndri, "on the further side of which the infidel Narasimharāya with 700,000 cursed infantry and 500 elephants like mountains of iron had taken his stand"⁵. No battle took place, however, as Nrisimharāya is said to have taken to flight on the arrival of the Sultān's army. This was probably in the year 1479 A D. Next year they seem to have met again at Kondavidu, the people of which, "throwing themselves on the protection of Narasimharāya, had altogether withdrawn from their allegiance to the rule of Islam". After quelling this rebellion, the Sultān marched against the kingdom of Nrisimharāya, because "the destruction of the infidels was an object much to be desired and as the infidel Narasimha who, owing to his numerous army and the extent of his dominions, was the greatest and most powerful of all the rulers of Teluḡana and Vijayanagar, had lately shown delay and remissness in proving his sincerity towards the royal court by sending presents and *nal-bahā* (money given to foreign troops to abstain from plunder and devastation)"⁶. The Sultān laid siege to the fort of Mālūr (in the Mysore territory), "the greatest of the forts of that country," and was ultimately bought off with valuable presents of jewellery and other valuables, elephants and horses, and with a confession by Nrisimharāya of his weakness and a promise of obedience and submission. This did not, however, prevent the Sultān from straightway marching against Kāñchī, "situated in the centre of the dominions of that malignant one" (Nrisimharāya), and sacking the town and temples "which were the wonder of the age".

We shall now turn to the Hindū accounts of the same period. The *Jaimini-Bhāratam* gives Nrisimharāya credit for having vanquished the kings of the Tīgula⁷ (or Tamīl) and Oddi (or Oḍḍi) countries and for having conquered the forts of Kapāladurga, Penugonda,⁸ Bonagiri, Cheṇṇi, and Kommadhārāpura⁹. In another part of the *Jaimini-Bhāratam* we are told that Nrisimharāya "donated the golden palaces (temples¹⁰) of Kāñchī, Venkata (Tirupati) and Kālahasti with the precious stones annually given as tribute by the kings of Pañchāla, Diavida, Anga, Malava, Śāka and Pragyōtisha"¹⁰. This is, of course, hyperbolic, but shows that the three important places of pilgrimage referred to were in the dominions of Nrisimharāya.

¹ Mr Rice's *Mysore Inscriptions*, p 208

² [The Ranganatha temple at Śrirangam contains a Sanskrit and Tamīl inscription (No 59 of 1892), dated in Śāka Samvat 1385, Subhann, of Śiṣuva-Gōpa Timma nripatī, who is also called the *Mahāmandalēsvara* Mēdini mīsaraganda Kattari Śiṣuva Dharmavaraḥa. Śiṣuvāśiṣuva Tirumalaideva mahārāja. Another inscription of the same king at Tanjore, dated in Śāka Samvat 1477, Yuvan, has been published in *South-Ind Inscr* Vol II No 23, and a third one at Tirukkāttupallī (No 55 of 1897) is dated in the Vikrama year (i.e. Śāka Samvat 1382) — E H.]

³ See v 12 of the Dēvulapalli plates

⁴ See v 21 of the same plates

⁵ *Ind Ant* Vol XXVIII p 283

⁶ *Loc cit* p 289

⁷ Tīgula is a Kanarese name for Tamīl, see Dr Kittel's *Kannada-English Dictionary*, s r

⁸ *Jaimini-Bhāratam*, p 5

⁹ *Jaimini Bhāratam*, p 95. Bonagiri is apparently the well known town of that name in the Hyderabad territory. Cheṇṇi is Gingee in the South Arcot district. I am unable to identify Kommadhārāpura.

Jaimini-Bhāratam, p 115

According to the *Varāhapurāṇam* Nṛsiṃharāya's first general Īśvara of the Tulu family conquered the forts of (1) Udayādrī, (2) Huttarī, (3) Gandikōṭa, (4) Penugāṇḍa, (5) Beggulūru, (6) Kōvela-Nellūru, (7) Kandāni, (8) Goduguelūnta, (9) Bagūru, (10) Naragondra, (11) Āmūru and (12) Śrīrangapattanam, and "destroyed the cavalry of the Yavanas of Bedandakōṭa at Gandikōṭa"¹ The Yavanas referred to here are the Bahmanī kings, who transferred their capital from Kulbaiga to Bidar in June 1423 A D, during the reign of Ahmad Shah² Referring to the same event, the author of the Telugu poem *Pārjātōpaharanam* says that Īśvara "gave rise to thousands of rivers of blood by killing the horses of the Yavanas of Bedandakōṭa,"³ but he transfers the scene to Kandukūru⁴ The Muhammadan historians do not, of course, refer to this event

Nṛsiṃharāya's dominions were extensive, and they probably comprised the whole of the modern districts of North Arcot, Chingleput and Nellore, and portions at least of South Arcot, Cuddapah, Kistna and Mysore The *Varāhapurāṇam* calls Nṛsiṃharāya "the possessor of arms which are capable of protecting the kingdom of Karnāṭa,"⁵ which shows his connection with that kingdom According to the same work he was one of the *Sāmantas* or tributary princes of the Karnāṭa empire, and both Īśvara and his son Narasiṃha were his generals one after the other It would appear also that Nṛsiṃharāya was probably related to the kings of the first dynasty of the Karnāṭa empire, since both claimed to belong to the Yādava line of the lunar race of Kshatriyas This description closely tallies with that given by the Portuguese chronicler Fernão Nuniz of "Narsymgua" who overthrew the first dynasty of the empire In fact according to Nuniz there was a double usurpation of the Vijayanagara throne about this time, the first usurpation being by 'Narsymgua,' whom I identify with Sāluva Nṛsiṃharāya, father of Immadi-Nṛsiṃha, the donor of the present grant, and the second by Nṛsiṃharāya's general "Narsenaque" or Narasiṃha, the founder of the Tuluva dynasty

According to Nuniz, the following are briefly the circumstances that led to the downfall of the first and the accession of the second dynasty The last great king of the first dynasty was Dēvarāya II, who ruled till about the year A D 1449 The next forty or fifty years saw no less than five sovereigns, all of them weak and imbecile The last of them, whom Nuniz calls 'Padea Rao,' seems to have been the worst of the lot, and in his time the empire declined even more than in the time of his four immediate predecessors It occurred to Nṛsiṃharāya, who was the principal minister and general of the state, that a change of sovereign was necessary to prevent the kingdom from falling an easy prey to its hereditary enemy the Bahmanī king, and, with the consent and support of the other generals and ministers, he seized the throne and kingdom, allowing the king to make his escape Nṛsiṃharāya died, leaving two infant sons and a general named 'Narsenaque' or Narasa-Nāyaka, in whom he had much confidence and whom he therefore appointed regent during the minority of his sons In a short time Nṛsiṃharāya's eldest son was murdered by one of Narasa-Nāyaka's enemies, who wanted it to be believed that Narasa-Nāyaka murdered the boy for the sake of his crown Subsequently the second prince was murdered at the instance of Narasa-Nāyaka himself, who thereupon

¹ Verses 42 and 43 of the first *avāṇa* I am not able to identify Nos 6, 7, 8 and 9 Huttarī (3) is probably Puttūr in the Karvēṭunagar Estate, and Beggulūru (5) is perhaps Bangalore No 10 may be Naragalla (*taḷlu* means 'a rock' and *kōṇḍa* a 'hill') in the Chittūr taluka, where there is an old fort (see the *North Arcot District Manual*, new edition, Vol II p 349), and Āmūru (11) is evidently Gid-Āmuru or Ambūrudurga in the Gudiyatam taluka The other places are well known

² *Ind Ant* Vol XXVIII p 210 Bedandakota or Bedadakōṭa is 'the fort of Bedāda,' which is a corruption of Bidar

³ Vajayanti Press edition of 1895, p 10

⁴ The words Kandukūru and Gandikōṭa suit the metre equally well, and one of the readings is necessarily incorrect

⁵ Vers 30 of the first *avāṇa*

proclaimed himself king Narasa-Nāyaka was succeeded by his son "Busbal Rao," who died after a reign of six years and was succeeded by his younger brother Krishnadēvarāya.¹

Nuniz expressly states that Narasa-Nāyaka was the father of Krishnadēvarāya and that "Busbal Rao" was his eldest son and successor. Narasa-Nāyaka must therefore be identified with Narasimha, the founder of the second dynasty, and "Busbal Rao" with his eldest son Vira-Narasimha.² Mr Sewell finds this account confusing and conflicting with known facts.³ This is because he identifies "Narsyngua," the first usurper, with Narasimha, the founder of the Tuluva dynasty, which leads him to the conclusions that his successor Narasa-Nāyaka, whom he identifies with Vira-Narasimha, was not his son, and that between Vira-Narasimha and Krishnadēvarāya there was an intermediate king—conclusions which are certainly opposed to express statements contained in several inscriptions and books.

These difficulties would vanish entirely if we admit the theory of double usurpation and identify Narasa-Nāyaka with the founder of the Tuluva dynasty. The theory of double usurpation is not only not inconsistent with known facts, but is highly probable, since but for the first usurpation Narasimha would have had no *locus standi* in the affairs of the empire and certainly no opportunities or excuse for usurping the throne. The statement in the inscription that Nrisimharāya with the aid of his sword defeated all and became a *Sāribhānu* or emperor (v. 13) seems to me to point unmistakably to his usurpation of the Kaināta throne.

The account of Nuniz as to the nature of the relationship which existed between Sālūva-Nrisimharāya and Narasimha is directly and fully corroborated by the *Varāhapurāṇam*. The first chapter (*uvāsa*) of the book gives the genealogy of both these persons and says that Narasimha's father Īvara, who is also called Īvara-Nāyaka, was Nrisimharāya's general, and that he was succeeded by his son in that office. In another place Narasimha is said to have been honoured by Nrisimharāya and appointed commander of his forces,⁴ and in a third place he is described as the "supporter of the kingdom of Nrisimharāya."⁵ In the penultimate verse of the sixth *āvāsa* he is addressed as *Sālūva-Narasīṅga-dharmadhara-dandanātha*, i.e. 'commander of the forces of king Sālūva-Nrisimharāya.'

There are at present no means of fixing the exact year in which Nrisimharāya usurped the Vijayanagara throne, but this event must be placed between the Śaka year 1408 (= A.D. 1486-87) which is the latest known date of the first dynasty,⁶ and the Śaka year 1418, Rākshasa (= A.D. 1495-96), which is the earliest known reliable date of Immadi-Nrisimharāya.⁷ That the latter was recognised as king of Vijayanagara, at least in name, is expressly stated by Nuniz, and Dr Hultzsch informs me that an inscription at Barukūr (No 166 of 1901) of Śaka-Samvat 1421, Siddhārtham (= A.D. 1499-1500), states that in this year the *Mahāmandalēśvara* Mēdimisavaraganda Kathārī Sālūva Immadi-Narasimharāya-maharāja was ruling at

¹ *A Forgotten Empire*, pp 303-315.

² I confess I cannot derive "Busbal Rao" from Vira Narasimha but there is no doubt about the identity of the persons — [Perhaps the name is connected with *Bhujabala*, a surname of the Hoysalas — E.H.]

³ *A Forgotten Empire*, p 308, note 2.

⁴ Verse 35 of the first *āvāsa*.

⁵ The penultimate verse of the second *āvāsa*.

⁶ *A Forgotten Empire*, pp 96 and 404.

⁷ *South Ind Inscr* Vol I p 131, No 115. Inscriptions Nos 116 and 119 of the same volume appertain to the reign of Immadi Nrisimha's father Nrisimharāya. Dr Hultzsch's suggestion that these two donors were kings of Vijayanagara is clearly untenable. The donors style themselves *Mahāmandalēśvara*, and their family name Sālūva is also given. There was no Narasimha on the throne of Vijayanagara in Śaka 1395 and 1404, which are the dates of the inscriptions Nos 116 and 119 — [An inscription at Vallam near Wandiwash (No 75 of 1900), dated in Śaka Samvat 1391, Virōdham, belongs to the time of the *Mahāmandalēśvara* Mēdimisavaraganda Kathārī Sālūvasālūva Narasīṅgayadēva, and the same chief is mentioned in an Āmbūr inscription of the Vijayanagara king Rājāsēkhara, son of Mallikarjuna, dated in Śaka Samvat 1390, Sarvadhārī (No 4 of 1896). Bukka, an ancestor of the third Vijayanagara dynasty, is said to have "firmly established even the kingdom of Sālūva Nrisimha" (above, Vol III p 238), whence it may be concluded that he was the minister of Nrisimharāya. Krishnaraya had a minister named Sālūva Timma, see above, Vol VI pp 109 and 231 — E.H.]

Vijayanagara,¹ and that his chief minister was Narasa[n]na-Nāyaka.² This Narasanna-Nāyaka may be identical with the founder of the Tuluva dynasty and the "Narsanaque" of Numz. If this identification is correct, Nrisimha's usurpation of the throne of Nrisimharāya, or rather of his son and successor Immadi-Nrisimharāya, cannot have taken place earlier than A.D. 1499-1500.³

Mr. Sewell quotes five inscriptions of "Narasimharāya of Vijayanagara" appertaining to years prior to A.D. 1500.⁴ One of these inscriptions was dated in 1451, one in 1469, and one in 1471. It is clear that these three inscriptions cannot be referred to the founder of the Tuluva dynasty, as they came into existence long before he could have become king of Vijayanagara according to any account. The last of the five inscriptions belongs to Saluva Immadi-Nrisimha,⁵ son of Nrisimharāya. The remaining inscription is to be found at Conjeeveram, and it is possible that, when examined, it will be found to belong to the time of Saluva Nrisimharāya.

As Dr. Hultzsch informs me, a Bārukū inscription (No. 152 of 1901) of the *Mahārājā Rājaparamēśvara Virapratāpa Vira-Narasimharāya* of Vijayanagara is dated in Śaka Samvat 1424, Durmati (=A.D. 1501-02). This date suggests that Immadi-Nrisimharāya was ousted by Narasimha (or by his son Vīra-Narasimha⁶) between A.D. 1499 and 1502. In accordance with this fact the subjoined copper-plate inscription of A.D. 1504 does not represent him any more as a king of Vijayanagara, but as the ruler of the province of Penugonda.

TEXT⁶

First Plate

- 1 शुभमस्तु । वंदेह देवदेव त तुदिल [प्र]दिलपट ।
- 2 कारण जगतां विघ्नवारण वारण⁷ मुखे । [१*] पायाह[:*] स
- 3 मन्नाक्रीडः कीडतंबुधिपल्लवे⁸ । ⁹यद्[द्रा]दंडम[र]लं व्य¹⁰
- 4 मग्ना भूः पुनरुत्थिता¹¹ । [२*] या रत्नाकरमेखल[र]विवर्कितशफा-¹²
- 5 रोजम[न्म]ध्यमा क्षामृत्पीनपयोधरोरुपुलिनस्फूर्जन्नि-
- 6 तवस्थली । गाढ गूढपदोत्थिता¹³ कथमपि श्यामा मृदेकार्थि-
- 7 नी सातत्येन समग्ररत्नजननी सा रत्नगर्भास्तु वः । [३*] अस्ति श्री-
- 8 मदपां पुष्पमामोदितदिगतरं । यन्नित्य मूर्ध्नि सधत्ते यत्ने-
- 9 न महता शिवः । [४*] ¹⁴तस्मादभूद्बुधस्तस्मात्पुरुकीर्तिः पुरुरवा[:]
- 10 । सम्राजः समजायत ¹⁵क्रमशोनेकशस्ततः । [५*] तद[न्व]यप[यो]-

¹ In v. 22 of the present inscription this city is alluded to by the statement that Immadi Nrisimha "ascended the throne existing on Hōmakūta." This is the local and traditional name of the hill which adjoins the temple of Virupākṣaśaṣṭhīn, the principal deity in the city of Vijayanagara and the patron god of the kings of that empire.

² The same two persons are mentioned in an inscription of Śaka Samvat 1418, Nala (=A.D. 1496-97), at Hūche in the Mysore tāluka (*Ep. Carn.* Vol. III, No. 33), where however Immadi Narasimharāya is called simply Narasimharāya.

³ Mr. Sewell places it between A.D. 1487 and 1490 (*A Forgotten Empire*, p. 98) and elsewhere in A.D. 1498 (*ibid.* p. 110).

⁴ *Lists of Antiquities*, Vol. II pp. 62-64.

⁵ Mr. Sewell's *Lists of Antiquities*, Vol. I p. 116.

⁶ The transcript has been prepared by Dr. Hultzsch from ink-impressions.

⁷ Read वारण

⁸ Read कीडतंबुधिपल्लवे

⁹ Read यद्दृष्टा⁰

¹⁰ Read °लं व्य

¹¹ Read °रुत्थिता

¹² Read °स्फूर्जन्म

¹³ Read °दोत्थिता

¹⁴ Read °भूद्बुध⁰

¹⁵ Read क्रमशो⁰.

- 11 भोघी ¹युडदेवो गुणोत्तरः । ²अपारिजात्तेप्युदभूत्पारिजात
 12 इवापरः । [६^{*}] गुडवोमो³ गुणाब्जः श्रीमादिराजो महायशो.⁴
 13 गीतयो⁵ गीतसत्कीर्ति[वी]रश्रीवीरहोबलः । [७^{*}] सावित्रिमगिभू-
 14 पश्च तथा ⁶सालुवमगिरा[ट् ।^{*}] तस्मादुदभवन्नन्ये षडते⁷ चक्र-
 15 वर्तिनः । [८^{*}] तेषामभूत्साकुव[मगि]देवो महीमहेदो⁸ महनीयकी-
 16 र्तिः । विजित्य वीरं रणधुर्यमेक कठारिकां योस्य कराद-
 17 गृह्णात् । [९^{*}] ⁹तस्मान्मोनोरथ इवाधिकभागधेयाद्गीतक्षमापति-
 18 रजायत भव्यकीर्तिः । यद्दानवारिनववारिधिजातकी-
 19 र्तिचद्र सदा धवळ्यत्यमलस्त्रिलोकीं । [१०^{*}] गुडक्षितीशो
 20 गुणवांस्ततोभून्नव्यप्रसूनादिव भव्यगंधः । ¹⁰दिषडला[ब्धि]
 21 भुजमदरेण विमथ्य वीरश्रियमग्रहीद्यः । [११^{*}] गुणाबुधे-
 22 गुडविभीस्ततोभून्महाविकायां¹¹ महनीयकीर्तिः । नृसि-¹²
 23 ह्वरायोयमहोवळ्छोनृसिह्वदेवस्य¹³ वरप्रसादा[त्] । [१२^{*}] सी-
 24 सरगडकठारीसाकुवधरणीवराहविरुदांकः । यः ख-
 25 ¹⁴ङ्कसहायः सर्वान्निर्जित्य सार्वभौमोभूत् । [१३^{*}] ¹⁵आसीध्वरा-
 26 राहो यः खलाब्धेःध्वरन्¹⁶ धरां । साकुवः शत्रुसघातं प-
 27 क्षिघातं निहत्य च । [१४^{*}] किणीकृतमहाबाहोरर्थिप्रत्यर्थिदा-¹⁷

Second Plate, First Side

- 28 नतः । यस्य बर्वरवाहत्¹⁸ यथार्थमभवत्पर । [१५^{*}] यः प-
 29 ¹⁹चसाखशाखाभिर्जित्वा पंचामरद्रुमान् । पचघटा-
 30 निनादोभूत्पचघटानिनादनात्²⁰ । [१६^{*}] मत्स्यसत्त्वेषुसंध[र्]त्-²¹
 31 नरूपलावण्यधीगुणैः [१^{*}] जित्वा यः पांडवान् पच
 32 प्रापदैवरगडतां । [१७^{*}] यस्त्रीनस्त्री चारचौरपांड्वाराया-
 33 न्नाजिरे । मूरुरायरगंडोभूद्भीरुक्षत्य स्वपौरुष[र्]त्-
 34 त् । [१८^{*}] ²²प्ररापेनाकवडैरितमस्तीम निरस्य यः । प्र-
 35 काशयन्निमामुवीमुर्वरादित्यतां²³ गतः । [१९^{*}] चौहत्त[म]-
 36 क्षा²⁴ धरणीवराहश्चाकुव्यनारायण इत्यमीभि । सु-

¹ Read गुड°

⁴ Read °यशा .

⁷ Read षडते

¹⁰ Read द्विप°

¹¹ Read °हीबलश्रीनृसिह°

¹⁶ Read °रुद्धरन्

¹⁹ Read °शाख°

²³ Read प्ररापेनार्कवहेरि°

² Read °जातोप्यु°

⁵ Read गीतयो.

⁸ Read °महेद्री.

¹¹ Read °विकाया

¹⁴ Read खङ्क°

¹⁷ Read °प्रत्यर्थि°

²⁰ Read °घटा°

²³ Read °मुर्वीमु°

³ Read गुडवोमो

⁶ Read साकुव°

⁹ Read तस्मान्मोनो°

¹² Read नृसिह°.

¹⁵ Read आसीध्वरा°

¹⁸ Read °वाहत्

²¹ Read °सत्त्वेषु°

²⁴ Read °क्षी

- 37 रारिरित्यप्यथ मोहनादिः स्वनामभिर्यो हरिर[र्य]-
 38 तोभूत् । [२०*] ¹तस्यासीन्महिषी हरेरि रम[र]* श्रीरगमा-
 39 वा सती तस्यां तेन कुमार इमडिनसिद्धेन्द्रः² ससुत्प[र]-
 40 दितः । य(ग)स्तादृञ्चहिमानमात्मगुरुमप्यौदार्यशौच्य[रि]-
 41 दिभिः सख्यामत्सरिभिर्गुणैरतिपतन्नन्वर्धनामा-
 42 यते । [२१*] सुमेरु सुरशासीव³ सुमनःसुरभीकृतः । ह-
 43 मकूटप्रभूत ⁴तत्त्रिहासनमुपैति यः । [२२*] समयहारा-
 44 न् ददतोग्रहारदान कियद्यस्य वदान्यमौक्तेः । कि वा
 45 बह्वक्त्याखिलविश्वचक्रवर्त्त[र]*डदातुः किमदेयमस्ति
 46 । [२३*] सोय ⁵नृसहस्रायस्य तनयो विनयोच्चलः⁶ । इमडि-
 47 श्रीनृसिद्धेन्द्र⁷ स्वस्तिमानस्ति भूतले ॥ [२४*] — ॥ श्रीमाने-
 48 ष महारायः सीमा भूदानशीलिनां । श्रीवत्सान्व-
 49 यरत्नस्य ⁸य[जु]वेदिशिखामणे ॥ [२५*] वेलपा[टि]पु-
 50 राधीशसूरायोक्तसुधीमणेः । सूनीः श्रीपिनया-

Second Plate, Second Side

- 51 र्यस्य तनयस्य तपोनिधेः [१*] ⁹नरमिह्वुधेन्द्रस्य
 52 पौत्राय सुगुणावुधेः । [२६*] पदवाक्यप्रमाणजग्रथ-¹⁰
 53 मोदाहृतात्मनः । महनीयचरित्रस्य महामहि-
 54 मशालिनः । [२७*] ¹¹सर्वविद्यातपोराशेः सर्वज्ञैकशि-
 55 खामणे । राजरत्नशिरोरत्नरंजितांघ्रिसरोरु-
 56 हः । [२८*] सपनिधेरनदातभट्टस्य प्रियसूनवे [१*] स-
 57 हुणैकनिधानाय सदाचारविचारिणे । [२९*] पदक्र-
 58 मजटावर्णक्रमविक्रमशालिने । सर्वशास्त्रर-
 59 हस्यैकवेदिने ¹²बुद्धवेदिने । [३०*] विद्याविवेकविनया-
 60 दिगुणौघधाने हृद्यानवद्यसुपवित्रचरित्रसीम्न¹³
 61 । सौभाग्यभाग्यनिधिमाचनभट्टनाम्ने विद्वत्कुलैकति-
 62 लकाय महामहिम्ने । [३१*] शाक्ये परिसख्याते गिरिनेत्र-
 63 युगेदुभिः । रत्नाध्याख्ये भाद्रपदपौर्णमास्यां रवेदिने । [३२*] चदो-

¹ Read तस्या

⁴ Read तत्त्रिहा

¹ Read नृसिद्धेन्द्र

¹⁰ Read पञ्च

¹¹ Read सीम्ने

² Read नृसिद्धेन्द्र

⁵ Read नृसिद्ध

⁶ Read यजुवेदि

¹¹ Read सर्व

¹² Read चद्री

³ Read शाखीव

⁶ Read योज्ज्वल

⁹ Read सिद्ध

¹² Read ब्रह्म

22a

28 निःशयस्य वर्षवत्तमस्य घातशतं वनस्योः
 30 वसन्तप्रायः शतं वत्तमस्य घातशतं वनस्योः
 32 निवासे वत्तमस्य घातशतं वनस्योः
 34 वत्तमस्य घातशतं वनस्योः
 36 वत्तमस्य घातशतं वनस्योः
 38 वत्तमस्य घातशतं वनस्योः
 40 वत्तमस्य घातशतं वनस्योः
 42 वत्तमस्य घातशतं वनस्योः
 44 वत्तमस्य घातशतं वनस्योः
 46 वत्तमस्य घातशतं वनस्योः
 48 वत्तमस्य घातशतं वनस्योः
 50 वत्तमस्य घातशतं वनस्योः

W GRIGGS, PHOTO-LITH

SCALE 55

2 ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 4 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 6 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 8 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 10 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 12 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 14 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 16 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 18 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 20 ॐ नमो भगवते वासुदेवाय ॥ १० ॥
 22 ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
 24 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
 26 ॐ नमो भगवते वासुदेवाय ॥ १३ ॥

E HULTZSCH

मो कननगसा न पा न ध न पसिद्ध उधु र सा
पा या ग सुगमा उधु प द वा क्य च छा मा क व ध
गो दा न ग ल नः छा न नी या व रि र स गी न ग न
छा रा नि नः स व वि आ न पा ग रोः स व ह क र
सा डा गः रा ऊ र न री यो र न रं कि ता वि स यो र
न स व नि ध र न य न त द सा वि ग सु न वे स
ऊ मा क वि धा ना य स दा वा र वि वा पि मा य रु क
छा मु द्य व मा क ठा वि क ठा रा नि न स र्व रा स र
न सा क व द न ब्र ह्म वे द न वि आ वि व क व न ग
दि ग मा य था धु न आ न व अ सु न वि र न र र सी द
क्षी ता ग मो ग नि शि छा व न त कृ ना ठा वि ह द्य न क र
न का ग ठा ना ठा नि धो रा क ठ न र स र्वा रो डि नि न
ग्रो उ निः र का क्का र ना उ र द का ग ल ना र व द न व द
न य ग स र ग ठा ना उ मा र्ग न व द य उ ग ठा ना रा
ठा र्ग वा ठ स सी धा नि उ उ न ठा ग ठा स स न वि र
न ना ठा का सु वि ना य ठा उ धु उ ग ठा स र्ग य ता गः
न प्रै वा ठ वि ठु उ ग ठा स र्ग य ता गः यो स द न न
आ स र्ग य व धा ना र ग ठा र्ग यो र क मो ग ना क मो ग ना
ठा न ठा वि रो आ व द क उ र पा र पा र य ग ठा उ क यो स
नि र मा र ग ठा वा उ व क द न वा क थो वा

52 54 56 58 60 62 64 66 68 70

रु म क न न ग ठा र्ग थो दा ना ठे यो उ पा न नो म ना स र्ग ठा वा
गो ग पा ल ना द द्य न प द र क व त ठा डि ना के न व न
व उ न ठा न मो ग न क र ग ठा स र्ग वि र्वा व उ थो र्ग
वा वि य र उ मा र्ग य र द आ उ पा न ना य र द आ प ना
च द मो डि र्ग नो न व नो स र्ग द आ य र द आ ना ठा र न व स
थो र्ग न धि र्ग य म र्ग र स र्ग वि र्वा यो स र्ग यो क ठा र्ग
ठा ग ल ठा स री यो

ॐ नमो भगवते वासुदेवाय

72 74 76 78

- 64 परागसमये महापुष्पफलप्रदे । पेनुगोडमहाराज्ये
 65 मार्जवाडस्य सोमनि । [३३*] गुड्लूनामग्रामस्य स्थले विख्या-
 66 तनामक । सूरिनायनिमुष्टूग्रामस्याग्नेयभागतः । [३४*]
 67 तथैवाडविमुष्टूग्रामस्योत्तरभागतः । ग्राम देवुलप-
 68 व्याख्य^१ सर्वमान्यतया स्थित । [३५*] एकभोग चाष्टभोगतेज[:*]स्वा-
 69 स्यसमन्वित । आचद्रार्क पुत्रपौत्रपारंपर्येण भुक्तये । [३६*] स-
 70 हिरण्यपयोधारापूर्वक दत्तवान् ध्रुव ॥ [३७*]

Third Plate

- 71 ^२दामपालनयोर्मध्ये ^३दानाच्छेयोनुपालन । दानात्स्वर्नमवा-^४
 72 प्रीति पालनादच्युत पद । [३८*] एकैव भगि[नी] लोके सर्वेषामे-
 73 व भूभुजा । न भोग्या न करग्राह्या विप्रदत्ता वसुधरा । [३९*]
 स्वद-
 74 त्ता[द*]द्विगुतं^५ पुण्यं परदत्तानुपालन । परदत्तापहारेण
 75 स्व[द]त्ता^६ निष्फल भवत्^७ । [४०*] स्वदत्तां परदत्तां वा यो
 हरेत वसु-
 76 धरा । ^८षट्पिर्वर्षसहस्राणि विष्टाया जायते किमि^९ ॥ [४१*] — ॥
 77 मगळमहाश्रीश्री ॥
 78 श्रीरामचद्र^{१०} [॥*]

ABRIDGED TRANSLATION

The first three verses are in praise of Vighnêśvara, the boar-incarnation of Vishnu, and the goddess of the Earth

(Verse 4 f) From that glorious flower of the waters (the Moon), which perfumes (*illuminates*) the whole space, (*and*) which Śiva always wears on (*his*) head with great solicitude, was produced Budha, (*and*) from him the renowned Purûravas. Several kings were afterwards born (*in that family*) in course of time

(V 6) In the milk-ocean of this family was born the virtuous king Gunda (I), like a second Pârjâta (tree), though (*he became*) an Apârjâta¹¹ (by conquering his enemies)

(V 7 f) To him were born the virtuous Gunda (II)-Bomma, the glorious Mâdirâja of great fame, Gautaya (I) whose high fame was sung (*by all*), the heroic and glorious Virahô-bala, prince Sâvitri-Mangi, and king Sâluva-Mangi—(*like*) a second set of six emperors

(V 9) Most famous of these was king Sâluva-Mangi, a Mahendra on earth, who vanquished a hero foremost in battle and seized the dagger (*kaṭhârîkâ*) from his hand¹²

^१ Read °ज्ञाप्य

^४ Read °स्वर्गस°

^७ Read भवेत्

^{१०} In large Telugu characters

^{१२} This incident probably accounts for the title *Kathîrî* assumed by Mangi and his descendants

^२ Read दान°

^५ Read °गुण

^८ Read षट् वर्ष°

^९ Read किमि

^३ Read दानाच्छेयो°

^६ Read स्वदत्त

^९ Read किमि

(V 10) To him was born the renowned king Gauta (II.), the unblemished moon of whose name born in the fresh ocean (*created by*) the waters (*poured out on the occasion of his*) gifts, always whitened the three worlds

(V 11) To him was born, even as delicious fragrance out of a fresh blossom, the virtuous king Gunda (III) who won the goddess of victory by churning the ocean of (*his*) enemies' forces with the Mandara (*mountain*) of (*his*) arm

(Vv 12-20) By the grace of the god Nṛsiṃha of Ahobala,¹ this lord Gunda (III), the man of good qualities begot on (*his wife*) Mallāmbikā Nṛsiṃharāya of great fame, who possessed the titles of Mīsaraganda, Kathāri, Sāluva (*i.e.* 'the hawk') and Dharanivarāha; who, aided only by (*his*) sword defeated all (*his enemies*) and became an emperor (*Sārabhauma*),² who became Dharavarāha (*i.e.* the boar of the earth') by saving (*uplifting*) the earth from the ocean of wicked (*kings*), and Sāluva by smiting the crowd of (*his*) enemies like (*a flight of*) birds,³ whose title Barbarabāha became full of meaning, because his powerful arm (*hand*) had become rough through the killing of enemies and the making of gifts to the needy,⁴ who by conquering (*excelling in making gifts*) the five divine trees with the fingers of (*his*) hand (*and*) ringing the bell five times (*in celebration of the five-fold victory*) became Pañchaghantānīnāda,⁵ who obtained the title of Aivaraganda by conquering (*excelling*) the five Pāṇḍavas in truthfulness, strength, archery personal beauty and intelligence (*respectively*),⁶ who, wielding the weapon, became Mūrurāyaraganda⁷ by making through his valour the three kings of Chāra, Chōra⁸ and Pāṇḍya afraid on the battle-field, who obtained the title Urvarāditya by dispelling the thick darkness—(*his*) enemies by the sunshine of (*his*) valour (*and thereby*) illuminating this earth, (*and*) who was Hari (Viṣṇu) in reality by virtue of his titles Chauhattamalla,⁹ Dharanivarāha, Chālukya-Nārāyaṇa¹⁰ and Mōhana-Murāri.

(V 21f) His queen was the virtuous Śrīrangamāmbā, even as Rāmā of Hari By her was born to him prince Immaḍi-Nṛsiṃhendra, who, by excelling even his father, who was so noble, in generosity, valour and other innumerable good qualities, made his name literally true,¹¹ (*and*) who, praised by learned men, ascended his (*viz* his father's) throne, which rose on the Hēmakūta (*mountain*), even as the divine tree, perfumed with flowers, (*adorns*) Mount Mēru, which abounds in golden peaks (*hēma-kuta*)

(V 23) What are gifts of *agrahāṇas* to this chief of benefactors, who gave complete necklaces (*sumagra-hāra*) ? What is the use of many words ? What is there that could not be made a gift of by the donor of a full *visvachakra* and *brahmāṇḍa* ?¹²

(V 24) This well-bred glorious Immaḍi-Nṛsiṃhendra, son of Nṛsiṃharāya, is prosperous on earth

¹ This is the celebrated place of pilgrimage in the Kurnool district

² This is an evident reference to Nṛsiṃharāya's usurpation of Vijayanagara

³ The tradition is that the title was due to the fact of Nṛsiṃharāya's ancestors having acted as fowlers to the kings of Karnāṭa.

⁴ There is a pun in the original on the word *dāna*, which means 'cutting' and also 'a gift'

⁵ This etymology is fanciful *Pañchaghantānīnāda* is apparently the same as *Pañchamahāśabda*

⁶ Another graceful etymology The meaning of *Aivaraganda* is 'the lord of five (chiefs),' a title which Nṛsiṃharāya seems to have borrowed from the Vijayanagara kings

⁷ This title also was borrowed from the Vijayanagara kings

⁸ *Chāra* stands for *Chēra*, and *Chōra* for *Chōla*

⁹ In this sense the word is a corruption of *chatur hasta-malla* Another derivation is from *chatur hasti malla*, which means 'a hero having the strength of four elephants'

¹⁰ This is an anachronism

¹¹ Here is a play on the word *immaḍi*, which means 'the second' as well as 'double'

¹² [These are the names of two of the sixteen great gifts (*mahādāna*), see *Ep Ind* Vol I p 368 and note 55 - E H]

(Vv 25-37) This glorious *Mahārāja*, who is the type of habitual givers of land, on the auspicious occasion of an eclipse of the moon, on Sunday, the full-moon *tithi* of Bhādrapada in (the year) called Raktākshin (corresponding to) the Śāka year reckoned by the mountains (7) the eyes (2), the Yugas (4) and the moon (1),— (i.e. 1427)—granted with libations of water, *śarīrānāya* and *śābhōga*, with the eight rights of ownership, the village of Devulapalli, south-east of the village Sūrināyanī-Mushtūru and north of the village Adavi-Mushtūru, within the limits of the village of Gundlūru in the *śīman* of Mārjavāda in the *mahārājya* of Penugonda to Machanabhatta, who was the son of Annadatabhatta, grandson of Narasimha, great-grandson of Pinnayārya, and great great-grandson of Sūrāyōjha of Vēlapātipura,¹ a *Yajurēdin* of the Śrīvatsa *gōtra*

Vv 38-41 are imprecatory verses

No 9—KAHLA PLATE OF THE KALACHURI SODHADEVA,

[VIKRAMA-]SAMVAT 1131

By F. KIRKPATRICK, Ph.D., LL.D., C.I.E., GOTTINGEN

This plate was found on the 15th August 1889 by the cultivator Shrushtak Rai in his field at Kahla, a village in the tappa Athausi of the pargana Dhurūpār of the Gorakhpur district in the United Provinces, and presented by Dr. W. Hoey to the Provincial Museum of Lucknow in January 1895. I edit the inscription which it contains from impressions, kindly furnished to Dr. Hultzsch by the late Mr. E. W. Smith.²

This is a single copper-plate which, to judge from the impressions, is about 1' 5½" broad by 1' ¾" high and is inscribed on both sides. In the middle of the lower part of it there is a ring-hole, ½" in diameter, and together with the impressions of the plate I have received impressions of a circular seal, about 3" in diameter, which contains in high relief the figure of a bull, lying down and facing to the proper right, below it, the legend *śrīmat-Sodhadēvasya* in Nāgarī letters about ¾" high, and below this again, an arrow pointing to the proper right. An arrow is engraved also on the second side of the plate, in line 39, before the words *śva hasto yam*. In general, both the writer and the engraver have done their work carefully. The writing on the second side of the plate is well preserved, but that on the first side has suffered from corrosion so that in several places, which will be pointed out in the notes, the reading of the text is doubtful. Fortunately, with a single exception in line 28, the names and dates may be given with absolute certainty. The size of the letters is about ¼". The characters are those of the Nāgarī alphabet of the time and locality to which the inscription belongs, they resemble those of the copper-plates of Govindachandra and Jayachandra of Kanauj. In lines 48-50 there furnish signs for the fractions ¼ and ½, which I have not met with in other northern inscriptions. 1½ is denoted by the figure for 1 with two vertical lines after it, and the fraction ¾ by the circle for nought followed by three vertical lines. The sign of *avagraha* occurs once, in *śampradatta śmābhikā*, l. 47. The language is Sanskrit, but the names of some of the Brahmans mentioned in lines 40-50 are given in their vernacular forms or in forms based on them. Lines 1-32 contain

¹ This is evidently the modern village of Vāyalpadu.

² After the lamented death of Mr. E. W. Smith—he died on the 21st November 1901 in the Bahraich district of Oudh—I was informed by Mr. Gholam Rasool Beg, Head Draftsman of the Archaeological Survey, United Provinces, that the village Kahla is on the Gorakhpur to Azamgarh metalled road, about 28 miles from the former town, but I have not found the name in the *Indian Atlas*, sheet No. 102, which gives 'Dhoorenpur' in loc. E 8° 18', lat. 26° 25'.—Mr. Gholam Rasool Beg has kindly furnished me with two very good additional impressions of the Kahla plate.

thirty verses with genealogical matter, and lines 51-57 ten benedictive and imprecatory verses (*dharma-slôkâh*, l 51), the latter are all numbered with numeral figures (from 1 to 10), but of the former only the last verse has the number 30 placed after it. The rest of the text is in prose. Unusual terms which occur in the latter will be drawn attention to below. As regards orthography, the sign for *v* throughout serves for both *v* and *b*, the dental sibilant is frequently employed for the palatal, the palatal for the dental in *âsît*, ll 3, 5, 7 and 22, *ajāśram*, l 16, *śāsana* (for *śāsana*), l 22, and *sahasra*, l 53, for the palatal sibilant preceded by *anusvāra* we have *ns* in *vansa*, ll 6 and 50, *vansya*, l 3, *vinsati*, l 37, and *trinsat*, l 39, *j* is used instead of *y* in *Kṛta-irjya*, l 3, *Kārttavirjyô*, l 4, and *jâtô*, l 23, *gh* instead of *h* in *Naghushah*, l 2, and *smghāsana*, l 13, and *āmra* and *tāmra* are spelt *āmvra* and *tāmra*, ll 38 and 57.

The inscription belongs to a hitherto unknown branch of the Kalachuri family. It records a grant of land by the *Paramabhattāraka Mahārājādhrāja Paramēśvara*, the devout worshipper of Mahēśvara (Śiva), the glorious Sôdhadēva, who meditated on the feet of the *P M P*, the glorious Maryādāsāgaradēva (l 33). The introductory verses give an account of Sôdhadēva's ancestors.

After the words *ôm svasti*, verses 1-4 eulogize the following mythical and legendary beings — the Moon who was Atri's son, Budha, Purūravas, Nahusha, Haihaya, Kṛtavīrya, and Kārtavīrya Arjuna¹. In the family descended from the last there was a personage who by conquering Ayômukha² and subduing the Kīathas possessed himself of Kālāñjara (v 5). This ornament of the Kalachuris, after having conquered his enemies, gave the kingdom to his younger brother, and the latter, Lakshmanarāja, in turn conquered Śvētapada³ (v 6). In Lakshmanarāja's family there was the king Rājaputra, who captured the lord of horses Vāhali (or Bāhali), defeated the kings of the east, and lowered the fame of Kiritin and other princes (v 7). From him sprang Śivarāja [I], and his son was Śamkaragana [I] (v 8). His son again was Gunāmbhōdhidēva (Gunasāgara [I]), who had some dealings with a Bhôjadēva⁴ and by a warlike expedition took away the fortune of the Gauda (v. 9). From his first wife Kāñchanadēvi this king had a son named Ullabha who, after reigning himself, placed on the throne his brother Bhāmānadēva (a son of Gunasāgara from another wife named Madanādēvi), who had distinguished himself in a war with a king of Dhārā (vv 10-15). Bhāmāna's son from Dēhattadēvi was Śamkaragana [II] Mugdhatunga (vv 16 and 17), his son from the queen Vidyā was Gunasāgara [II] (vv 18 and 19), his son from Rājavā was Śivarāja [II] Bhāmāna (vv 20-22), his son from Sūgalladēvi was Śamkaragana [III] (v 23), and his son from Yaśôlêkhyādēvi was Bhīma (v 24). The inscription then, after stating that Bhīma by the decree of fate lost his kingdom (or was dethroned), records that the king Gunasāgara [II] had by Lāvanyavati a son named Vyāsa and that this Vyāsa⁵—if I understand the text rightly—was raised to the throne, when the (royal) camp was at Gôkulaghatta, on Monday, the day of the eighth *tithi* in the bright half of the second Jyaishtha of the year 1087 (given in words, v 27). Vyāsa's son was the king Sôdhadēva, who (in v 30) is described as the life of Sarayûpāra (or 'the bank of the Sarayû'), and who is the donor of this grant. Since, as has been already stated, Sôdhadēva is represented as meditating on the feet of

¹ Compare *Ep Ind* Vol II p 5, and other inscriptions of the Kalachuris of Chêdi (or Dāhāla).

² I do not know the legend here referred to. *Ayômukha* is the name of a demon and of a mountain, *Kṛatha* the name of a race or people. The well-known mountain or fort of Kālāñjara was taken from the (Kalachuri) kings of Chêdi by the Chandellas, who from it took the title *Kālāñjarādhipati*, but the Kalachurys of the South, at any rate, kept the hereditary title of 'lords of Kālāñjara, the best of towns'.

³ This must be the name of a country, but the name has not yet been found elsewhere.

⁴ The compound of which this name forms part is somewhat ambiguous. The Bhôjadēva referred to may be Bhôjadēva of Kanauj (see my *List of North Inscr.* No 14).

In line 23 of the text there seem to be references to a person named Sasva(?), but the text is damaged in that line and the sense is not clear to me.

Maryadāsāgaradēva, Maryādāsāgara must be another name of his father and predecessor Vyāsa (the son of Gunasāgara II)

In the prose part of the inscription Sôdhadēva from his residence at Dhulāghatta (l 32) informs the *Mahārājñī* (or *Mahārājñīs*), *Mahārājaputras*, *Mahāsāndhuvigrahikas* and other officials and the inhabitants concerned that, after bathing in the great river Gāndakī on the occasion of the Uttarāyana-samkrānti on Sunday, the seventh *tithi* of the bright half of Pausa in the year 1134 (given in words, l 39), he granted twenty *nālukas* of land in the fields of certain villages or hamlets to fourteen Brāhmanas whose names, *gôtras*, etc., and exact shares in the land are given in lines 40-50. Among the titles of officials enumerated here, and in the description of the several classes of inhabitants mentioned, there are some terms which I have not met before or about the proper reading of which I am doubtful. They are the terms *mahāmahan-taka*, *mahādānika*, *mahāpāndhākulika* (or *mahāpāndha* and *kulika*?) in line 34, and *vishayadānika*, *khandavāla*,¹ *valādhīra* (or *balādhīra*) and *bhaṭṭāmākutika* (or *bhaṭṭa* and *mākutika*?) in line 35. The term *nāluka* (or, abbreviated, *nālu*), which also occurs in a plate of Gôvinda-chandra of Kanauj (above, Vol. V p 114, l 19), apparently is derived from, and equivalent to, the Sanskrit *nalva*, a measure of distance equal to 400 (or, according to others, 100, or 120) *hastas*, what I do not understand in the present inscription is, that 'the land measuring twenty *nālukas*' in line 37 is further qualified by the expression *dēvakutīhāshṭha-parimāta*. Nor am I able to give the meaning of the word *pāṭikā* in the expression *pāṭikayā vibhajya* which occurs in line 47.

The land granted by the king was in (the district of) *Tikarikā* that belonged to the *Gunakala-vishaya* (l 36). It formed part of the fields of *Mahārī-pātaka*, *Asathī-pātaka*, *Thrula-pātaka*, *Vaniā-pātaka*, *Duārī-pātaka* and *Chhidādātēmbhā*, a group of villages bounded on the east by *Annādha*, on the north by *Tikarī*, on the south by *Avadachana*, and on the west by *Chandulā*. The terms in which the land was given are well known from the grants of Gôvindachandra and other kings of Kanauj.

Each of the fourteen donees is described by a term indicating his place of residence or origin and in each case the text gives the father's name, the *gôtra*, the number of *pravaras* (three or five), and the Vêdic *sākhā*. The *gôtras* so mentioned are those of *Kātyāyana*, *Kāśyapa*, *Kuśika*, *Kṛishnātra* (for *Kṛishnātrēya*?), *Kaundinya*, *Dhaumra*, *Pārāsara* (or *Parāsara*), *Bhāradvāja*, *Rāhula*, *Savarna* and *śrī Śāndilya*, the *sākhās* the *Bahvrcha-ś*, *Chhandôga-ś*, *Vājasaneyā ś*, *Mādhyandina-ś* and *Yajuh-ś*. The donees and their fathers mostly have one of the titles *pandita*, *dīkshita*, *agnihôtrin*, *dvivedin*, *bhaṭṭa*, or simply *brāhmana*. Among their proper names occur² *Govindayichcha*, *Chhāñchhi* (gen *śhasya*), *Jākhū*, *Jalū* (gen *śhasya*), *Tihnyana-siha*, *Dāndū* (gen *śhasya*), *Nimbō*, *Bhogū*, *Mādha*, *Mālhē* (gen *śhasya*), *Vāhmata*, and *Sidhū* (gen *śhasya*). The adjectives derived from the names of the places of residence or origin of the donees are *Kataughanagrāmīya* (from *Kataughanagrāma*), *Kahallīya* (from *Kahallī*), *Kulāndhīya* (from *Kulāndhī*), *Tikarikīya* (from *Tikarī*), *Tālīkīya* (from *Tālī*), *Nāgara* (from *Nagara*), *Nikhatigrāmīya* (from *Nikhatigrāma*), *Mahūlikīya* (from *Mahūlī*), *Mathura* (from *Mathurā*), *Sānkasasthānīya* (from *Sānkasasthāna*), and *Hastigrāmīya* (from *Hastigrāma*) — In the passage which records the exact partition among the donees of the land granted it is stated (in line 50) that one of the donees together with his 3 *nālus* of land received a dwelling-place.

After the ten benedictive and imprecatory verses already mentioned it is stated (in line 57) that this *tāmra-paṭṭa* was written by the *Ādēsa-naribandhika* or 'recorder of orders' Janaka on Sunday, the sixth *tithi* of the dark half of Chaitra of the year 1135 (given in figures only),

¹ This would remind one of *khandarāśha* which is common enough.

² Compare the list of names given above, Vol. IV p 171 ff.

² Originally π was engraved.

- 3 tapaśchayēna bhagavān=Indrô=py=animdrah kritah | tasy=âśi(sî)j=jita-
saptasagaradharâ-dhuryah kulê Haihayas=tad-vansyah¹ Kritavirjja(ryya)-bhûbhrîd=
abhavat=trâtâ trayî-varmanah || [3*] Tasmâd=bharttur=abhûn=nirantaranamat-
kshamâpâla-chûdâma-
- 4 m-chchâyâ-sammvalit-²âmghrîpankaja-rajâh śrî-Kârttavirjjo(ryyô)=rjjunah | yēn=
ânanyasamâh kramân=nripatayah kimchit=kalôlîlayâ³ dôrdanda-[jvar]i[na]h⁴
parēna [va(ba)]i[nâm=â]vâ(bâ)lyam=ullanghitih || [4*] Tatah⁵ prabhut-
samtatê
- 5 pianata-râja-râjî-sî[ra]s-charach-charanapamkajadvitaya-rênur=âśi(sî)t=kulê [1*] Aṣṣ-
mukha-jaya-Krath-âkiamana-siddha-Kâlamjarah sphurat-paivarûthini-jaiadany-
dâvânalah || [5*] ⁶Kalachuri-talakah sa(śa)trûn(û)=jtvâ
- 6 râjyam dadau laghu-bhrâtuh | sa śrî-Lakshmanarâjah Svê(śvê)tapadam yah
punar-jjivân || [6*] ⁷Tad-vansô visva(sva)-bharttâ turaga-⁸patim=
athô va(ba)ddhavan=Vâhalim yô yas=cha prâ[chi]-kshutindr-ânavasara-karana
khyâtâ-dôrdanda-darppah | râjâ śrî-
- 7 Râjaputrah sa bhayabhrîd-abhaya-vyaktir=avyakta-garvvaḥ kharvîkuvvan Kiriti-
prabhriti-nripa-yasô-râsî(sî)m=âśi(sî)n=manishî || [7*] Tatah⁹ prithvinâtha
dvitaya-varanîyah prabhut=abhût=pramâthî sa(śa)trûnâm samitî Śivarâjah
- 8 Śivî(bî)r=iva | sutas=tasmâj=jâtah sa ranakarunâ-vrittir=asakrit=kshamâ¹¹
nâthah kshêmi prakriti-saralah Sam(sam)karaganah || [8*] ¹¹Tat-sûnur=
ddhâma dhâmnam nudhir=adhika-dhîyâm Bhôjadêv-âpta-bhûmih pratyâvritya
prakârah¹² prathî-
- 9 ta-prithu-yasâ(śâ)h śrî-Gunâmbhōdhidêvah | yēn=ôddâm-aiikadarppa-dvipa-ghatita
ghat-âghâta samsakta-muktâ-sôpân-oddantur-âsi-prakata-prithu-pathēn=âbrîtâ Gauda-
lakshmîh || [9*] Tasya¹³ cha jyâyasî jâyâ mûrttyâ
- 10 kirttir=iv=âparâ | nâmnâ śrî-Kâmchanadêvi Lakshmîr=iva Mura-dvishah || [10*]
¹⁴Tasmâd=asyâm=anindyadyuti-rachita-phanî(nâ)chakra[bhri]d-vakrasalyah śrîmân-
dêvah sitârchchih-sita-vitatayasâ(śâ)h krânta-bhûi=Ullabh-âkhyah [1*]
- 11 drishtê yasminn=akasma(smâ)t=tarala-mrigadrisâm [m]êkhalâgiamthî-[d]antih¹⁵
trâsâd=astram cha sa(śa)tiôh skhalatî kara-talâd=athinâm=artha-trishnâ || [11*]
Yad-bhûmyâ vra(bra)hmalôkâyatam=udadhîm=iva prâpya jam cha trasantah
paksha-chchhêttur=mma-
- 12 hêndrâd=dravad=avanibhrîto=py=âsatê kshêma-bhâjah | yô=sau sâmantâ-sêvâmjali-
valaya-valat-pâdapadm-âsrita-śrîh sâmyât=sindûra-mudrâ-prabhritibhir=udayakshma-
bhrîto datta-vâttah || [12*] Bhrâtri-snêhâch=cha yê-
- 13 na prasarad-uru-kari-śrêni-samgha[tta]-chanda-pûjy-âjî-khyâtâ-sanga-prabata-rîpu-
sî(sî)rah-pûjita-kshamâtâlêna [1*] kh[pta]h¹⁶ si[m]ghâ(hâ)sanasthō nîja-vîjayî-pa[d ô]-
ddhâra-Dhârâvaniśa-[hrishya]t-¹⁷sênâ-jayaśrî-hathaha-

¹ Read -*ramîyah*² Read -*sammvalit-*³ Apparently altered to =*kalêlîlaya*, read =*kalêr=llîlayâ*⁴ The *aksharas* in brackets are doubtful, here and in the following words of this verse⁵ Metre Prithvi⁶ Metre Âryâ Every *akshara* of this verse is quite clear⁷ Metre Sragdharâ—Read *Tad ramî*⁸ The *ga* of *turaga-* was originally omitted and is engraved below the line⁹ Metre Sikharinî¹⁰ Read =*kshamâ*¹¹ Metre Sragdharâ¹² Read *prakâra prathî* (?), this alteration seems to have been made in the original¹³ Metre Sloka (Anushtubh)¹⁴ Metre of verses 11 13 Sragdharâ¹⁵ Read -*dantâs-* I take *dantâ* to be used in the sense of 'a pin'¹⁶ Originally *llîpîtah* was engraved, but the sign of the vowel *i* has been undoubtedly struck out, and *patr* may have been altered to *pta*¹⁷ I am doubtful about the correctness of the two *aksharas* in brackets Only the letters *h* and *y* are certain

- 14 rana-kalā-dhāma Bhāmānadēvah || [13*] Putrah¹ śrī-Gunasāgarasya
Madanādēvyā[m] satām=agranū=nnēmīr=nnūyāya-pathasya vēsma(śma) yasa(śa)sām
dharmm-āmbhasām=arnnavah | śrīmān=āśrita-vatsalah Kalī-kalā-vai-
- 15 mukhya-mukhya-sthitiḥ sthēmnaḥ sthānam=a[na]lpatā parinatēr=²bharttā
kshītēr=ddhīra-dhīh | (||) [14*] Yaś=chintāmanīr=arthinām pranayinām pratyagra-
kalpakalpadrumah³ sū(sū)rah sūrisarōruh-⁴āritarunīvaktrāvṛi(bṛi)nī-
- 16 chandramāḥ | yasmin=Vāsukīsamgī-Mamga(da)ra-guru-grāh-āhrit-āśrīyah samgāt
sērsham=ajaśra(sra)m=aśru-salilam Vidyādhari-chakshushām || [15*] Ētasmāt=
tanayah kritī nijaguna-vyāpt-ākhilakshmātala-
- 17 [bhāsvatsubhra]-⁵yasa(śa)s-traskrita-śāsichchhāyah prabhur=bhūddharah | kāntyā
[śu]ddha-chitr=gunaiḥ sumanasām=apy=āspadam vismayē sa śrī-Sam(śam)kara-
pūrvva ēsha ganavān Dēhattadī(dē)vy-ātmajah || [16*] ⁶Śrī-Bhāmānad=
dīpād=u-
- 18 parī kritākṛita iv=āparō dīpah | nijakṛita-mandala-vēsma(śma)nī sa śrī-
Sam(śam)karaganō dēvah || [17*] ⁷Jyōtsn=ēv=ōdgata-pūrnna-sāgara-vidhōr=
Llakshmīr=ivā Śrī-patēh saubhāgyē Gurj=ēva Manmatha-ripōḥ sā(śā)-
- 19 kh=ēva kalpāmghripē | saubhāgyōdgama-bhūtibhāra-vai(vi)saratkand-ōllasatkandalī
tasya śrīyuta-Mugdhatunga-nripatēh⁸ dēvi tu Vidy-ābhūdhā || [18*] Dāndra-
[dru]ma-duhkhasamtatilatām chebhēttum⁹ kuthār-ōpamō garjja-
- 20 tkumjarasamgha-tūla-butabhu[g=bhū]pāla-chūdāmanih || (|) mādyat-prānta-samasta-
bhūpati-ghatā-sphōtē Kritānt-ōpamō dēvah śrī-Gunasāgarō gurī-samah¹⁰ tasyāḥ
pra[sū]tō nripah || [19*] Sau(sau)rēh Śrī=iva Rōhin=iva Hī-
- 21 magōr=Ggaur=iva Gangābhritah Paulōm=iva Sa(śa)takratōḥ samabha[va*]t=tasya
priyā Rājavā | sā lēbhē Śivarājam=ātmajam=Aja-prakhyam kshītau
visru(śru)tam sau(sau)ry-audārya-gun-ālayam lalitayā pūtam gurā satyayā | (||)
[20*]
- 22 Sa śrīmān=nripa-śāśa(sa)nān=nripa-padam samprāpya sarvv-ārthinām=āśī(sī)t=
kalpamahātarur=nnīyakul-āmbhōjākarē bhāskaraḥ || (|) kimcha spha(sphā)ratara-
pratāpadahana-jvālāvalī-tāpitā nrvvānam katham=apy=ayur=nna
- 23 jaladhīm tīrttv=āpī yasya dvishah || [21*] Mukhyām¹¹ vṛittam kīla Kṛita-yugē
yah Prithāv=ēva jā(yā)tō yas=Trētāyām=avasita-ripan Rāmabhadre prasiddhah |
jyēshtam Pāndōḥ sutam=abhaja[ta*] Dvāparē yah Kalau sa śrī-Bhā-
- 24 mānē vinihita-padē¹² rājatē rāja-śayda(bda)h || [22*] ¹³Tasmāt=sūnur=asūn=iva
kshīti-talē yah pālayan¹⁴ prāninah punyāchāravisēsha-tōshita-gurugrāmō guna-
grāhinām¹⁵ || (|) jātah Sam(śam)kara ēsha Sam(śam)karaga-
- 25 nō dēvah sadarpa-dvishām vidhvamsa-¹⁶prasahō=rthi-kalpavitapī
Sūgalladēvyām tatah || [23*] Tatō¹⁷ Bhimō=bhīshō naya-vinaya-sampatti-
nīlayō Yaśōlēkhyādēvyās=tanaya iva Kuntīā[h] pitri-padē | [ha]san
- 26 [sa]llōkānām pramadabharajanm-āśrusalilāḥ su(su)bhā[h*] kumbhām[bhō*]bhīh
snapita-varamūrttir=vilasati || [24*] Asmīn¹⁸ rājya-parichyutē vidhī-vasā(śā)l=
Lāvanya[va]tyām=abhūd=dēvyām śrī-Gunasāgarān=narapatēr=utpa-

¹ Metre of verses 14-16 Śārdūlavikṛidita.² Read -kalpadrumah³ The aksharas in brackets are doubtful, read bhāsvachchhūbhra⁴ Metre Āryā⁵ Read -rīpatēr=⁶ Read -sarvas=⁷ Read -padō Originally rājito was engraved, but it has been altered to rājatē⁸ Metre Śārdūlavikṛidita⁹ Originally gunigrāhinām was engraved.¹⁰ Metre Sikharinī¹¹ Originally pīrī was engraved.¹² Originally sarōruhōrī was engraved¹³ Metre of verses 18-21 Śārdūlavikṛidita¹⁴ Read chēttum¹⁵ Metre Mandakrāntā¹⁶ Originally pāliyan was engraved¹⁷ Originally vidhvamsē was engraved¹⁸ Metre Śārdūlavikṛidita

- 27 nna-janmâ tatah ||(1) śrī-Vyāsah sa Parāsa(śa)rād=iva munēr=Vyāsah sī(śi)su(śu)tvê=
pi na prāptāh¹ tyāga-day-ādibhir=gguna-ganai² yasy=āparē tulyatām || [25*]
³Kim=vā Va(ba)lih kim=ayam=Ushnamarām(rī)chi-sūnuh kim Rāghavah kim=u
- 28 Nṛīgah kim=ayam Yayātih | évam janai⁴ prati-dinam paritarkkayadbhir=yah
stūyatē jagatī Sasva-pa[d]ê⁴ p[r]atī[shtha]h || [26*] Śrīmān⁵ Sasva-
pit[uh] pa[dê] gatavati Jyēsthē dvitīyē kramād=vārē Śitaruchēh sudhā-
29 sudhavalē pakshē=shtamī-vāsarē | saptāsi(śi)ti-samanvitē dasa(śa)-gunē
samvatsarānām⁶ śatē bhūpō Gōkulaghata-bhāṇi latakē bhāty=ēsha
lavdhō(bdhō)dayah || [27*] Tat-putrah sukntair=jjanasya nripatām=āsādītah
[svai]-
- 30 r=gunai⁷ rājā nīrjita-Kārttavīryacharītah śrī-⁸Sōdhadēvō=dhunā | satya-
tyāga-vivēla-vikrama-naya-vyāpāra-vīspārīta-Prālēyāchalachūlanīrmala-yaśo-dhanta-
trilō-
- 31 kītalāh || [28*] ⁹Praudhapratāpa-paritāpa[chay-ārī]bhūpa-kīrttēh sritā jalañdhīn=apī
sapta tū[rnnam] | Laksh[mī]h punar=jjaladhī-madhya-nivāsa-sai(śai)tyāt¹⁰
śrī-Sōdhadēva-charanam śara-

Second Side

- 32 nam prayātā || [29*] [Sa*]¹¹ śrīmat-Sōdhadēvō=yam Sarayūpāra-jīvitam |
vidushām=agrarū[h*] sū(śū)rō dharmma-rāsi(sī)h prajēsva(śva)rah || 30 ||[*]
Svasti | Dhulāghatta-samāvāsāt |¹² paramabhattāraka-mahārājā-
- 33 dhīrāja-paramēsava(śva)ra-śrī-Maryādāsāgaradēva-pādāñudhyāta-para m a b h a t t ā r a k a -
mahārājādhirāja-paramēsava(śva)ra-paramamāhēsava(śva)ra-śrīmat-Sōdha d ē v a - p ā d ā h
kalyāñnah¹³ | mahārājñi- |
- 34 mahārājaputra- | mahāsāndhivīgrahika- | mahāmahamtaka- | mahāpratīhāra- |
mahāsēnāpati- | ¹⁴mahāakshapatalika- | mahāsādhanika- | mahāśrēshthi- |
mahādānika- | mahāpāñdhākulika-¹⁶ | sau(śau)lkika- | gaulki(lm)ka- |
- 35 ghattapati- ¹⁶ tarapati-vishayadānika- | dushtasādhaka- | khandavāla- | valādhīra-¹⁷
prabhritin samasta-rājapurushān | bhattāmākutika-¹⁸ | mahattama-pramukhān(ñ=)
janapad-ādīmś=¹⁹cha mānayanti | vō(bō)dhayanti | samājñāpaya-
- 36 nta cha | yathā | Vīditam=astu bhavatām | ²⁰Gunakala-vishaya-pratīva(ba)ddha-
Tikarīkāsyaṁ pūrvvē Annādha | uttarē Tikarī | dakshinē Avadachana |
pāschimē Chandulā | atra chatur-āghāt-ābhyanterē Mahārī-pātaka- | Asathī-
pāta-

¹ Read *prāptās*=

² Read *-ganai*=

³ Metre Vasantatilakā — Read *Kim vā*

⁴ The letters in brackets in this line are doubtful *Sasva* seems to be certain both here and in the next verse

⁵ Metre of verses 27 and 28 Sārdūlavikrīdita

⁶ Read *samta*^o

⁷ Read *-gunai*

⁸ Originally *śrīsa* seems to have been engraved.

⁹ Metre Vasantatilakā — The first Pāda of this verse is very indistinct in the impressions

¹⁰ Read *-sai tyāch*=

¹¹ Metre Sīlōka (Anushtubh)

¹² All the signs of punctuation from here to the word *yathā* in line 36 are superfluous

¹³ Here and in other places below the rules of *samdhī* have not been observed

¹⁴ Read *mahākṣa*^o

¹⁵ This word is quite clear in the impressions, I am unable to explain it

¹⁶ This sign of punctuation seems to have been struck out

¹⁷ Read, perhaps, *balādhīra*, but the term is unknown to me

¹⁸ Read, perhaps, *bhatta* | *mākutika*- |, but the latter term is unknown to me

¹⁹ Originally *janapadā* | *dīmś*= was engraved

²⁰ From here to *'smādhāh* in line 47 the text forms one sentence, and the signs of punctuation in this part are really superfluous

- 37 ka- | Thiula-pâtaka- | Vanî-pâtaka- | Duâri-pâtaka- | Chehhîdâtêmbhâ-
kshêtrêshu dēvakutîkâshtha-parimîtra-vinsati 'nûluka-parimânâ bhûmih || anken=âpi
bhûmi-nâlû 20 bhûmî=1ya[m] sa-jahsthalâ | s-â-
- 38 [mra(mra)]madhûkâ² si-vanavâtîkâ | sa-garttôcharâ | sa-lohalavanâkaiâ | sa-
gôprachâra-trîna-pûnta-chatubhîmâ-paryantâ | samasta-bhûgabhôgakara-râjapratyâdâya-
-amêtâ | akiñcludgiâhyâ | achatabhatapravêśâ(śâ)
- 39 parihrita sarvrapîdâ | â-chandrârkakshutiyudadhî-samakâlam chatustrînsat-
samvatsar-³âdhik-aikâdasa(śâ)-sa(śâ)ta-samvatsarê⁴ Pausha-mâsî su(śu)kîa-
saptamyâm Ravi-dinê | ady=ôttarâyana-samkrântau mahauadi-Gandakyâm vi-
- 40 dhivat snâtâ âchamya ishtadēvatîpûjâ-samanantaram sadai bha-ti[lo]daka-pâninî
mîâtîpitrî=âtmanas=cha punyayasô(śô)-bhivriddhayê paralôka-śiêyêrtham cha |
Mahuâlikîya-panditaNimvo(mbô)putra-Kâ-
- 41 sya(śya)pagôtra-trîpravara-Vâjasañyêsâ(śâ)khi-pandita-Chehhâmchchhî-⁵ Mâthura-
dikshitaRâmaputra-Dhaumragotra-trîpravara-Va(ba)hvirichasâ(śâ)khi-dikshita-Gautama- |
Hastigrâmiya-dikshitaSîdharaputra-⁶Pâisa(śa)ragôtra-trîpravara-Mâ-
- 42 dhyamdinasâ(śî)khi-agnihôtri-Bhâskara- | Nikhatigrâmiya-dikshitaDēvêsya(śva)ra-
putra Kusi(śi)kagôtra-trîpravara-Madhyamdinasâ(śa)khi-agnihotri(trî) - V â h m a t a -
Mâthura-vrâ(brâ)hmanaDēvadharaiputra-Dhaumragôtra-trîpravara-Va(ba)hviricha-
- 43 sâ(śâ)khi-dvîçîdî-Mâlîhê- | Tâlikîya-panditaGadâdharaputra-Savarannagotra-prâñcha-
pravara-Chehhandôgasâ(śâ)khi-pandita-Dandû- | Sânkasasthâniya-Vrî(bri)haspatî
putra-Kâtyayanagôtra-trîpravara-Va(ba)hvirichasâ(śâ)khi-vrâ(brâ)hmana-Mâdha- |
- 44 K[u]lândh[î]ya-⁷Mahanandaputra-śrîSâ(śâ)ndîyagôtra-trîpravara-Chehhandôgasâ(śâ)khi-
pandita-Jâlû- | Nâgara-panditaMâhîlaputra-Kô(kau)ndîyagôtra-trîpravara-
Chehhamdôgasâ(śâ)khi-pandita-Bhâskara- | Kataughanagrâmiya-pandî-
- 45 taBhûgûputra-Râhulagôtra-trîpravara-Va(ba)hvirichasâ(śâ)khi-pandita-Sîdhû- | Kahallîya-
bhâttaSunda i a p u t r a - Bhâradrâ(dvî)jagotra-trîpravara-Va(ba)hvirichasâ(śî)khi-bhatta-
Sî(sî)vadâsa- | Kahallîya-ta(bhâ)ttajâkhûputra-Bhâradvâjagôtra-trîpravara-
- 46 ra-Va(ba)hvirichasâ(śî)khi-Tihuyanasiha- | Kahallîya-bhâttaJâkhûputra-Bhâradvâja-
gôtra-trîpravara-Va(ba)hvirisa(cha)sâ(śâ)khi-Gôvîndâyîchcha- | Tikarîkiya-[Bha]skara-
putra-Krishnâtragotra-⁸pamchapravara-Yajusâ(śâ)khi-vîâ(brâ)hmanaSam(śam)kara
dēvê-
- 47 bhîyas=chatrîddasa(śa)-vrâ(bra)hmanêbhvô yathâlikhita-gôtrapravarâdîbhayah pâtikayâ
vibhajya sâ(śâ)snîkritya sampradattâ smâbbih || Sarvvar=ēva bhavaddbhîr=
anumantavyâ | tannirvîsi-janapadaîs=ch=âmîshâm âjñâsra(śra)vana-vi-
- 48 dhêyîbhûya samasta-bhûgabhôgakara-hiranya-pratyâdâyan dadadbbih sukham
sthâtavyam || Atrâ vibhâgê pandita-⁹Chehhamchchhîkasya¹⁰ bhûmî-nâlû 1½
vrâ(brâ)hmana-Gautamasya bhûmî-nâlû 1½ ta[th]â Bhâskarasya
- 49 nâlû 1½ Mâlîhêkasya bhû-nâlû 1½ Dândûkasya nâlû 1½ Mâdhasya nâlû 1½
dvî-¹¹Bhâskarasya nâlû 1½ Sîdhûkasya nâlû 1½ Sî(sî)vadâsasya nâlû 1½
Vâhmatasya nâlû 1 Jâlûkasya nâlû 1
- 50 Tihuyanasihasya nâlû ¾ Gôvîndâyîch[ch*]asya nâlû ¾ Sam(śam)karadēvasya
vasatya saba bhûmî-nâlû 3 ēvam vrâ(brâ)hmana 14 bhûmî-nâlû 20 dânam=
état sarvvar=ēv=âsmad-vansajih¹² pari-

¹ Read -cîmîsati-² Read 'kâ | sa-rana °³ Read chatustrîmîsat samvatsar-⁴ Read samvatsarê⁵ Read -Chehhâmchchhî-⁶ Perhaps altered to -Para'⁷ I am slightly doubtful about this reading, what is actually engraved looks like K[u]lândhâ | ya-⁸ Read -Kṛishnâtrîyagôtra (?)⁹ Originally pamndita- was engraved¹⁰ Read -Chehhamchchhîkasya¹¹ Dvî- apparently stands for dvîtya-¹² Read vamsajih

- 51 palanīyam || O || Tathā cha dharmma-slō(slō)kāh || Sam(śam)kham¹ bhadi-
 āsanam chchhatram² var-āsvā(śvā) vara-vāsanāh | bhūmi-dānasya chubnam
 phalam=état=Purandara || 1 || Sarvśeshām=śva dānām=śka-janm-ānugam
 52 phalam | hātaka-kshiti-gaurinām sapta-janm-āmu(nu)gam phalam || 2 || Bhūmī-
 yah pratigrhātī yaś=cha bhūmim prayachchhati [i*] ubhau tau puny-
 karmmanau nyatan³ svargga-gāmanau || 3 || Shashthim(śtim) varsha-saba-
 53 śrā(śrā)vi svarggē tishthati bhūmi-dah | āchchhattā ch=ānumantā cha tāny=eva
 narakē vasēt || 4 || Sva-dattām para-dattām va jo harēt=tu
 vasundharām⁴ | sa vishthāyām krimir=bbhūtvā pitribhūh saha pachyat
 [ii*] 5 [ii*]
 54 Gam=ekam svarnam=ekam vā bhūmēr=apy=ekam=amgulam | haṁamu=⁵narakam=
 āyātī yāvad-āhūtasamplavam || 6 || Sva-dattām para-dattām=⁶vā jatnād=raksha
 Yudhishtira | mahīm mahibhrītām śrīshtha dīnat⁷ śreyō=
 55 nupālanam || 7 || Aham Rāghava Muṁkandah sapta kalp-ānujivakah | va
 su(śrā)itō na mayā drishtah svayamdūtī āpahārikah || 8 || Va(ba)hubhū-
 vvasundhā dattā rājabhūh Sagar-ādibhūh [i*]
 56 yasya yasya yadā bhūmis=tasya tasya tadā phalam || 9 || Iti⁸ kamaladal-miva(mba,
 lolūm⁹ śrīyam=anuchintya jivitam¹⁰ cha | sakalam=idam=udahrtam cha
 va(bu)ddhvā na hi purushah
 57 para-kirtayō vilōpyāh || 10 || Samvat¹¹ 1135 Chaitra-va(ba)hula-shashthiyām ||
 Ravi-dinē | likhitō=yam tamvra(mra)-patta ādīśa(śa)-nairam(bam)dhūka-śi-
 Janakēn=ēti || o ||
 58 || tha || tha || || tha || Mangalam mahā-sīh || tha ||
 59 Sva-hastō=yam mahāīājādhirāja-śrīmat-Sōdhadēvasya ||

No 10 — LUCKNOW MUSEUM PLATE OF KIRTIPALA,

[VIKRAMA-]SAMVAT 1167

By F. KIELHÖRN, PH D, LL D, C I E, GOTTINGEN

This plate was brought by a tenant to a fair at Bhatpar in the Gorakhpur district, United Provinces, and sold as waste to a copper-smith Dr W Hoey who heard of this followed up the plate to another district and, having recovered it, presented it in September 1898 to the Provincial Museum, Lucknow. I edit the inscription which it contains from excellent impressions, sent to Dr Hultzsch by the late Mr E W Smith.

This is a single copper-plate which measures about 11 $\frac{3}{4}$ " broad by 1' high, not including a semicircular projection¹² which rises from the middle of the top and is about $\frac{1}{4}$ " broad and $\frac{3}{4}$ " high. On the front side of this projection there is a neatly engraved figure of the god Vishnu.

¹ Metre of verses 1-9 Sloka (Anushtubh)² Read *chhatram*³ Perhaps altered to *nyatan*, which it should be⁴ Originally *vasundhamram*⁵ Read *haran*⁶ Read *-dattām*⁷ Read *dānāch*⁸ Metre Pushpitāgrā⁹ Read *-āmbuvindu lolām*¹⁰ Read *manushya jivitam*¹¹ Read *samvat*

¹² Similarly shaped is e.g. the Gurmha (in Gorakhpur district) plate of Jayaditya II, *Jour. Beng. As. Soc.* Vol. LXX Part I Plate 1. In the Gorakhpur grant of the time of the same prince (see my *List of North Inscr.* No. 604) the projection is at the proper right side of the plate.

in his boar incarnation,¹ with a small figure of a woman (representing the earth) resting, as it seems, on one of the god's arms. The god himself is represented as standing over a serpent, in front of which there is a flower. On the back the projection contains the engraving of a conch-shell. The writing commences immediately beneath the projection and covers the whole of the first side and two-thirds of the second side of the plate. It is well preserved nearly throughout. The size of the letters is between $\frac{5}{16}$ and $\frac{7}{16}$ ". The characters differ little from the ordinary Nāgarī. The language is Sanskrit, but some of the names towards the end of the inscription appear in their vernacular forms or rather in forms based on them. Lines 2-12 contain six verses, five of which give the genealogy of the donor, and lines 21-33 contain benedictive and imprecatory verses. Of the introductory verses two (verses 2 and 6) are incorrect. Owing to carelessness on the part of the writer or engraver the text, besides numerous minor errors, contains several corrupt passages, one or two of which I am unable to correct with confidence. In respect of orthography it may suffice to state that the letter *v* denotes both *z* and *b*, and that the dental sibilant is often used for the palatal.

The inscription records a grant of land by the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the devout worshipper of Mahēśvara (Śiva), the glorious Kīrtipālādēva, who by inheritance had obtained the lordship over Uttarasaṃudra, and who meditated on the feet of the P M P, the devout worshipper of Mahēśvara (Śiva), the glorious Vikramapālādēva, who had acquired the lordship over Uttarasaṃudra by his own arms (ll 18-21). The document differs from other grants in this that it does not contain an order to officials and others, but simply records the fact that the king made a certain donation.

The text, after the auspicious word *śrīh*, commences with the words "this is the own hand of the glorious Kīrtipālādēva," words such as we ordinarily find at the end of a grant. Then follow the words *ōm ōm svasti*, and a verse glorifying the god Paśupati (Śiva). After that, verses 2-6 give the donor's genealogy. There was a king (*nripa*) Bhuvanapāla, an ornament of the rulers of the earth of the family of Sāvarṇi (Manu), descended from the Sun. His son was Vikramapāla, who by his own arms acquired the sovereignty over Saumyaśindhu (i.e. Uttarasaṃudra). And his son again was Kīrtipāla.

This Kīrtipāla, having worshipped the god Nārāyaṇa (Vishnu), in his presence, on a date which will be considered below, gave two villages to the Brāhman, the *Thakkura* Prahasitasarman, who was born at a *bhaṭṭa*-village, viz. the village of Davirāmakula in the Śrāvastīya-vishaya, belonged to the Gautama *gōtra*, and was a son of the *Pandita* Viśvarūpa and grandson of the *Pandita* Kēsava. Both villages were in the Daradagandakī country (*dēśa*), one was the village of D[amba]juli (or perhaps Dēvauli), which belonged to (the) Sashō[ravi]śā (district), and the other the village of Vikara, belonging to (the) Shō[thā?]śā (district, ll 12-17).

The names of three of the localities mentioned in the preceding paragraph unfortunately are partly so indistinct in the original that I am unable to make them out with certainty, and I have not succeeded in identifying any of the places on the maps at my disposal. With the passage describing the birth-place of the donee we may compare above, Vol III p 357, l 38, *Śrāvastī-mandanē(lē) Kāsillī-bhaṭṭagrāma vimr̥ggatāya*,² the name Daradagandakī must be connected with the river Gandakī (the Great or Little Gandak in the United Provinces), and the names of the two districts remind one of similarly ending names of districts in the grants.

¹ Compare *Gupta Inscr* p 159. In the *Jour Beng As Soc* Vol XVII Part I p 306, Captain J C Cunningham, describing a sculptured representation of Vishnu as the boar, at Pathārī, says "The statue is about 4½ feet high, it is covered with figures disposed in ranks, it has a diminutive woman hanging by the tusk of the god, and the remains of a serpent may be traced on the ground on which it is standing."

² Compare also *Ind Ant* Vol XVII p 121, l 35, *śrī-Madhyadēśī-āntahpātī-Takkārīkābhaṭṭagrāma-vimr̥ggata*.

of the kings of Kanauj With the name Davirâmakula one may perhaps compare the name 'Ramkola,' which occurs in the Gôrákhpur district, *Indian Atlas*, sheet No 102, long 83° 54', lat 26° 54'

The donation, in lines 15 and 16, is stated to have been made on the second *tithi* of the bright half in the month Phâlguna, at a samkrânti of Brihaspati (or Jupiter), on a Saturday, in the year 1167, given in words, and the same *data*, without the reference to Jupiter's position, are repeated in figures in line 40 So far as I know, in quoting a samkrânti of Jupiter the date is quite unique. For the Vikrama year 1167 expired it regularly corresponds to Saturday, the 11th February A. D. 1111, when the second *tithi* of the bright half of Phâlguna commenced 0 h 47 m after mean sunrise As the true longitude of Jupiter at mean sunrise of this day by the Sûrya-siddhânta was 1° 0' 25', Jupiter had entered the sign Vrishabha 12 h 2 m before mean sunrise of the given day The result shews that, instead of saying *Brihaspati-samkrântau*, the writer might have said, more accurately, *Brihaspatir=Vrishabha-samkrântau* 'at the time of Jupiter's entrance into the sign Vrishabha'

After recording the grant, the inscription in line 21 ff has two verses containing prayers addressed to the Earth, and after that a number of benedictive and imprecatory verses, introduced by the words "speech of the sacrificer (or donor) after granting the land" These verses are followed, in lines 34-39 by the names of 17 persons, each of which has prefixed to it a title shewing his rank or occupation or official position Of these titles those which I do not remember to have met elsewhere are *Āshṭavargika*, *Davāgārīka*, *Mahāthaśāsanaika* (?) and *Śāṅkhaadhārin* Of the names themselves *Ānūka*, *Jāgūka*, *Kēśavapadmā*, *Mahāchanda*, *Mahika*, *Rāndhūka*, *Sāṅkhaka* and *Sihada*² may be drawn attention to — The grant itself is called in line 39 a *tāmrasya paṭṭakam*, it was caused to be engraved by the *Pandita Rāndhūka*, and engraved by the goldsmith *Ganēśvara* (ll 39 and 40)

I have not found hitherto any reference to the kings or chiefs of Uttarasaṃudra and am unable to locate their principality Apparently it must have been somewhere between the Gôgri and Gandak rivers and Nêpāl

TEXT³

First Side

- 1 Śrīh || Śrīmat-Kīrtipāla- devasya sva-hasto=yam ||
- 2 Ōm⁴ ōm svasti || Jayatī⁵ sakala-[ś]avda(bda)grāma-nūminna kalpa(lyā)h pranata-
jana-nikāya-dhva-
- 3 sta-samsāra-sa(śa)lyah | Pasu(śu)patu=anuruddh-āsē(śē)sha-dv-ādī-pālyah piyatama-
himadhrikudmali⁶
- 4 kāmōda-malyaḥ || [1*] ?Ās[ī]t=samasta-bhuvana-piṭipālana-ladhva(bdha)-samjñah
Sa(śa)kr-ōpamō Bhuvanapāla-
- 5 nripa[h*] prasiddhab | yas=Tivrabhānu-samavāpta-sa(śa)rīraj ashti-Sāvarnni-va[n]ṣṭi⁷
vasudhēsva(śva)ra-sē(śē)khara-
- 6 śrīh || [2*] Tasy=ātma-jā(jō) nijabhuj-ārjita-Saumāsīnva⁸-rajādhipatya iha
Vikramapāla-nāmā | ya-

¹ Compare *Ind Ant* Vol XV p 113, l 12, *sacituh Kumbha samkrantav*

² See the names *Jāgūka*, *Padumā* and *Sihada* in the list given above, Vol IV p 171 ff

³ From impressions supplied by the Curator of the Provincial Museum, Lucknow

⁴ Denoted by a symbol

⁵ Metre Malini

⁶ In the original the reading given here is quite clear, I can only suggest *Himabhūbhṛd=malini*.

⁷ Metre of verses 2-4 Vasantatilakā The first Pada of verse 2 contains three syllables too many.

⁸ Read *vamśa*

⁹ Read *-Saumyasindhu*, a synonym of *Uttarasamudra* in lines 19 and 20 below

- 7 d-vikraména pampālita-bhūmichakram=ahny=akka-vôdhitam=iva prativushtasâsit¹ || [3*]
 Yaś=ch=agam-ôkta-
- 8 vīu(bu)dh-ārvā(icheha)na-vipra-vrinda-santarppan-ābhyaudaya-vriddhi-paramparā vān |
 nī[ī]jūtya sarvā-va(ba)lavād-ripu-manda-
- 9 laṇi lebhē sukham paramam=Indra-nibhah sabhāyām || [4*] ²Tasmād=a[ja*]nī
 sūt-putrah Kīrtipālah prātāpavān |
- 10 Sūryād=iva Manur=ddhanvī mūrtisī-jita-Manmathah || [5*] ³Yēn=ôddanda-
 vidamve(mba)n odyata-vrī(bri)hat-kôdanda-nī[ī*]yach-chhara-
- 11 vrāt ôddandam=akhandi mandalam=alam [chr]nda-dvishām khandasa(śa)h |
 bhūbhīrin-mandala-mandauena va(ba)linā takvā(tka)-
- 12 ladanda-srījā⁴ dōddanda-dvaya-vikrama-pratibhūva prāptam cha rajyam nijam ||
 [6*] Śīi-Stāvastāya-⁵vishaya-Davi-
- 13 rāmak[u]la-grāmē⁶ bhattagiam-ā(ô)tpūnāya Gautama-gotrāya pandita-sīi-
 Kēśa(śa)va-napīrī⁷ pandita-srī-Vinva(śva)-
- 14 ūpa-putrāya thakkura-śīi-Prabhasitasa(śa)rmmana(nē) vrā(brā)hmanāya prakshālita-
 pāda-samyag archchita-mū[ī*]jūtyē sam-
- 15 pūjita-śrīmad-bhagavan-Nārajan-āgrē Phāl[gu]nē māsi su(su)kha-paksha-
 dvitīyāyām Vri(bri)haspati-samkrā-
- 16 ntau Sauri-dinē saptashashty-adhikē ēkādasa-savatsare⁸ śrī-Daradagandaki-
 dē[sē(śe)]⁹ Sashō[ravi?]sā-pratīva(ba)-
- 17 ddha[h]-¹⁰D[amva(mba)]ulī-¹¹grāma-Shō[thā?]visā-pratīva(ba,ddha-Vikar a - g r ā m a¹²
 śalakaū¹³ sa-jalan sa-sihalau s-āmā-ma-
- 18 dhūkau sa(sva)sīsā(ma)-yuktāu sâ(śâ)sanīkṛitya paramata(bha)ttāraka-mahārājādhirāja-
 paramēsva(sva)ya pūri-
- 19 mamāhēśva(śvī)ia-n jabhujoparjūt-Ôttarasasū(mu)dr-ādhipatya-śrīmad-Vikramapāla-
 dēva-charanīnu-
- 20 dhyāta-paramabhātāraka-mahārājādhirāja-paramēsva(śva)ra-paramamāhēśva(śva)ra-krami-
 āpt-Ôttarasa-
- 21 mudr-ādhipatya śrīmat-Kīrtipālādēvō dadau |(l)| Tvam¹⁴ Dharē sa[r]vva-
 savō(ttvā)nām=alay¹⁵ Vīa(bra)hma-nirmō(rmmi)tē | ā-
- 22 dhārē sarvva-bhūtānām=atah sâ(śâ)ntim prayachchba mē || [7*] Lakshmī-
 tū(rū)pīna Vishnau tvam sū(mū)rtī-bhūtā Yī(pī)nā[kṛna]h | sam-

¹ Here again the writing in the original is quite clear, I would suggest =ahny=a-ka-bôdhitam=iva prativushtasâsit, but am not sure that this is the intended reading

² Metre Ślōka (Anushtubh)

³ Metre Śārdulavikṛīdita

⁴ The metre is faulty, but the reading is quite clear in the original, and I do not see what correction could be suggested. The author apparently pronounced *srījā* as *srījā*

⁵ Read -Śrāstīya

⁶ The sign for *ē cī mé* may have been struck out, and in my opinion the reading should be -grāma-bhātā^c

⁷ Read -napīrē

⁸ Read -adhika ēkādaśa-śata-samtatsarē

⁹ After the *akshara dē* there are two marks in the plate shewing that something has been omitted, and on the margin at the bottom of the plate is the *akshara se* with the figure 9, indicating the 9th line from the bottom (i.e. line 16)

¹⁰ This sign of *visarga* may have been, and should be, struck out

¹¹ Possibly the name in the plate may be *Dēvaul*

¹² Here one would have expected -grāma

¹³ Originally *śalakaū* was engraved, but the vowel *ā* of the first syllable has been struck out, perhaps it was wrongly put in the place of the sign for *au* which one would have expected at the end of the preceding word (*grāma*). I am unable to explain *śalākāū*, and can only suggest that the right reading may be either *sa-palakāū* or *sa-pallikāū*. *Sa-palakā* occurs frequently in the grants of Northern India of the same period, and for *sa-pallikā* compare *sa-pallik-ôpēta* in the Gurmā plate of Jayāditya II, *Jour Beng As Soc* Vol LXIX Part I, p 91, l 12

¹⁴ Metre of verses 7-20 Ślōka (Anushtubh)

¹⁵ Read =alayō, and further on *nirmīta* and *dhārāh*



यथा २ तदा २

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मनेतव्यं कृत्वा वसन्तः सारलान् नृभिर्दानं सारिद्रा निपुणं सारिद्रा विवृतं ॥ दहति वृषभं ॥
 २६ कृत्वा सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं ॥
 २८ सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं ॥
 ३० सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं ॥
 ३२ सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं ॥
 ३४ सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं ॥
 ३६ सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं ॥
 ३८ सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं ॥
 ४० सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं सारिद्रा विवृतं ॥

- 23 sâra-sâgarâd=asmân=samuddhara Vasundharê || [8*] Bhûdân-ânantaram yajamâna-
[vâ]ya[m] || Bhûmim yah prati-
24 grî[huâ]ti yaś=cha bhûmim prayachchhati | ubhau tau punya-kaimmânau
niyatam svargga gâmanau || [9*] Si[m*]hâ-

Second Side

- 25 sanam tathâ chchhatram(ttram) var-âsvâ(śvâ) vara-vârapâh | bhûmi-dânasya
chihnâni phalam svarggas=tath=aiya cha || [10*] Va(ba)hubhur=vvasudhâ
[datt]â râ-
26 jabhê(bhi)h Sagar-âdibhur=yasya yasya yadâ¹ bhûmis=tasya tadâ² tadâ phalim ||
[11*] Prâg=dattâm bhûmim viprêbhyô yatnâd=raksha Yudhishtira | mahyâm
ma-
27 hîbhritâm śrîshtha dânsch=chhrêyô=nupâlana[m] || [12*] Âsphôtayanti pitarah
pravalganti pitamahâh | bhûmi-dâtâ kulê jâ-
28 tab sa nah santâranyishyati || [13*] ³Ghôrâś=cha dârunâh pāsâ(śâ) n=
ôpasarppanti bhûmi-dam [(||) [14*] Pitarah pitrlôka-sthâ dēva-
29 lôkê divaukasaḥ | santarppayanti dâtâram bhûmêḥ prabhavatâm vara || [15*]
Gâm=êkâm svarnam=êka[m*] ra(cha) bhûmêr=apy=êkam=amgu-
30 lam [1*] haran=narakam=âyatî yâvad-âhûtasamplavam || [16*] Vindhy-âtavishv=atôyâsu
su(śu)shka-kôtara-vâsnaḥ | krishnasarppâ [h]i
31 jâyantê yê haranti vasunva(ndha)râm || [17*] Shashthim(shtim) varsha-
sahasrâni sva[r]ggô vasati bhûmi-dah | âchchhêtâ(tâ) ch-ânumentâ va(cha)
tâ-
32 ny=êva narakam(kê) vasê(sê)t || [18*] Sva-dattâm para-dattâ[m] vâ yô harêt
vasudhva(ndha)râm | sa vishthâyâm krimir=bhûtvâ pitribhiḥ sa-
33 ha pachyatê || [19*] Patanty=asrû(śrû)ni [ru]datâm dinânâm=api sidatâm |
vrâ(brâ)hmanânâm hritê kshêtrê hatyâttvipurusham⁴ ku-
34 lam || [20*] Mahâpurôhita-thakura-śrî-Vâmu(su)dēvaḥ | mahâpurôhita-śrî-Śrîdharah |
dharmmâdhikaranika-śrî-Ma-
35 sivarah⁵ | daivâgârîka-śrî-Kêsa(śa)vapadumâ || sam(śam)khadbâni-śrî-Va(vâ)ma-
harah | paṇḍita-śrî-Rânvû(ndhû)kaḥ | upâdhyâ-
36 ya-śrî-Risikêsaḥ | upâdhyâya-śrî-Ânûkah | upâdhyâ[ya*]-śrî-Sihadah | pura ta-śrî-
Sâmkhâkaḥ | daivajña-
37 śrî-Ratichha(ka)rah | va(tha)kkura-śrî-Dēvapâlah | mahâkshapatalika-śrî-
Mahira(cha)ndah | âstavarggika-śrî-Jâ-
38 gûkaḥ | karapakâyastha-śrî-Vanapâlah⁶ | mahâtthâ[sâ]sanika-⁷śrî-Mahîkah⁸ |
sa(ma)hâsâdhanika-śrî-
39 Hampâlah || ⁹Sarvva-pâtra-parijñâ[n]âd=dattam tâmrasya pattakam || Khânitam
paṇḍita-śrî-Rânvû(ndhû)kêna ||

¹ This word was originally omitted and is engraved on the margin at the top

² This word also is engraved on the margin at the top, wrongly for *tasya*

³ Half of this verse has been omitted by the writer ⁴ Read *hanyât=tri-purusham*

⁵ Read -*Śatidharaḥ*

⁶ Possibly the reading may be *Varnapdlah*

⁷ The vowel *ê* of the *akshara* *tthâ* may have been struck out. The *akshara* in brackets is faintly engraved, it looks as if originally *sa* had been engraved and as if this had been either struck out or altered to *sd* Read *mahârithatâsanika* (?)

⁸ Originally -*Mâhîkah* was engraved, but the *ê* of *mâ* is struck out

⁹ This is half a Ślôka

40 khamtam¹ suvarṇpakāra-Gaṇēśva(śva)rēna || Samvat² 1167 Phālva(lgu)na-sudi
2 Sa(śa)nau pradattam=iti || gva³ ||

No 11.—LAR PLATES OF GOVINDACHANDRA OF KANAUJ;

[VIKRAMA-]SAMVAT 1202

By F. KIELHORN, PH D., LL.D., C.I.E., GÖTTINGEN.

These copper-plates were found at the village of Lār in the Gōrākhpur district, United Provinces, the 'Lār' of the *Indian Atlas*, sheet No 103, long. 84° 2', lat. 26° 14' They were handed over to Dr W Hoey by Babu Ramsaran Singh and Babu Mahadeo Singh, and presented by him to the Provincial Museum, Lucknow, in September 1898 My account of them is based on impressions, sent to Dr. Hultsch by the late Mr E W Smith

The plates are two in number, each of which, to judge from the impressions, measures about 1' 3½" broad by 11" high, and is inscribed on one side only There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate, and together with the impressions of the plates there has been sent to me the impression of a circular seal, about 2¾" in diameter, which bears in high relief, across the centre, the legend *śrīmad-Gōvīndacha[n]dradēva[h]*, in Nāgarī letters about ⅙" high; above the legend, apparently a figure of Garuda; and below the legend, a conch-shell.—The first plate contains 21 and the second 17 lines of writing, which is generally very well preserved The size of the letters is about ⅜" The characters are Nāgarī, and the language is Sanskrit As regards orthography, the letter *b* is denoted by the sign for *v*, except in the word *babhrāmuv*—, l 11, the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental, and the words *āmra* and *tāmra* are written *āmva* and *tāmva*, in lines 19 and 37

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvīndachandradēva*.⁴ The king records in it that, when in residence at Mudgagiri, after bathing in the Ganges on the occasion of the Akshaya-tṛtīyā festival, on Monday, the third *tithi* of the bright half of the month Vaiśākha in the year 1202 (given both in words and in figures, ll. 20 and 21), he granted the village of Pōtāchavada in the Pāndala pattaḷā, in Gōvīsālaka that belonged to Dudhāl in Saruvāra, to the Thakkura Śrīdhara, the son of the Thakkura Mādhava and son's son of the Thakkura Uddharana (?), a Brāhman (learned in the four Vēdas) of the Kāśyapa gōtra, whose three *pravaras* were Kāśyapa, Āvatsāra and Naidhruva — The taxes specified (in line 26) are the *bhāgabhogakara*, *pravanikara* and *turushkadanda* The grant (*tāmra-paṭṭaka*) was written by the Karamika, the Thakkura Sēlhana.

The date regularly corresponds, for the *Kārttikādī* Vikrama-Samvat 1202 expired, to Monday, the 15th April A.D. 1146, which was entirely occupied by the third *tithi* of the bright half of the month Vaiśākha⁵ Of the localities, Mudgagiri is the modern Monghyr, the 'chief town and administrative head-quarters of the Monghyr district, Bengal, situated on the south bank of the Ganges' Regarding the other places or districts mentioned, I can only say that Saruvāra

¹ Wrong for *khamtam*

² Read *saṃvat*

³ Compare the symbol which looks like *chha*, e.g. above, Vol IV p 101, note 8

⁴ Compare the inscriptions edited by me above, Vol. IV p 99 ff, and Vol. V p 113 ff

⁵ The *tithi* commenced 0 h 47 m. before mean sunrise and ended 1 h 4 m. after mean sunrise of the next day, and was therefore, for the Monday, a *prathama tṛtīyā* —The date would shew that the date of the inscription edited by me above, Vol. V p 115, must after all be taken to correspond to Monday, the 19th April A D 1143, because the king could not have bathed in the Ganges both at Benares and at Monghyr on one and the same day.

occurs also in the Pāli plate of Gōvīndachandra referred to by me above, Vol V p 114, note 4, in the passage *Scruvārā-* (or, more probably, *Sarutāra* | *Ōnavala-pathakē* | *Sirasī-pattalāyām* || *Pāli-grāma-* Of the localities mentioned in this passage, Pāli is the village 'Palee' in *Indian Atlas*, sheet No 102, long. 83° 25', lat 26° 30', Sirasī is 'Sirsī,' *ibid* sheet No 87, S E, long 83° 9', lat. 26° 32', and Ōnavala survives in Unaula, (Unoula, Unaola, Anaola, Aonla),¹ a name of one of the parganas in the western part of the Gōrākhpur district As the Ōnavala *pathaka* (with Sirasī and Pāli included in it) according to the Pāli plate formed part of Saruvāra, this would indicate in a general way where the localities mentioned in the present inscription should be looked for ; but I have searched for them in vain on the maps at my disposal

EXTRACT FROM THE TEXT.²

First Plate

- 15³śrīmad-Gōvīndachamdradēvō vijayī ||⁴ Sar[u]vārē
 Dudhāli-samvaddha-⁵Gōvīsālakē Pāndala-pattalāyāyām⁶
 16 Pōtāchavada-grāma-nivāsī(su)nō nikhila-janapadān=upagatān=apī cha rāja-rājñi-
 yavarāja-mantri-purōhita-sēnāpati-pratīhāra-
 17 bhāndāgārik-ākshapatalika-bhishag-naimittik-āntahpurika-dūta-
 karitaragapattanākarasthānagōkulādhikārī-⁷purushān=ājñāpayatī vō(bō)dha-
 18 yaty=ādīsati cha yathā viditam=astu bhavatām yath=ōparīkṣita-grāmah sa-jala
 sthalah sa-lōha-lavan-ākarah sa-matsy-ākarah sa-
 19 madhūk-āmra-⁸vana-vātākā-vitapa-trina-yūti-gōohara-paryantah sa-gur-gahana-mdbānah
 sa gartī-ōsharah s-ōrdv(rddhv)-ādihah⁹ chatur-āghāta-visu(su)ddhah
 20 sva-simā-paryantah dvvadhika-dvādaśa-śata-samvatsarē¹⁰ Vaisā(śā)khē¹¹ mā[sī]
 su(su)kle-pakshē tṛtīyāyām tithau Sōma-dinē śnkatō=pi sa-
 21 yat¹² 1202 Vaisā(śā)kha-sudi 3 Sōmē ady=ēha Mudgagī[rī]-samāvāsē
 akshaya-tṛtīyāyām Gangāyām vidhivat=snātvā

Second Plate.

- 22 mantra dēva-muni-manuja-bhūta-pitṛi-ganāms=tarppayitvā timira-patala pātana-patu-
 mahasam=Ushnarōchisham=upasthāy=Aushadhipati-
 23 sa(śa)kala-sē(śō)kharam samabhyarcheḥya tribhuvana-trātūi=Vāsudēvasya pūjām
 vidhāya prachura-pāyasēna havishā havirbhujam hutvā mātāpi-
 24 trōr=ātmanas=cha punya-yasō(śō)-bhuvirddhayā smābhūi=gōkarnna-kuśalatā-pūta-
 karatalōdaka-pūrvvakam Kāśya(śya)pa-sagotrāya Kāśya(śya)p-Ā-

¹ In the *Indian Atlas*, on the margin of sheet No 87, S E, we have 'Unaula,' in *Archæol Survey of India*, Vol XXII p 66, 'Unaola' and 'Anaola,' and in the *Imperial Gazetteer*, 2nd ed, Vol V p 166, 'Aonla' According to Thornton's *Gazetteer*, 'Unoula' is the principal place of the pargana of the same name (in the Gōrākhpur district), it is described as a small town, 13 miles south of Gōrākhpur, in lat 26° 32' and long 83° 21' If this is correct, it must be the 'Bubhnowlee' of the *Indian Atlas*, sheet No 102, 2½ miles north west of 'Palee' The same sheet, 10 miles south by west from 'Palee,' contains the name 'Oonowlee'

² From impressions supplied by the Curator of the Provincial Museum, Lucknow.

³ Up to this, the text is practically identical with the text of the Kamauhi plate of Gōvīndachandra, published above, Vol IV p 100 f

⁴ This sign of punctuation is superfluous

⁵ Read -sambaddha

⁶ Read *pattalāyām*, the second *yā* most probably is struck out already in the original

⁷ The two *aksharas* *lāri* were originally omitted and are engraved on the margin at the foot of the plate

⁸ Read -āmra

⁹ Here and in some places below the rules of *sandhi* have not been observed

¹⁰ Read *samvatsarē*

¹¹ The second *akshara* of this word originally was *sō*

¹² Read *samvat*

- 25 vatsyâ(tsâ)ra-Nai[dhru]va-tupravarâya thakkura-śrī-[U]ddharana-¹pantā(trā)ya
thakkura-śrī-Mādhava-putrâya va(cha)turthê(rvvê)dauidyâvijitaTanamjaya-²
vâ(brâ)hma-
- 26 na-thakkura-śrī-Śrīdharâya chamdr-ārkkam yāvach=chhâsanīkritya pradattô mandâ³
yathâdiyamâna-bhâgabhogakara-pravanikara-turushkadanda-pra-
- 27 bhriti-niyatâniyat-adâyan=âjñâvidhêyî⁴ dâsyath=êti || chha || Bhavanti ch=âtra
smriti-slô(ślô)kâh ||⁵
- 37 Lakhutam=idam tâmvra-⁶pattakam
karanika-⁷thakkura śrī-Sêlhanêna [||*]
- 38 Tadâgânâm sahasrên=⁸âsra(śva)mêdha-sa(śa)têna cha | gavâm kôti-pradânêna
bhûmi-ha[r]ttâ na su(śu)dhyati || ॐ ||(11) Mamgalam mahâ-śrīyam⁹ [||*]

No 12.— A NOTE ON THE BUGUDA PLATES OF MADHAVAVARMAN

By F KIELHOPF, PH D, LL D, C I E, GOTTINGEN

Wishing to publish the accompanying photo-lithograph of the Buguda plates of Mādhavavarman, the text of which I have given above, Vol III p 41 ff, Dr Hultzsch has asked me to write a note on the alphabet of that inscription. In complying with his request, I take the opportunity of correcting one or two errors which I have allowed myself to commit eight years ago, and of adding a few remarks on certain expressions which occur in the formal part of Mādhavavarman's grant.

In my previous account I have represented the donor, Mādhavavarman, as a son of Sainyabhita. As pointed out by Dr Hultzsch, above, Vol VI. p 144, note 1, the facts of the case are that Sainyabhita is a *surname* of Mādhavavarman himself, and that this Mādhavavarman Sainyabhita was a son of Yaśôbhita. Moreover, a reconsideration of verse 11 of the inscription leads me to think that Mādhavavarman also had the *viruda* Śrinivâsa.—The name of the village granted I have stated to be Puipina; I now see that the actual reading of the name in line 36, is either *Puipinô* or, more probably, *Pûipinô*. For the form of the initial *i*, here used, we may compare the sign for *i* in -*âdhyâi*, above, Vol III p 342, l 17, Plate

In the passage enumerating the persons to whom the order is addressed, my text, in line 35 has *vyavahârinâh sa[dhâ]ranân=*, which I have proposed to alter to *vyavahârinah -ôdhâranân=*. I now see that the *alshara* in brackets should be read *ka*, the word intended being *sa-karanân=*. The terms *vyavahârin* and *karana* occur together also in lines 14 and 15 of the Gumsûr plates of Nêtribhañja, *Jour Beng As Soc* Vol VI Plate xxxiii (where the published text, *ibid* p 669, has *bhyupadravinam* and *karana*), and *karana* and *vyavahârika* we find together in the Gauhati plates of Indrapâlavarman, the Nowgong plates of Balavarman, and the Bargâon plates of Ratnapâlavarman (*ibid* Vol LXVI Part I p 126, l. 7, and p 291, l 10, and Vol LXVII. Part I. p 111, l 54).

The term *saliladhôrâ-purâhsarêna* in line 40 I had proposed to alter to the grammatically correct *°purâhsaram*. But whatever may be the rules of grammar, *saliladhârâ-purâhsarêna*

¹ Read *try Uddharana* (?)

² Read *-Dhanamjaya*. Dhanamjaya is the name of a Vyasa

³ Read *matrâ*

⁴ Read *°cidhêyibhûya*

⁵ Here follow the eleven verses commencing *Bhûmim yah pratigrihñati, Śanbhām bhadr-âsanam, Sarvân=*
êtan=bbharinah, Bahubhîr=casvdhâ, Snashtim varsha sahasrâni, Na cisham cisham, Gâm=êkâm, Yâna=tha dattâni,
Tat-âbh-ka cishramam, Sva dattâm para dattâm vâ, and Târi-hênsêht=aranyêshu

⁶ Read *tâvra*

⁷ Originally, *kârapîka* was engraved.

⁸ Read *°sreva asra°*

⁹ Read *-śrîh*

21 a.

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W GRIGGS PHOTO-LITH

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turns out to be so well established a term that it should not be altered. We find it, sometimes spelt incorrectly, in the plates of the time of Śaśāṅkarāja, above, Vol VI p 145, l 21, in one of the grants of Dandimahādēvi, *ibid* p 142, l 33; the Gañjām plates of Prithivivarmadēva, above, Vol IV p 200, l 19, the Kudopali plates of Mahābhavagupta II, *ibid* p. 259, l 17, and the Puri plates in *Jour. Beng. As. Soc.* Vol LXIV Part I p 126. Instead of it, we have *salila-dhārā-purahsarēna vidhinā* in the plates of Vidyādharaḥḥaṇja, *ibid* Vol LVI. Part I p 160, l 6, *dhārāsālila-purahsarēna vidhinā* in the Gumsū plates of Nētribhaṇja, *ibid* Vol VI p. 669, and *udakapūrvēna* in the Chicacole plates of Nandaprabhaṇjanavarman, *Ind. Ant.* Vol XIII. p 49, l 4.

Like the expressions just now enumerated, the term *akarīkṛitya* in line 40 of our grant seems to be peculiar to inscriptions from the Gañjām district and the countries adjacent to it, in which it occurs frequently. Instead of it we also find, in inscriptions from the same localities *akaravēna*, or, as in the Chicacole plates of Nandaprabhaṇjanavarman, simply *akaram*.

The term *lāñchhitam*, which we have in line 50, also occurs in the plates of Nētribhaṇja, the plates of Vidyādharaḥḥaṇja, and the plates of Prithivivarmadēva, all from the Gañjām district.

The characters employed in these plates are the same as those of *eg* the Gumsū plates of Nētribhaṇja, of which a rough lithograph is given in *Jour. Beng. As. Soc.* Vol VI Plate xxxiii, the plates of Vidyādharaḥḥaṇja, of which there is a photo-lithograph *ibid* Vol LVI Part I Plate ix, and the Gañjām plates of Prithivivarmadēva. They represent a variety of the northern alphabet which has developed out of the northern alphabet such as we find it in the [Gañjām] plates—below denoted simply by the letter Ś—of the time of Śaśāṅkarāja of the Gupta year 300,¹ published with a photo-lithograph above, Vol VI p 144, and which I would call the Gañjām variety of the northern alphabet.

Of initial vowels the text contains *a*, *ā*, *i*, *ī*, and *u*. Of these, *a* and *ā* are denoted by one and the same sign, which, as may be seen from a comparison with the sign for *ā* in line 26 of Ś, is really the sign for *a* only, see *Ādityadēvasya*, l 39, *akarīkṛitya*, l 40, *api*, l 42, and *ākshiptā*, l 49. The sign for *i* is nearly the same as that used in Ś, compare the *i* of *ua* in line 6 of the latter with the *i* of *indōr* in line 1 of the present plates. The sign for *ī* occurs only in *Pūṣṇinō* (or *Pūṣṇinō*), l 36, and that for *u* *eg* in *utkirnam*, l 50.

Of the signs for medial vowels only *ā*, *u* and *ū* call for remarks. In *tā*, *ñchhā* (the *ñ* of which does not really differ from the sign for *n*), and occasionally in *nā*, the *ā* is denoted by a small hook, turned upwards and attached to the top of the consonant-sign, see *jaṭāh*, l 4, *vāñchhā*, l 13, and *charanāya*, l 38, and compare in Ś *taṭā*, l 6, *gunā*, l 14, and *hanthā*, l 7. The sign for *ā* used (exceptionally) in *mā* at the end of line 25 may be compared with the sign for *ā* in *pā* at the end of line 1 of Ś. For either of the vowels *u* and *ū* we have² (similarly to what is the case in Ś) two signs, compare *pundarikah*, l 22, and *kumbha*, l 23, *mūrti*, l 7, and *bhūmi*, l 18 (and with the last again compare *bhūmi* in lines 25 and 26 of Ś). There is a fifth sign, resembling the ordinary sign for *ū* in Ś, which is employed by the writer of the present

¹ The inscription is dated in the Gupta year 300, and the grant recorded in it was made at an eclipse of the sun. During the time which could correspond to a Gupta year 300 there was no solar eclipse which was visible in the Gañjām district. The two solar eclipses nearest to that time which were visible in the Gañjām district were one of the 4th November A D 617, and one of the 2nd September A D 620. Perhaps I may state here that in line 22 of the same inscription, in the place of the corrupt *akshayanīyā*, we must in my opinion read *akshayanīyā*. The term *akshayanīyā* occurs also (corrupt) in one of the [Gañjām] grants of Dandimahādēvi, above, Vol VI p 139, l 34.

² I have disregarded in the above the exceptional denotation of *u* and *ū* after *r*, *eg* in *gurur*, l 4, and *prarūdhō*, l 20, compare in Ś *chaturudadhī*, l 1. In line 19 of the present plates the writer has really written *mumūdhē*, not *mumudē*.

plates for both *u* and *ū*, compare *durilla-* at the end of line 23, *dūtālō*, l 51, *purahsarēna*, l 40, and *pūrvva*, l 34

Of the consonants, *jh* and *b* do not occur in the text, and the signs for *chh* and *fh*—the latter hardly to be distinguished from the sign for *t*—occur only as subscript letters. In general, it may suffice to draw the reader's attention to the forms of *kh*, *eg* in *khyātah*, l 9, *g* and *n* in *Gangā*, l 3, *ś* in *śāsvata*, l 12, *gh* in *vighaṭṭi*, l 19, *ch* in *chandrah* and *j* in *jalēshu*, l 17, *th* in *slathā*, l 3, *dh* and *v* in *pravōdha*, l 16, *ph* in *phala*, l 48, *bh* and *h*¹ in *mahēbhakumbha*, l 23, and *graha*, l 26, *l* in *kōmaladalāyatalō*, l 9, and *s* in *sañchaya*, l 8

The signs for *t* and *ṭṭ* are those which we find generally used in inscriptions from Eastern India, compare *paṭunā*, l 29, *shatpada*, l 22, *pāṭṭaka*, l 36, and *bhaṭṭa*, l 40

For the form of the single *n* see *eg phana*, l 2, and *guninā*, l 10. When in *Ś* *n* or *ñ* form the first part of a conjunct, two distinctly different signs are used to denote the two nasals, compare in *Ś mandana*, l 14, and *sañchhannō*, l 6. In the present plates the signs for *n* and *ñ* as first parts of conjuncts differ very slightly, if at all, and one sign only is used to denote the same two nasals as last parts of conjuncts, compare *maṇḍalañ*, l 10, *sañchaya*, l 8, *vāñchhā*, l 13, *lāñchhatam*, l 50, *krishnā*, l 8, and *yajñais=*, l 28. One sign only is used in the present plates also for the subscript *chh* and *th*,² just as the plates of the time of Śaśāṅkaśāstra use one sign for the same two letters, compare in *Ś sañchhannō*, l 6, and *ssthityu*, l 16, and in the present plates *vāñchhā*, l 13, and *sthalī*, l 23

When *r* precedes another consonant, it is always, as in the modern Nāgarī, denoted by a superscript sign, but, excepting in the conjunct *ry*, the letter *y*, when it follows upon another consonant, is everywhere denoted by the secondary form of the letter *y* which in the same position is used throughout (even in *ry*) in *Ś*. So it happens that the signs for such *aksharas* as *tya*, *nya*, *shya*, *sya* of the present plates differ very little from the corresponding signs of *Ś*

The sign of *avagraha* is not used in these plates, nor do we find in them the sign of *virāma*, except perhaps in the final form of *l*, used in the word *samyak* at the commencement of line 43. Of other special signs for final consonants the plates contain one for *t*, in *asakṛt*, l 15, *kamalāharavat*, l 24, *Angrōvat*, l 39, and *svadānāt*, l 48, and one for *n*, in *garī(rī)yān*, l 18

To determine with confidence the exact time of these plates from the characters seems to me impossible, my impression is that they cannot be earlier than about the 10th century A.D. and that probably they are not much later

NO 13 — BALODA PLATES OF TIVARADEVA

By E. HULTZSCH, PH.D.

These copper-plates were sent to me in January 1902 by Mr. A. B. Napier, I.C.S., on special duty in the office of the Commissioner of Settlements and Agriculture, Nāgpur, before whom they had been produced in an enquiry into the succession to an estate. They "belong to one Ude Singh, a resident of Baloda in the Phuljhar Zamindari of the Sambalpur district" of the Central Provinces.

¹ In line 25 the writer has really written *mabhōdayēna*, not *mahōdayēna*

² In *tēnēkhīham* (for *tēnēttham*), l 10, the writer or engraver has used the subscript sign for *tā* also for the first *th*. For the *sta* of *sva-gōtrari*, l 24, he had originally put *stha*, but the back of the paper impression seems to shew that this *stha* has been altered to *sva*

The plates are three in number and measure about $9\frac{1}{2}$ " in breadth and about $5\frac{1}{2}$ " in height. Their edges are not raised into rims. The first plate is engraved only on the inner side, and the second on both sides. The third plate is full of writing on the inner side and bears one additional line, which records the name of the engraver, a little above the middle of the outer side. Some of the lines on the inner side of the third plate are so deeply cut that they show through on the outer side. The writing is on the whole in a state of very good preservation. In the syllable *naṣ* of l. 10, a square hole was cut into the plate by the engraver and a fresh piece of copper inserted into the hole. This was probably done in order to correct the syllable *naṣ*, which may have been spoiled accidentally in the original engraving. On the left side of each plate is bored a roughly square hole for a ring to connect them. The ring, which had not yet been cut when the plates reached my office, is about $4\frac{1}{4}$ " in diameter and about $\frac{3}{8}$ " in thickness. Its ends are secured in the lower part of a circular seal, which measures $3\frac{1}{2}$ " in diameter and closely resembles the seal of the Rājīm plates of the same king.¹ The seal bears, in relief on a deep countersunk surface, across the centre a legend in two lines, at the bottom a floral device, and at the top a figure of Garuda, facing the front and somewhat worn, with a *chakra* on his proper right and a *śaṅkha* on his proper left.

The alphabet is of the same box-headed type as in the Rājīm plates. The *jihvāmūliya* occurs in l. 36, and the secondary form of *gh* in *ujjhita* (l. 13). No distinction is made between the secondary forms of *ṛ* and *ṛi* (in *bhōktrīnām*, l. 26), and between *d* and *dh* (in *gādhō gādham*, l. 12). In ten instances (*kiriṭa*, l. 3, *lakshmi*, ll. 4 and 32, *tyāgi*, l. 13, *kāminī-kridāsu*, l. 16, *śri*, ll. 18, 19, 21, *sūchi*, l. 20) the secondary form of *i* is marked by a point in centre of the mark for *i*, but in the majority of cases the *i* is not distinguished from the *i*. The *r* of *śri* (ll. 1, 2, 18, 19, 21, 25) has the same shape as the secondary form of *ṛ*. Final *t* occurs in *sampat* (l. 8), *dadyāt* (l. 36) and *vasēt* (l. 37), and final *m* in *°kritām* (l. 2). In l. 40 we have the numerical symbols for 7, 9, and 20.

The language is Sanskrit, mostly prose, but there is one verse on the seal and another in l. 1 f., and six verses from the *Smṛitis* are quoted in ll. 30-40. As in the Rājīm plates, the vernacular form *samvatsara* occurs in l. 40. As regards orthography, *v* is used instead of *b* in *vahala* (l. 5) and *Indravala* (l. 18), and *b* instead of *v* in *bapushī* (l. 11) and *abhihriddhayē* (l. 28 f.). The *anusvāra* before *ś* is changed into *n* in *nistrinśa* (l. 4 f.), *vansasya* (l. 18 f.), *trinśataḥ* (l. 27), and *nṛisānśā* for *nṛisamsāh* (l. 32). Between a vowel and *r*, *t* is always doubled, except in *ch=ātra*, l. 34, in *jagatrāya* (l. 1) *tra* is used for *ttra*, and in *ētaḍvaya* for *ētaḍ=dvayam* (l. 32) *dva* is used for *ddva*.

Like the Rājīm plates, this inscription records a grant by Tivaradēva, as he is called on the seal and in the opening verse, or Mahāśiva-Tivararāja (l. 21). On the seal he is styled 'sovereign of Kōśala,' and in l. 19 he is stated to have "acquired the sovereignty of the whole of Kōśala."² He was the son of Nannadēva of the family of Pāṇḍu, and the grandson of Indrabala (l. 18 f.). Nannadēva and his father Indrabala, who was a son of Udayana of the lunar race, are mentioned also in an inscription at Sirpur, which has been published by Professor Kielhorn,³ who has also found the names of Udayana of the Pāṇḍava family, and perhaps of Indrabala, in a fragmentary inscription of the Nāgpur Museum.⁴ According to the same scholar, Tivaradēva must be assigned to about the middle of the eighth century of the Christian era.⁵

¹ Dr Fleet's *Gupta Inscriptions*, Plate xlv.

² This epithet seems to have been omitted accidentally by the engraver of the Rājīm plates (l. 16), where *prāptah* corresponds to *prāpta-sakala Kōśal dāhapatyah* in the Baloda plates (l. 19).

³ *Ind Ant* Vol. XVIII p. 179. In l. 4 of this inscription, I would correct *Nannāścar* *dkhyō* into *-dkhyair-*, compare e.g. *Narēndrēśvara* in *South-Ind Inscr* Vol. I p. 38 and note 2.

⁴ Above, Vol. IV. p. 257.

⁵ Above, Vol. IV. p. 258.

Tivaradêva's edict was issued from Śrīpura (l 2), which Dr Fleet has identified with the modern Sirpur,¹ and is dated on the 27th day of the month Jyaishta in the 9th year of his reign (l 40), i.e. about two years after the Rājū plates. The king granted the village Menkiddaka in the district of Sundarikāmārga (l 22) for the benefit of a rest-house (*sattra*) which had been established at Bilvapadraka at the request of his son-in-law Nannarāja (l 25 f). I am unable to identify the geographical names mentioned in the preceding sentence.

TEXT.²

First Plate.

- 1 श्री³ [॥*] जयति 'जगन्नयतिलकचित्तिभृत्कुलभवनमङ्गलस्तम्भः [।*] श्रीमत्ती-
वरदेवी
- 2 धीरेय[।*] सकलपुण्यकृताम् ॥ [१*] स्वस्ति श्रीपुरात्त्वमधिगतपञ्चमहाशब्दा-
नेकन-
- 3 तनृपतिकिरीटकोटिष्टचरणखद्व्यणोद्भासितोपकण्ठदिक्षुखः प्र-
- 4 कटरिपुराजलक्ष्मी(ः)केशपाशाकर्षणदुर्लभलितपाणिपङ्क्तवः⁶ निशितनि-
- 5 'स्त्रिङ्गधनघ[।*]तपातितागिहिरदकुम्भमण्डलगलद्वहलशोणित-⁷
- 6 सटासिक्तमुक्ताफलप्रकरमण्डितरणाङ्गणः⁸ विविधरत्नसंभारला-
- 7 भलोभविजृम्भमाणारिचारवारिवाडवानलचन्द्रोदय इवाकृतकरीद्वे-
- 8 गः क्षीरोद इवाविर्भूतानेकातिशायिरत्नसम्पत् ॥ गरुत्मानिव भुजङ्गोदा-
- 9 रचतुर[।*] परामृष्टशुक्लधनेचाञ्चनकोमलकपोलकुङ्कुमपद्म-
- 10 भङ्गः शिष्टाचारव्यवस्थापरिपालनैकदत्तचित्तः [।*] अपि च प्राक्तने तप-

Second Plate, First Side

- 11 सि यशसि रहसि चेतसि चक्षुषि वपुषि⁹ च पूजितो जनेनाक्षिष्टतया
नि-
- 12 तान्तमवितृप्ती गूढो गाढं स्वच्छः प्रसन्नो यौवनेन चालङ्कृतः¹⁰ स्वामी भ-
- 13 'वनप्यवहुलपनोनुज्झितकुटुणोपि नितान्तत्यागी रिपुजनप्रच-
- 14 ण्णोपि सौम्यदर्शनो भूतिविभूषणोप्यपरुषस्वभावः [।*] किञ्चासन्तुष्टो
- 15 धर्म्मार्जने¹² न सम्पन्नान्मे स्वल्पः क्रोध¹³ न प्रभावे लुब्धो यशसि न प-
- 16 रवित्तापहारे सक्तः[।*] सुभाषितेषु¹⁴ न कामिनीक्रीडासु प्रतापानल-
- 17 दग्धाशेषरिपुकुलतूलराशिस्तुहिनशिलाशैलधवलशोराशिप्र-
- 18 काशितदिगन्तः कान्तः प्रकृत्या ¹⁵श्रीमदिन्द्रवलसूनोरलङ्कृतपाण्डुव-

¹ Gupta Inscriptions, p 293² From the original copper-plates³ Expressed by a symbol⁴ Read जगन्नय°.⁶ Read °पङ्क्तवो⁶ Read °स्त्रिङ्ग°.⁷ Read °द्वहल°.⁸ Read °मण्डगणो.⁹ Read वपुषि.¹⁰ Read चालङ्कृत¹¹ Read °वनप्य°.¹² Read धर्म्मार्जने¹³ Read क्रोधे¹⁴ Read °तेषु¹⁵ Read °दिन्द्रवल°.

2

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

11A

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

22 22
 24 24
 26 26
 28 28
 30 30

32 32
 34 34
 36 36
 38 38
 40 40

- 19 इत्स्य¹ श्रीनन्ददेवस्य तनय[ः*] प्राप्तसकलकीसलाधिपत्यः स्वपुण्य-
 20 सम्भारप्रशमिताशेषजगदुपद्रवः स्वप्रज्ञासूचीसमुद्भूताखि-

Second Plate, Second Side

- 21 लक्षणकः परमवैष्णवो मातापितृपादानुद्धातः श्रीमहाशिवत्तीवरराज.²
 22 सुन्दरिकामार्गीयमेद्भिडुके प्रतिवासिनः समाज्ञापयति [1*] विदितमस्तु
 23 भवता³ यथायं ग्रामो यावद्रविशशिताराकिरणप्रतिहतघोरात्नकार
 24 जगदवतिष्ठते तावदुपभोग्यस्सनिधि. सीपनिधिरचाटभटप्रवेश्यः
 25 सर्वकरसमेतः समधिगतपञ्चमहाशब्दप्रियजामातृश्री-
 26 नन्दराजविज्ज[र]स्या विल्लपद्रुके परिकल्पितस[त्त]भोक्तृणा यद्य[1*]प्रा-
 27 त्तन्नाम्ना[णा*]दिजमाना⁴ त्रिद्वतः प्रत्यहसुपभोगाय अधिष्ठानेन च
 28 प्रतिपालना ⁵कार्यैत्यनया व्यवस्थयास्माभिर्म[1*]तापित्तोरात्मनश्च पुण्याभि-
 29 वृद्धये⁶ प्रतिपादित इत्युप[ल*]भ्य यथोचितभोगभागमुपनयन्तः[ः*] सु-
 30 खं प्रतिव[त्त्य]धेति ॥ भाविनश्च ⁷भूमिपालानुदिश्येदमभिधीयते [1*] भू-

Third Plate, First Side

- 31 मिप्रदा दिवि ललन्ति पतन्ति हन्त हत्वा मही⁸ नृपतयो नरके
 32 नृशङ्का[.9] 1*] एतद्द्वय¹⁰ परिकल्प्य चलाञ्च लक्ष्मीमायुस्तथा कुरुत यद्-
 33 व[त]ामभीष्टः¹¹ [॥ २*] अपि च [1*] रक्षापालनयोस्तावत्फल¹² सुगति-
 दुर्गती [1*] को नाम
 34 स्वर्गमुत्सृज्य नरक¹³ प्रतिपद्यते ॥ [३*] व्यासगीताच्चात्र¹⁴ श्लोकानुदाह-
 [२*]न्ति [1*] अग्ने-
 35 रपत्य¹⁵ प्रथमं सुवर्णं भूर्वैष्णवी सूर्य्य[सुताश्च] गावः[1*] दत्त[1]स्त्वयस्तेन
 36 भवन्ति लोका यक्ष[1*]श्चन¹⁶ गाञ्च महीञ्च दद्यात् ॥ [४*] षष्टिवर्ष-
 सहस्राणि
 37 स्वर्गो मोदति भूमिदः [1*] ¹⁷अच्छेत्ताच्चानुमन्ता च तान्येव नरके
 वसेत् ॥ [५*] बहु-
 38 भिर्वसुधा दत्ता र[1*]जभिस्सगरादिभिः [1*] यस्य यस्य यदा भूमि-
 तस्य¹⁸ तस्य तदा

¹ Read °वशस्य

⁴ Read °जमानां त्रिशत.

⁷ Read °गुह्यिच्छे°

¹⁰ Read एतद्द्वय

¹¹ Read नरकं.

¹⁶ Read °श्चन

² Read °शिवतीवर°

⁵ Read कार्यैत्य°

⁸ Read मही°

¹¹ Read °भीष्ट.

¹⁴ Read °गीतांशाच्च

¹⁷ Read आच्छेत्ता चात्र°

³ Read भवता

⁶ Read °वृद्धये

⁹ Read नृशङ्का

¹² Read °फल

¹⁵ Read °पत्य प्रथमं सुवर्णं भूर्वैष्णवी

¹⁸ Read भूमितस्य.

- 39 फलं ॥ [६*] स्वदत्ता¹ परदत्ताम्वा यन्नाद्रक्ष युधिष्ठिर [1*] मही-
न्महीमता² श्रेष्ठ
40 दानाच्छेयोनुपालनमिति ॥ [७*] प्रवर्द्धमानविजयराज्ये सम्बत्स³ ८
ज्येष्ठ दि २० ७ [॥*]

Third Plate, Second Side

- 41 उत्कीर्ण⁴ आर्क्षशालिकसोत्तरागसूनुना वीष्णारीनः⁵

Seal

- 1 श्रीमत्तीवरदेवस्य कोसल[र]धिपतेरि[दं] [1*]
2 शास[न] ध[र्म]वृ[द्धत्य] स्थितमाचन्द्रत[र]र[कं] [॥ ८*]

TRANSLATION.

Om. (Verse 1) Victorious is the glorious Tivaraḍēva, the foremost of all performers of meritorious acts, (and) the auspicious pillar (*supporting*) the mansion—the family of kings (*who are*) ornaments of the three worlds

(Line 2.) Hail! From Śripura,—he who illuminates the neighbouring regions by the mirror of the nails of (*his*) feet, which are rubbed by the edges of the diadems of many bowing princes who have obtained the five great sounds; whose sprout-like hand rudely pulls the abundant hair of the goddess of Fortune of kings (*who are his*) declared enemies, who adorns the battle-field with heaps of pearls, which are drenched with copious streams of blood (*and*) which drop from the round temples of hostile elephants, struck down⁷ by the heavy blows of (*his*) sharp sword, (*who is*) the submarine fire to the ocean of (*his*) enemies, swelling with the desire of acquiring a mass of various gems, who does not cause distress by (*heavy*) taxes just as the rising moon does not cause distress by (*hot*) rays, who, like the milk-ocean, displays a wealth of many surpassing jewels; who is skilled in uprooting the wicked, just as Garuda is skilled in picking up snakes, who, (*by making them widows*), wipes away the collyrium below the eyes, and the saffron marks on the tender cheeks, of the wives of (*his*) enemies, whose mind is bent exclusively on maintaining the rules of good conduct,

(L 10) who, moreover, is spontaneously worshipped by men on account of (*his*) penance, performed in a previous birth, who is quite insatiable in (*acquiring*) fame, who is very reserved in (*keeping*) secrets, who is quite pure in mind, whose eyes are pleasant, and whose body is ornamented with youth, who, though he is a master (*svāmin*), does not talk much (*while the god Svāmin, i.e. Kārtakēya, has many, viz. six, faces*),⁸ who, though not free from the desire

¹ Read स्वदत्ता परदत्ता वा.

² Read महीमहीमता.

³ The *ru* of सम्बत्स³ seems to be engraved on an erasure and differs from the *ru* occurring in II 8, 14 and 32, but in the corresponding passage of the Rājūm plates (L 36) the *ru* is quite distinct.

⁴ Read उत्कीर्णमात्रं.

⁵ The *visarga* here represents a full stop.

⁶ The photo-lithograph of the seal of the Rājūm plates also reads स्थित⁶, while the printed text (*Gupta Inscr* p 264) has स्थिर⁶.

⁷ I do not consider it absolutely necessary to alter *padita* into *padita*, as proposed in *Ind. Ant.* Vol XVIII p 2.0

⁸ *Lapana* means both 'talking' and 'the mouth.'

for (conquering) the earth (*ku*),¹ is very liberal, who, though very fierce to enemies, is of gentle² aspect; who, though adorned with majesty (*bhūti*), is not cruel in disposition (while Śiva is both smeared with ashes (*bhūti*) and cruel in disposition),

(L 14) who, moreover, is never satisfied in acquiring merit, but the contrary in accumulating wealth, who is devoid of anger, but not of power, who is covetous of fame, but not of taking the property of others, who is fond of clever remarks, but not of playing with women, who by the fire of (*his*) valour burns the families of all (*his*) enemies (*like*) heaps of cotton, who by the mass of (*his*) fame, white as the mountain of ice, illuminates the quarters, who is handsome by nature,

(L 18.) the son of the glorious Nannadēva,— (*who was*) the son of the glorious Indrabala (*and*) adorned the race of Pāndu,—the glorious Mahāśiva-Tivarrāja, who has acquired the sovereignty of the whole of Kōśala; who by the abundance of his merit has allayed all the calamities of the world, who has removed all thorns (*or small enemies*) with the needle of his wisdom, (*who is*) a devout worshipper of Viṣṇu; (*and*) who meditates on the feet of (*his*) mother and father,— issues (*the following*) command to the inhabitants of Menkiddaka, which belongs to (*the district of*) Sundarikāmārga :—

(L 22) “Be it known to you that, for the increase of the merit of (*our*) mother and father and of ourselves, we have granted this village, to be enjoyed as long as the world endures, in which terrible darkness is dispelled by the rays of the sun, the moon and the stars, together with treasures; together with deposits, not to be entered by regular or irregular troops, accompanied by all taxes, in order to feed daily thirty Brāhmanas or other men who happen to arrive (*and*) who use the rest-house established at Bilvapadraka at the request of (*our*) beloved son-in-law, the glorious Nannarāja, who has obtained the five great sounds, and under the condition that (*this charity*) has to be maintained by the (*local*) authority³

(L 29) “Knowing this, you shall dwell in happiness, delivering (to the *sattra*) the proper share of the enjoyment”

(L 30) And the following is addressed to future rulers of the earth

[Here follow two of the customary verses.]

[L 34] And with reference to this they quote (*the following*) verses sung by Vyāsa.

[Here follow four other verses]

(L 40.) The year 9 in the increasing reign of victory; the 27th day of Jyēṣṭha.

(L 41) (*This edict was*) engraved by Boppaṇāga, the son of the goldsmith⁴ Sottranāga.

Seal.

(V. 8.) This edict, the object of which is the increase of merit, of the glorious Tivarrādēva, the sovereign of Kōśala, (*shall*) endure as long as the moon and the stars.

¹ In order to understand the *virōdha*, the primary meaning of *ku tṛishnā*, viz ‘mean greed,’ must be also kept in mind.

² *Saumya* means also ‘moon-like,’ while the word *prachanda*, ‘very fierce,’ hints a comparison with the sun (*chandāman*)

³ Or, perhaps, ‘by the town (of Bilvapadraka)’ The meaning of *adhishthāna* is doubtful

⁴ *Arkaśālaka* is a Sanskrit form of the Kanarese *akkaśālaka* or *akkaśāle* (above, Vol III p 213), ‘a goldsmith,’ which Dr Kittel (*Kannada-English Dictionary*, s v. *akka*, 2) derives from *arka*, ‘metal’ In the Eastern Ganga copper-plates we find the Prākṛit form *akkaśāla* (above, Vol III p 19) and the (apparently erroneous) Sanskrit forms *akkaśālin* (*Ind. Ant* Vol XVIII p 145) and *akkaśālaka* (*ibid* Vol XIII p 123). The *ārkaśālaka* has to be distinguished from the *akkaśapālaka*, an officer who wrote grants, but did not engrave them, see above, Vol IV pp 126 and 128, and compare *ibid* pp 121, 129 and 210 Professor Bühler’s and Monsieur Senart’s remarks (*Indische Paläographie*, p 94 f, and p 69 above) have to be modified in accordance with this result.

No 14 — INSCRIPTIONS ON THE THREE JAINA COLOSSI
OF SOUTHERN INDIA

By E. HULTZSCH, Ph D.

In the course of my two last cold-weather tours I had occasion to visit the sites of the three famous monolithic images at Śravana-Belgola in the Hassan district of the Mysore State and at Kārkala and Vēnūr in the South Canara district of the Madras Presidency. For descriptive notices of these monuments the reader is referred to Mr Rice's *Inscriptions at Śravana-Belgola*, Introduction, p 29 ff, and Mr Sewell's *Lists of Antiquities*, Vol. I pp 231 and 236 f. The largest and most ancient of them is the one at Belgola, which, according to Mr. Rice, is 57 feet high and was set up by the minister Chāmundarāja between A D 977 and 984. The second, at Kārkala, is 41' 5" high and was erected by the chief Vira-Pāndya in A D 1432. Along with the two inscriptions on the image at Kārkala, I publish an inscription (E below) on a neighbouring pillar which was raised by the same Vira-Pāndya in A D 1436. The smallest and most recent of the three monoliths is the one at Vēnūr, which is 35 feet high and was established by the chief Timmarāja in A D 1604.

The saint or god whom the three images represent is called in Sanskrit Bāhubalin or Bhujabalin¹ and was believed to have been the son of Ādijina (G below), i.e. the first Jina Rishabhanātha.² His vernacular name was Gummata (D), Gummatēsa (G), Gommata or Gommattēśvara.³

The inked estampages from which I am publishing the Kārkala inscriptions (Nos C, D, and E below) were prepared by my peons. Those of the Belgola and Vēnūr inscriptions (Nos A, B, F and G.) had to be done by Jainas under my supervision, because none but Jainas are permitted to touch the images at Belgola and Vēnūr.⁴

A — On the proper right side of the colossus at Belgola

This inscription (No 52a of 1902) was first published by Mr Rice,⁵ who, however, did not succeed in reading the second word in l 2.

The alphabet and language of the first and third lines are Kanarese. The second line is a Tamil translation of l 1 and consists of two words, of which the first is written in the Grantha and the second in the Vatteluttu alphabet. The first two lines record that Chāmundarāja caused to be made the image at the foot of which the inscription is engraved, and the third line, that Gangarāja caused to be made the buildings which surround the image.

In Mr Rice's opinion, these inscriptions "are undoubtedly of the period when that work was completed."⁶ A comparison of the alphabet of l 1 with that of the epitaph of Mārasimha II⁷ and of the alphabet of l 3 with that of an inscription of Gangarāja⁸ has convinced me that Mr Rice is correct, i.e. that l 1 belongs to the time of Chāmundarāja, the minister of the two Ganga kings Mārasimha II and Rāchamalla II,⁹ and that l 3 belongs to the time of Gaṅgarāja, the minister of the Hoysala king Viṣṇuvardhana.¹⁰ The second line is probably contemporaneous

¹ See the inscriptions C and F below.

² Compare *Ind. Ant.* Vol II p 134.

³ *Inscriptions at Śravana-Belgola*, Index, s. v.

⁴ Mr Walhouse had the same experience, see *Ind. Ant.* Vol V p 37.

⁵ *Inscriptions at Śravana-Belgola*, No 76.

⁶ *Op. cit.* Introduction, p 22.

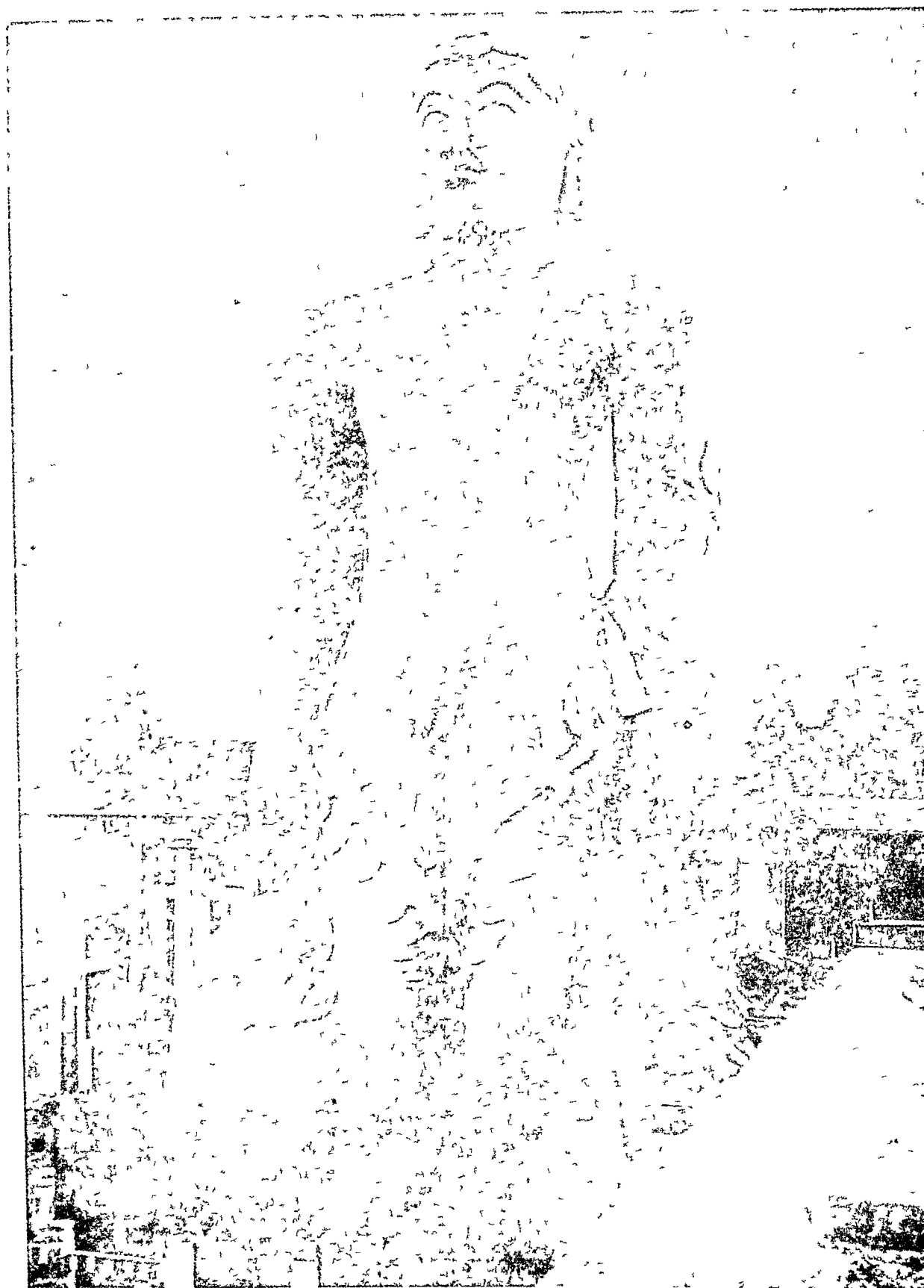
⁷ Above, Vol V No 18, Plate

⁸ No 78 of 1893 (*Inscriptions at Śravana-Belgola*, No 59).

⁹ Above, Vol V pp 171 and 173.

¹⁰ Dr Fleet's *Dyn. Kan. Distr.* p 499 f.

Taina Colossus at Sravāna-Belgola.



No. 1.



No. 2.



with the first line In Mr Rice's opinion, ll. 1 and 2 were engraved between A. D. 977 and 984,¹ and l 3 between A.D. 1115 and 1118.²

TEXT.³

- 1 Śrī-Chāmundarājaṃ mādīsīdam
- 2 Śrī-Chāmundarājaṃ⁴ [śe]yv[v]ittān⁴
- 3 Śrī-Gaṃgarājaṃ suttālayavam mādīsīda

TRANSLATION.

- (Line 1) The glorious Chāmundarāja caused (*this image*) to be made.
 (L 2) The glorious Chāmundarāja caused (*this image*) to be made
 (L 3) The glorious Gaṃgarāja caused the enclosure to be made

B.— On the proper left side of the colossus at Belgola.

This inscription (No 52b of 1902) also was first published by Mr Rice⁵

The alphabet is Nāgarī and the language is Marāṭhī. The first line is a translation of l 1 of the preceding inscription (A), and the second line of l 3 of the same inscription As the type of the alphabet of ll 1 and 2 is quite identical, it may be assumed that both lines were engraved in the time of Gaṃgarāja, whose name occurs in the second line The Marāṭhī language was perhaps adopted for the benefit of Jaina pilgrims from the Marāṭha country

TEXT.⁶

- 1 Śrī-Chāvundarājām karaviyalēm
- 2 Śrī-Gaṃgarājāṃ suttālē karaviyalē

TRANSLATION.

- (Line 1) The glorious Chāvundarāja caused (*this image*) to be made
 (L 2) The glorious Gaṃgarāja caused the enclosure to be made

C — On the proper right side of the colossus at Kārkaḷa;
 Śaka-Samvat 1353.

This inscription (No 63 of 1901) was first published in a tentative manner by Dr Burnell⁷ Mr. Rice's reprint of Dr Burnell's text⁸ contains a few improvements, based on a copy which was supplied to him by the late Brahmasūri Sastri, the well-known Jaina scholar of Śrāvana-Belgoḷa

The alphabet is Kanarese, with the exception of the colophon Śrī-Pāṇḍyarāya in l 15, which is in Grantha characters The inscription consists of two Sanskrit verses and a few words in Sanskrit prose (l 14 f) It records that the chief Vira-Pāṇḍya (l 11) or Pāṇḍyarāya (l 15), who was the son of Bhairavēndra of the lunar race, caused to be made the image of Bāhubalin, on which the inscription is engraved

¹ *Inscriptions at Śrāvana-Belgoḷa*, Introduction, p 22

² *Loc cit* p 23, see *Ind Ant* Vol XXIII p 116, Nos 17 and 19

³ From two inked estampages

⁴ The *virāḍa* after °rājaṃ and °ttān is expressed by a dot (puḷḷi) at the top of the letter There is another unexplained dot behind °rājaṃ

⁵ *Inscriptions at Śrāvana Belgoḷa*, No 75

⁶ From two inked estampages

⁷ *Ind Ant* Vol II p 353

⁸ *Inscriptions at Śrāvana Belgoḷa*, Introduction, p 31 f.

According to verse 1, Vīra-Pāṇḍya was prompted to undertake this work by the Jaina priest Lalitakīrti, who belonged to the lineage of Panasōge¹ and to the *Désigana*. The same verse occurs in another Kārkala inscription² of Immadi-Bhairarasa of the family of Jinadatta,—apparently one of the successors of Vīra-Pāṇḍya,—who built the Chaturmukhabasti at Kārkala in Śaka-Samvat 1508 (expired), the Vyaya year. It follows from this, that the Jaina *svāmīns* of Hanasōge bore the hereditary title Lalitakīrti³ and were the spiritual preceptors of the chiefs of Kārkala.

The day on which the image was consecrated fell into the (expired) Śaka year 1353 (in numerical words, 1 5 f., and in figures, 1 14 f.), the cyclic year Virōdhikṛit. According to Professor Kielhorn's calculation, the date corresponds to Wednesday, the 13th February A.D. 1492⁴.

TEXT⁵

- 1 श्रीमद्देशीगणे ख्या-
- 2 ते पनसोगेवलीखरः⁶ ।
- 3 योभूल्ललितकी-
- 4 र्त्वाख्यस्तन्मुनीद्रोपदे-
- 5 मतः ॥ [१*] स्वस्ति श्रीशकभूपते-
- 6 स्त्रिशरवङ्गींदोर्विरोध्या-
- 7 दिक्कद्वर्षे फाल्गुनसौ-
- 8 म्यवारधवलश्रीद्वा-
- 9 दशीसत्तिथौ । श्रीसोमा-
- 10 न्ययभैरवेन्द्रतनु-
- 11 जश्रीवीरपांडोशिना नि-
- 12 र्माप्य प्रतिमात्र वा-
- 13 हवलिनो जीयात्त-
- 14 तिष्ठापिता ॥ [२*] शकवर्ष
- 15 १३५३ [॥*] श्रीपांड्यराय [॥*]

TRANSLATION.

(Verse 1) At the advice of that chief of sages, named Lalitakīrti, who was the lord of the lineage (*āvali*) of Panasōge, (*which arose*) in the holy (*and*) famous *Désigana*,—

(V. 2) Hail! In the (*cyclic*) year Virōdhyaḍikṛit⁷ (*which corresponded*) to (*the year measured by*) three, the arrows (5), the fires (3) and the moon (1) of the glorious Śaka king,⁸

¹ This is the modern Hanasōge in the Yedatore taluka of the Mysore district. See Mr Rice's *Ep Carr* Vol IV, Introduction, p 16.

² No. 62 of 1901. For a very incorrect transcript of this record see *Ind Ant* Vol V p 40 ff. The *tithi* of the date is the sixth, and not the fifth as the published transcript has it.

³ Thus the *svāmīns* of Śravana-Belgola and Mādabidure have the title Chārakīrti, and those of Humcha the title Dāvendrakīrti.

⁴ *Ind Ant* Vol. XXIII p 119, No. 42.

⁵ From an inked estampage.

⁶ Read °सोगावली°.

⁷ I.e. 'kṛit beginning with Virōdhyaḍi,' which is an artificial way of expressing Virōdhyaḍikṛit.

⁸ I.e. Śaka-Samvat 1353.

(on) a Wednesday in Phālguna, on the auspicious *tithi* of the holy *dvādaśī*¹ of the bright (fortnight),—an image of Bāhubalin was here caused to be made and was consecrated by the glorious lord Vira-Pāndya, the son of Bhairavēndra of the glorious family of the Moon. Let (this image) be victorious !

(Lane 14) The Śaka year 1358

(L 15) O glorious Pāndyarāya !²

D.—On the proper left side of the colossus at Kārkaṭa.

This inscription (No 64 of 1901) consists of one verse in the Kanarese alphabet and language, and two words in Nāgarī characters and Sanskrit prose (l 7). Like the preceding inscription (C.), it records that the image was caused to be made by Pāndyarāya (ll. 2 f and 7), the son of Bhairavēndra. But the image is here stated to be one of Gummata, the lord of Jinas.

TEXT³

- 1 'सुरिनुतभैरवे-
- 2 द्रकुमारश्रीपाद्य-
- 3 रायनिंदतिसु-
- 4 ददिं । कारित गुमट-
- 5 जिनपतिचारुश्रीमू-
- 6 त्ति कुडुगे निमगभिम-
- 7 तम ॥ श्रीपांथराय जय [॥*]

TRANSLATION.

Let it grant you (every) wish,—the beautiful holy image of Gummata, the lord of Jinas, which was caused to be made with great delight by the glorious Pāndyarāya, the son of Bhairavēndra who was praised by wise men ! O glorious Pāndyarāya, be victorious !

E.—On the Brahmadévastambha in front of the colossus at Kārkaṭa;
Śaka-Samvat 1358.

This inscription (No 65 of 1901) is written in the Kanarese alphabet and language. It consists of one verse, which is preceded by a short prose passage, and records that Vira-Pāndya, the son of Bhairava of the family of Jinadatta,—the same prince whose name we have found in the two preceding inscriptions (C and D),—set up this pillar which bears at the top an image of Brahman. The date was the 12th *tithi* of the bright fortnight of Phālguna in Śaka-Samvat 1358 (current), the cyclic year Rākshasa, i.e. A.D. 1436.

TEXT.⁵

- 1 ॥ शकनृपन १३५८ राक्षससंवत्सर[द फ]ाल्गुन शु
- 2 १२ तु ॥ *जिनउत्तान्वयभैरवतनयश्री[वी]रपां-

¹ I.e. on the twelfth *tithi*.

Compare the colophon of the next inscription (D)

² From an inked estampage.

³ Metre Kanda

⁴ From an inked estampage

⁵ Metre Kanda Read जिनइत्ता°.

3 अनृपतिगे वरम । मनमोल्धीय[लु]¹ नेल[सि]द

4 जिनभक्त ब्रह्मनीगे निमगभि[मत]मं ॥

TRANSLATION.

On the 12th (*tithi*) of the bright (*fortnight*) of Phālguna in the Rākshasa year (*which corresponded to the year*) 1358 of the Śaka king Let it grant you (*every*) wish,—(*the image of*) Brahman, the devotee of Jina, who took up his abode² (*here*) in order to grant with pleasure (*every*) desire to the glorious prince Vira-Pāndya, the son of Bhairava of the family of Jinadatta !

F.— On the proper right side of the colossus at Vēnūr;
Śaka-Samvat 1525.

A fairly correct transcript of this inscription (No. 72 of 1901) was published by Mr. Rice in the Introduction to his *Inscriptions at Śravana-Belgola* ³

The inscription is disfigured by a crack, which has injured one or more letters in almost every line. The alphabet is Kanarese, and the language is Sanskrit verse. In several instances the letter *d* is closed and consequently identical in shape with *dh*. This remark applies also to the next inscription (G)

The inscription records that Timmarāja of the family of Chāmunda set up the image of the Jina named Bhujabalin⁴ at Ēnūra (the modern Vēnūr). This chief was the younger brother of Pāndya, the son of queen Pāndyaka, and the nephew and son-in-law of Rāyakuvāra.⁵ From the fact that the inscription mentions his uncle and mother, but not his father, it may be concluded that he and his family practised the *alya-santāna*, i.e. the inheritance through nephews. Even now the Jaina laymen (*śrāvaka*) of South Canara follow this rule, while the Jaina priests (*ndra*) practise the *makhala-santāna*, i.e. the inheritance through sons.

Timmarāja is stated to have set up the image at the instance of the Jaina priest Chārūkirtī,⁶ who belonged to the *Dēśigana* and was the pontiff of Belgola (the modern Śravana-Belgola). Hence the latter must have been the spiritual preceptor of his family. This suggests that the Chāmunda to whose family Timmarāja belonged (l 14 f) may be identical with the minister Chāmundarāja who had set up the colossal statue at Belgola.⁷

The day on which the image was consecrated fell into the expired Śaka year 1525 (in numerical words, l 4 f), the cyclic year Śōbhakṛit. Professor Kielhorn kindly contributes the following calculation —

"The date regularly corresponds, for Śaka-Samvat 1525 expired = Śōbhakṛit, to Thursday, the 1st March A.D. 1604, when the 10th *tithi* of the bright half ended 3 h 33 m., and the *nakshatra* was Pushya from 1 h 58 m. (or 2 h 38 m.), after mean sunrise.— The sign Mithuna was *lagna* from about 5 h 20 m. to about 7 h. 20 m. after true sunrise, i.e. the time indicated by the date is about midday."

¹ Read °दीयलु

² I.e. who was set up by the king

³ Loc. cit. p. 32. The transcript supplied to Mr. Rice contains three misreadings — *Indu-Pushyaki* for *Guru-Pushyaki* (l 7), *Ēnūra* for *Enūra* (l 10 f), and *anuj* *Ēndra-su-rāj* *ākhyat* for *anujas* = *Timmarāj* *ākhyat* (l 14)

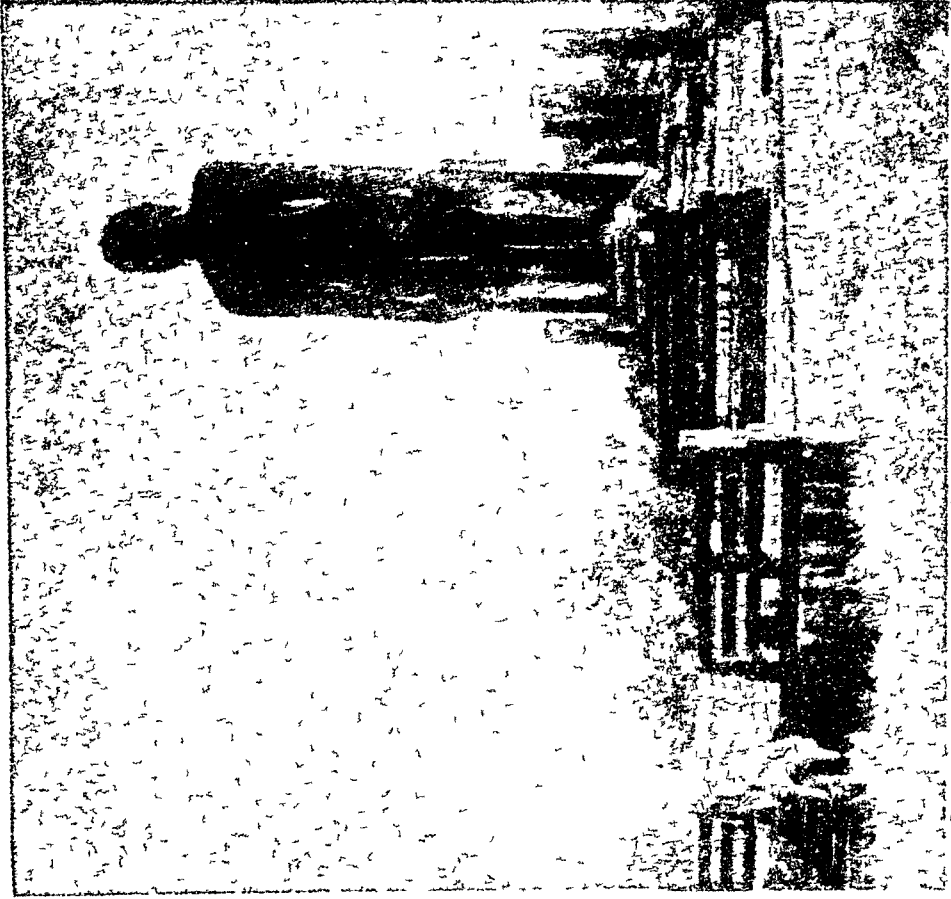
⁴ This is a synonym of *Bhujabalin* in the Kārkala inscription, C above.

⁵ In the next following inscription (G) he is called Rāyakumāra. *Kutara* is a *tadbhava* of *kumdra*

⁶ Compare above, p. 110, note 3

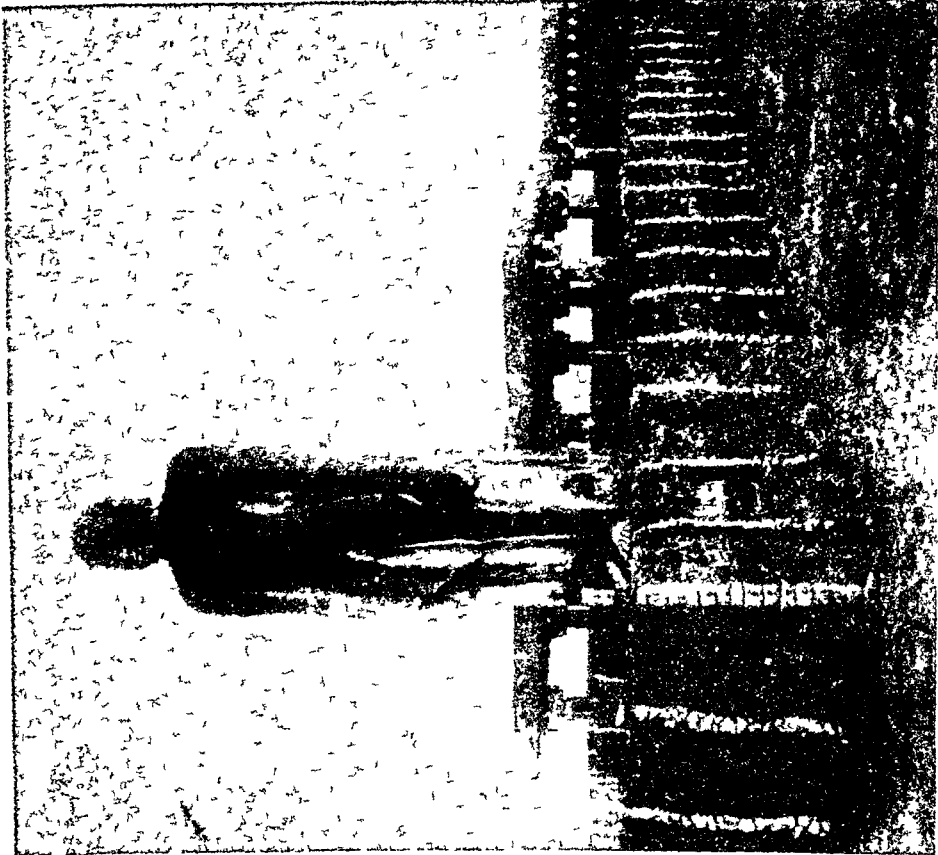
⁷ See p. 108 above

VENUR



WIELE & KLEIN, HALF-TONE

KARKALA



E. HULTZSCH, PHOTO

TEXT.¹

- 1 श्रीमत्परमगंभीरस्याद्वा-
- 2 दामोघलाङ्क[न] । जीयाक्षे-
- 3 लोकनाथस्य शास[नं] जिनशास-
- 4 नं ॥ [१*] शकवर्षेऽवतीते[षु वि]षया-
- 5 क्षिप्रैरेदुषु । वर्त्तमा[ने] शोभक-
- 6 ति वत्सरे फाल्गुना[ख्यके ॥] [२*] मासेथ शु-
- 7 क्तपक्षेऽदशम्यां शु[क्लपु]ष्यके । सु-
- 8 लग्ने मिथुने देशी[गणां व]रदिनेऽशितुः
- 9 [॥] [३*] वेङ्गुळाख्यपुरीपट्टची[र]ावुधिनिशा-
- 10 पतेः । चारुकी[र्त्ति]मु[ने]र्दिव्यवाक्यादे-
- 11 नूरपत्तने ॥ [४*] श्री[र]ायकुवरस्याथ
- 12 जामाता त[त्सहो]दरी- । पांड्यका-
- 13 ख्यमहादेव्याः [सु]पुत्रः पांड्यभू-
- 14 पतेः । [५*] अ[तु]ज[स्ति]मरा[जा]ख्यधामुं-
- 15 डान्वय[भूप]कः । अस्या[प]यप्रति[ष्ठाप्य]
- 16 भुजवस्याख्यक जिनं ॥ ५^२ ॥ शुभमस्तु ॥

TRANSLATION.

(Verse 1) Let it be victorious,—the holy religion of the lord of the three worlds, the religion of Jina, the unfailing characteristic of which is the extremely profound scepticism.¹³

(Vr 2-6) After the Śaka years (measured by) the objects of the senses (5), the eyes (2), the arrows (5) and the moon (1)⁴ had passed, while the (cyclic) year Śôbhakrit was current, in the month named Phâlguna, on the brilliant (P) tenth *tithi* of the bright fortnight, in (the *nakshatra*) Pushyaka (combined with) Thursday, (and) in the auspicious *lagna* Mithuna,—at the divine order of the sage Chârûkirta, the sun on the firmament of the *Dîśigana* (and) the moon in the milk-ocean of the pontificate⁵ of the town named Belgula,—he who was named Timmarâja, the ornament of the family of Châmunda, the son-in-law of the glorious Râyakuvara, the virtuous son of his sister—the great queen named Pândyaka, the younger brother of prince Pândya, consecrated and set up the Jina named Bhujabalin at the town of Ênûra.

(Line 16) Let there be prosperity¹

G.—On the proper left side of the colossus at Vênûr,
Śaka-Samvat 1526.

This inscription (No 73 of 1901) consists of two verses in the Kanarese alphabet and language. Like the preceding inscription (F), it records that the image was set up by Timma,

¹ From two inked stampages.

² Read ६

Compare e.g. *South Ind. Inscr.* Vol I No 152, verse 2, and No 153, verse 1

⁴ *Is Śaka Samvat 1525*

Regarding *patta* see *South Ind. Inscr.* Vol. I. p 159, note 1.

the younger brother of Pândya, the son of queen Pândyaka, and the nephew of Râyakumâra. But the image is here stated to be one of the Jina Gummatêsa, the son of Âdijina, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjalike.¹

The date (v 1) is identical in every detail with that of the preceding inscription (F), but the Śaka year is here 1526 (in words) current, while there it was 1525 expired.

Two shrines in front of the Vênû image contain two inscriptions (Nos 74 and 75 of 1901) which are dated in the same year. The shrine on the proper left is a *charityālaya* of Chândianâtîla and was built by two queens of Vira-Timmarâja-Odeyaru *alias* Ajîlaru, "the beloved chief disciple of the holy Chârukirtidêva," i.e. Pândyakadêvi *alias* Vaidhamânakka, and Mallidêvi. The shrine on the proper right is a *charityālaya* of Śântisvara and was built by *alias* Binnâni, another queen of the same chief.²

TEXT ³

- 1 श्रीशकव[र्ष]मं ¹ गणि[से स]ासिरदि मि-
- 2 गुवयदुलेकमु[कु]ा शतदिप्यता[७७]नेय
- 3 श्रीभक्तदब्द फाल्गुनाख्यमासाश्वि-
- 4 [त]शुक्लपक्षदशमी गुरुपुष्यद यु-
- 5 [ग्म]ल[ग्न]दीर्घदेशिगणा[ग्र]गण्यगुरु-
- 6 पंडितदे[व]न दिव्यवाक्य[दि] ॥ [१*] राय-⁴
- 7 कुमार[नो]प्यवळिय सति पाद्य-
- 8 कदेवि[य पुत्रनत्र]⁵ सोमायतव-
- 9 श[धु]श्चैत्रुरुसाहसि पांड्यनृ-
- 10 पानुजनुव्वदानराधेयनुदा-
- 11 र[पुंजळि]केपट्टवनाळ्व नृपाग्रणि
- 12 तिंमभूभुजं श्रीयुतनं प्रति[ष्ठि]-
- 13 [सि]द[न]ादिजिना[त्त]ज[नं जि]नगुं[म]टेशन ॥ [२*]

TRANSLATION.

(Verse 1) In the year Śôbhakrit (*which was*) the glorious Śaka year counted by twenty-six after one hundred having the number five, exceeding one thousand,⁷ (*on*) the tenth *tithi* of the bright fortnight falling into the month named Phâlguna, in (the *nakshatra*) Pushya (*combined with*) Thursday, (*and*) in the *lagna* Yugma,—at the divine order of the *Gurupanditadêva*⁸ who is the foremost of the *Dîśigana*,—

(V 2) Prince Timma, the beautiful nephew of Râyakumâra, the son of the virtuous Pândyakadêvi, the chief of the great family of the Moon, the very daring younger brother

¹ The kingdom (*râjya*) of Puñjali or Puñjalike is mentioned also in two other inscriptions at Vênûr (Nos 78 and 80 of 1901)

² A very inaccurate translation of Binnâni's inscription was given in *Ind. Ant.* Vol V p 38, note

³ From two inked stampages

⁴ Metre Utpalamâle

⁵ I cannot find the name of this metre, it is a *samavṛtta* of 4 times 23 syllables

⁶ The doubtful syllable *tra* looks as if it had been corrected from *ga*

⁷ This is a "poetical" way of expressing Śaka Samvat 1526

⁸ This title refers to Chârukirti of Belgaṇi, sec 1 9 f. of the preceding inscription (F)

of prince Pāndya, a Rādhēya (Karna) in excellent gifts, the foremost of princes, who was ruling the noble kingdom of Puñjaṭike, consecrated here (*the image of*) the blessed Jina Gummatēśa, the son of Āḍijina.

No 15 — TWO JAINA INSCRIPTIONS OF IRUGAPPA.

By E HULTZSCH, PH D

A.—Dated in the Dundubhi year.

From an inscription on a lamp-pillar in front of a Jaina temple at Vijayanagara¹ it is known that the general Chaicha or Chaichapa and his son Iruga or Irugapa were hereditary ministers of king Harihara II of Vijayanagara. An inscription at Śravana-Belgola states that the general Chaicha or Chaichapa had already been the minister of Bukkarāya,² i.e. of Bukka I, the predecessor of Harihara II.

The subjoined Tamil and Grantha inscription (No 41 of 1890) is engraved on the base of the north wall of the store-room in the Jaina temple of Vardhamāna at Tirupparuttikkunṇu³ near Conjeeveram. It records that the village of Mahēndramangalam in the division of Māvandūr⁴ was granted to the temple by the minister Irugappa, the son of the general Vaichaya. The donor is of course identical with Irugapa, the son of Chaichapa, who was mentioned in the preceding paragraph. He is stated to have made the gift for the merit of Bukkarāja, the son of Arihararāja, i.e. Bukka II., the son of Harihara II. Hence the Dundubhi year in which the grant was made must correspond to A.D. 1382. But Professor Kielhorn has shown that the details of the date do not work out correctly.⁵

TEXT⁶

- 1 Svasti śi[i]h [i]* Dundubhi-varsham Kāt[tig]ai-[m]āḍatt[i]l pūrvva-pakshattu= Tt[i]ngat-kīlamayum paunayum⁷ perṇa Tā(kā)tt[i].
- 2 gai-nāl mahāmandalēśvaran Arihararāja-kumāran śīmat(d-)Bukkarājan dhaimmam āga Vaichaya-dandanātha-putran
- 3 Jain-ōttaman Irugap[pa]-mahāpradhani Tī[rup]paruttikkunṇu-nāyanār Trulokyavalla- bharkku pūjaikku
- 4 śalaikkum tiruppanik[ku]m Māvandūr-ppaṇṇi Mahēndramangalam nār-pārka= ellayum irai il pallicchendam=āga chandr āḍitya-varayum nadakka=ttaruvittār
- 6 Dharmam[ō]=ya[ñ=ja]yatu 6

TRANSLATION

Hail! Prosperity! (In) the Dundubhi year, (on) the day of Kāttigai (Kṛittikā), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month Kāttigai,— for the merit of the glorious *mahāmandalēśvara* Bukkarāja, the son of Arihararāja,— the best of Jainas, the great minister Irugappa, the son of the general Vaichaya, caused to be

¹ South-Ind Inscr Vol I No 152

² Inscriptions at Śravana-Belgola, No 82. The Śubhakṛit year in which this inscription is dated corresponds to A.D. 1422, and not to A.D. 1362 as Mr Rice thinks.

³ No 61 on the Madras Survey Map of the Conjeeveram taluka.

⁴ This is evidently Mamandūr, 5 miles from Conjeeveram, see Mr Sewell's *Lists*, Vol. I p 166. I cannot identify Mahēndramangalam.

⁵ Above, Vol VI p 329, No 1.

⁶ From two inked estampages.

⁷ The syllable *ṇa* is entered below the line.

given to Trailokyavallabha the god of Tirupparuttikkunru, for worship for the alms-house and for repairs of the temple — (the village of) Mahēndramangalam in the division (*paruru*) of Māvandūr, (up to its) boundaries on the four sides, as a tax-free *pallichchandam*,¹ to continue as long as the moon and the sun Let this pious gift be victorious'

B.—Dated in the Prabhava year.

This Grantha inscription (No 42 of 1890) is engraved on the roof of the *mandapa* in front of the shrine in the same temple as the preceding inscription (A), and consists of one Sanskrit verse in the Śāṇḍilyakrīḍita metre. It records that the *mandapa* on which it is found was built by the same general Irugappa, the son of the general Vaichaya, at the instance of (his spiritual preceptor, the Jaina priest) Pushpasīna, in the year Prābhava. This year might be meant for Parābhava=A.D. 1366-67, which would, however, fall into the reign of Bukka I. Hence it follows that Prābhava is used on account of the metre instead of Prabhava=A.D. 1387-88 which falls into the time of Bukka II,² the contemporary of Irugappa.³

In this inscription the temple of the Jina Vardhamāna is said to have been included in Kāñchi, of which Tirupparuttikkunru⁴ was evidently considered a suburb.

TEXT.⁵

- 1 Śrīmat(d-)Vaichaya-dandanātha-tanayas=samvatsarē Prābhavē samkhrāṇ=Irugappa-dandanripatis=śrī-Pushpasīna-ājñayā ||
- 2 śrī-Kāñchi-Jina-Vardhamāna-nīlayasy=āgrē mahā-mandapam samgīt-ārttham=achīkarach=cha śīlayā baddham samantāt sthalam || ७.

TRANSLATION.

In the year Prābhava, at the order of the holy Pushpasīna — the wise general Irugappa, the son of the glorious general Vaichaya, caused to be built in front of the temple of the Jina Vardhamāna at the prosperous Kāñchi, a great hall for concerts and (caused to be) paved with stones the space all round.

NO 16—TWO BRAHMI AND KHAROSHTHI ROCK-INSRIPTIONS IN THE KANGRA VALLEY

By J. PH. VOGEL, LL.D.

The first of these two rock-inscriptions was discovered by Sir E. C. Bayley at Kanhiāra, three miles to the east of Lower Dharmasālā on the bank of the Mānjī torrent and was edited by him in 1854 from drawings made by Lieutenants Crofton and Dyas.⁶ In 1875 it was reproduced again and discussed by General Cunningham.⁷

The second inscription I found last summer in the course of an archæological tour in the Kangra district near a place called Pathyār, situated nine miles south of Kanhiāra on the bank of the Baner rivulet, at a distance of about one mile from the Dādih Travellers' Bungalow.

¹ This term means 'land belonging to a Jaina temple,' see *South-Ind Inscr* Vol II p 52, note 2, and above Vol IV p 138.

² See above, Vol VI p 329 f.

³ See p 115 above.

⁴ See above, A I 3.

⁵ From an inked estampage.

⁶ *J A S B* Vol. XXIII p 57.

⁷ *Arch. Survey Reports*, Vol V p 175, Plate xlv.

The two inscriptions are so nearly alike in script, substance and general character that it appears desirable to publish them together, the more so as the Kanhiāra inscription has not yet been edited satisfactorily and the Pathyār inscription, as far as I know, has not been noticed before by any archæologist

The legend in both cases is given in two different alphabets,—Brāhmī and Kharōshthī, though evidently of two very different periods. In each case the inscription contains only two words in both scripts whereas a third word occurs in one script only. But at Kanhiāra this additional word belongs to the Brāhmī, while at Pathyār it forms part of the Kharōshthī legend. The explanation of this third word is somewhat difficult. Otherwise the reading may be said to be beyond doubt, owing to the enormous size and the clearness of the letters, which are deeply cut in hard granite boulders. Finally two auspicious symbols are in each case added after the Brāhmī legend, one of which is the well-known *śastika*.

The Kanhiāra inscription was read by Sir E. C. Bayley as follows —*Kṛṣṇayāsasa āráma* in Kharōshthī, and *Kṛṣṇayāsasya āráma medangīsyā* in Brāhmī. I may state at once that the correct reading of the first word appears to be *Kṛṣṇamayasasa* and *Kṛṣṇayāsasya* respectively, whereas the length of the first *a* of *ārāma*, as a matter of fact, is not expressed in Kharōshthī¹. He explains it as “the garden of Kṛṣṇayāsas, to which in the second inscription some wag has apparently added the epithet *medangīsyā* (corpulent) from *med* (fat) and *anga* (body)”

Cunningham, however, preferred to consider *ārāma* as a synonym of *vihāra*, translating it by “the monastery of Kṛṣṇayāsas,” and even went so far as to derive the name Kanhiāra from *Kanhiya-yāsas-ārāma*, Kanhiya being a synonym of Kṛṣṇa. The third word he read *mādagīsyā*, and he thought it to be “the name of the district or possibly of the recorder of the inscription”

Now, before entering upon any discussion of these doubtful points, it will be well to examine the other inscription, which from its similarity is likely to contribute fresh evidence. The Pathyār inscription consists of two lines, cut into one stone. The upper line gives the two words in Brāhmī followed by a *śastika* and a foot-print. In the lower line, which was partly buried in the ground, is the Kharōshthī legend, which consists of three words. The Brāhmī letters are of considerable size, the final one being not less than 1½" high. The Kharōshthī characters are much smaller (5" to 9"). Thus, notwithstanding the difference in the number of letters, both lines are about equal in length, viz 7½"

It is evident at once that the two words in Brāhmī correspond to the second and third words of the Kharōshthī legend. I read them *Vayulasa puḥharinī*² or, in correct spelling, *Vāyulassa puḥkharinī*, the meaning being simply “Vāyula's lotus-pond.” With regard to the first word of the Kharōshthī, the meaning is less obvious. Manifestly it is a genitive defining the proper name *Vāyulassa*. It seems to me almost certain that it has to be read *rathīdarasa*, i.e. in Sanskrit *rathītarasya*. The *r* may be either short or long. If short, the word is to be taken as the comparative of *rathin*, if long of the Vêdic *rathī*. The meaning remains the same, viz ‘charioteer’ (from *ratha*). According to the *St Petersburg Dictionary* the word *rathītara* occurs as a proper name in the *Viṣṇupurāṇa* also. But the meaning which has to be assigned to the word in the Pathyār inscription is, I believe, a different one. *Rāthī* is the name of an agricultural caste in Kāngra³. If Vāyula really was a Rāthī, we may infer that, in the time of the inscription, the Rāthīs were not inhabitants

¹ I have to point out that the *a* has a small horizontal stroke to the right. But it is little prominent and may be a natural hole in the rock.

² The length of *a* in *vd* is expressed only in the Brāhmī. The *u* stroke of *yu* is not found in the Brāhmī, but is perfectly clear in the Kharōshthī legend.

³ *Gazetteer of the Kangra District*, Vol. I. (1883-84), p. 88 f.

of that fertile part of the valley to which Pathyâr certainly belongs. For, if this had been the case, a man belonging to the Râthî caste would hardly have designated himself as such in order to distinguish himself from his neighbours. This, as far as I can see, is the only historical conclusion which can be drawn from the Pathyâr inscription. Its chief interest, therefore, is purely palæographical.

If we compare the two inscriptions, it is obvious that the Pathyâr stone exhibits a much earlier type of script than the Kanhiâra one. This is evident in part from some of the Kharôshthî letters, e.g. the *s*, which at Pathyâr has the closed shape of the Aśoka period, whereas at Kanhiâra it is open as in the Śaka-Kushana inscriptions. On the whole however, the Kharôshthî of both inscriptions is fairly identical. But a striking difference is shown in the Brâhmî legends. The Kanhiâra inscription was assigned by Bayley and Cunningham to the first century after Christ. Possibly it is later. The *y* with its three vertical strokes of equal length agrees best with forms of the 2nd and 3rd centuries¹. The *â* shows a great resemblance to the type of this letter in the 2nd century². The *m* is angular instead of rounded as in the more ancient type. The *ś*, on the contrary, with its straight strokes, has a more archaic form. So has the *g*, which is angular and not rounded.

The Brahmi type of the Pathyâr inscription, however, corresponds entirely with that of the Aśoka period—the earlier Maurya type as Professor Bühler called it—and therefore can safely be said to belong to the 3rd century B.C.³ We may infer that both Brâhmî and Kharôshthî were known and used in the Kângra valley from that time until the first or second century after Christ.

It is a fact worth noticing, that, while the indigenous character had developed considerably during the course of the three or four centuries, the foreign alphabet had practically remained the same. The most plausible explanation would be that in those parts the Brâhmî was the popular script used in commerce and common life, while the use of the Kharôshthî was limited to official documents and was in consequence fairly constant. The greater importance attached to the Brâhmî may also appear from its taking the first place in the Pathyâr inscription and from the larger size of the letters, though it must be admitted that the fuller reading is given in Kharôshthî. In the Kanhiâra inscription the Brâhmî has the additional word. But in both inscriptions the *mangalas* are placed after the Brâhmî and not after the Kharôshthî.

Now, to return to the Kanhiâra inscription, it remains to be considered whether the newly found inscription throws any light on its meaning. First of all one feels inclined to assign to the word *ârâma* the ordinary meaning of 'garden,' and not that of 'monastery' as Cunningham did⁴. For, considering that Vâyula found it worth while to cut an inscription which would stand the ages, simply to indicate that he was the owner of a lotus-pond, there is no reason to assume that Krishnayaśas did not do the same with regard to his garden. Moreover, in the case of a monastery the founder would preferably have written his name on the building, and not on two boulders lying near it.

With regard to the doubtful term *medamgasya*, we may with Cunningham reject Bayley's supposition that the word was added by some wag in order to ridicule Krishnayaśas. It would have been a very poor joke indeed and scarcely worth the trouble of cutting into hard granite. And are we to believe that the same wag had cut the two *mangalas* also, possibly to make amends for the offence? Corpulence, moreover, is looked upon with a different eye by the Hindû

¹ See Bühler's *Indische Palæographie* Plate III. 31, XV and XVIII.

² *Ibid* 2, XI.

³ Since writing the above, I had an opportunity of showing the impression to Dr M. A. Stein, who, judging from a superficial examination of the Kharôshthî, thought that the inscription was rather of the early Śaka type.

⁴ This meaning is not even mentioned in the *St. Petersburg Dictionary*.

Rock-Inscriptions in the Kangra Valley

KANHIARA INSCRIPTION



PATHYAR INSCRIPTION



E h TZSCH

SCALE 07

WIELE & KLEIN, PHOTO-ZINCO

From inked estampages supplied by Dr J Ph Vogel

and by the European Large and round limbs were considered characteristics of a *mahāpuruṣa*,¹ and every traveller in India will get the impression that this is the case even now

Most probably the third word in both inscriptions indicates the caste or clan of the person mentioned Among the meanings assigned to the word *mēda* by the *St Petersburg Dictionary* there is that of 'a certain mixed caste' But this explanation would have to be abandoned, if with Cunningham we read *mādamgīsyā* It is true that the *ā*-stroke is ordinarily attached to the right, not to the left leg of the *m*, but, on the other hand, we never find the *e*-stroke turned to the right Comparing the manner in which the *ā*-stroke is attached to *p*, *s* and *h*, we must consider Cunningham's reading correct Unfortunately *mādamgīsyā* is as difficult to explain as *mēdamgīsyā* If we ignore the *i* in the penultimate syllable, it would correspond to the Sanskrit *Mātangasya*, but that a member of this caste would be the owner of a garden and bear the name of Krishnayaśas is scarcely admissible

It was stated above that one of the two *mangalas* added to the Bāhmī legend is the *svastika* The other Cunningham interpreted as an abbreviation of the syllable *ōm* This, however, does not seem very probable considering that that sacred syllable is always found at the beginning never at the close of a sentence But when we compare the two inscriptions in this respect we discover a remarkable resemblance between the two *mangalas* also The mystic sign of the Kanhiāra inscription appears to be nothing but an ornamental development of the foot-print It would be hazardous to draw from these signs any conclusions with regard to the creed of the authors It is true that the foot-print and the *svastika* are favourite signs of good omen with the Buddhists, but it should be borne in mind that they are equally honoured by the Hindūs in general and probably were so even in pre-Buddhist times

One point still remains to be discussed,—the language. In the older inscription it is Prākṛit or Middle-Indian of the Śaurasēni-Mahārāṣṭrī, not of the Māgadhī type, as appears from the *i* in *puḷḷharinī*² In the Kanhiāra inscription there is a difference of language in the two legends The Kharōṣṭhī legend is written in a Prākṛit of which the distinction made between the three sibilants is a remarkable feature The language of the Bāhmī legend would best be characterised as Sanskritised Prākṛit, such as came into vogue among the Northern Buddhists with the rise of the Mahāyāna system Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of palæographic considerations That Cunningham was wrong in calling the language simply Sanskrit scarcely needs to be demonstrated

NO 17—TWO INSCRIPTIONS OF TAMMUSIDDHI,

SAKA-SAMVAT 1129

By H LUDEPS, PH D, GOTTINGEN

The first of the following two stone inscriptions is engraved on the east wall of the Nataraja shrine in the Vatāraṇyēśvara temple at Tiruvālangādu, 3 miles N-N-E of the Chinnamapēt Railway Station in the North Arcot district The second is on the north wall of the central shrine of the Vāchīśvara temple at Tiruppāsūr, 2 miles W-S-W of Tiruvallūr in the Tiruvallūr taluka of the Chingleput district. They are now edited for the first time from inked estampages supplied to me by Dr Hultzsch³

¹ A Grunwedel, *Buddhistische Kunst in Indien*, sec ed (1900), p 138

² See Professor Pischel's *Grammatik der Prakrit Sprachen* (1900), p 24

³ Nos 403 and 407 of the Government Epigraphist's collection for the year 1896

Both of them are intended to commemorate the donations of a king Tammusiddhi or Tammusiddha, who belongs to a family of Telugu chiefs of whom numerous records have been discovered since 1892 in the Chingleput, North Arcot, Nellore and Kistna districts. On these materials Mr. Venkayya has based his valuable account of the Chôlas of the Telugu country in the *Annual Report for 1899-1900*. However, as none of the inscriptions made use of by Mr. Venkayya have been published until now, I shall confine my remarks to the facts furnished by the following two inscriptions alone.

The Tiruvâlangâdu inscription is damaged in a few places, but the illegible passages can easily be restored, partly from the context alone, and partly with the help of the Tiruppâvâi inscription. It is written in Grantha characters. The size of the letters varies from $\frac{1}{4}$ " to 2". Line 8 contains the rare subscript sign for *jha* in *nirjharâ*. The language is Sanskrit, and, with the exception of the concluding words *svasty=astu*, the whole text is in verse. As regards orthography, it may be pointed out here that in the middle of a word *t* is written instead of *d* before a sonant consonant in the word *patma* in ll 1, 2, 3, and in *bhavatbhîr* in l 21.

After two introductory verses in praise of the donor, who, as stated above, is called both Tammusiddhi (ll 2, 17, 18) and Tammusiddha (ll 1, 20, 21), the inscription gives his genealogy, which shows the characteristic features of the Chôla genealogies.

It begins with some mythical ancestors. From the lotus of Vishnu's navel sprang Brahman (vv 3, 4), from him Marichi, from him Kasyapa (v 5), from him the Sun (v 6), and from him Manu (v 7), in whose family there were born many kings (v 8). This is the genealogy of the solar race as taught in the *Purânas*¹. It is found also in the Udayândiram plates of Prithivîpati II² and those of Vîra-Chôla,³ as well as in the *Kalingattu-Parani*⁴ and the *Vikhrâma-Sôlan-Ulâ*,⁵ but in the last three passages the third name appears as Kâsyapa or Kachchapa instead of Kasyapa. The *Vikhrâma-Sôlan-Ulâ* differs besides in placing Kâsyapa before Marichi, and the Udayândiram plates of Prithivîpati II omit Manu.

The inscription next mentions three kings who form the connecting link between these sages of old and the direct ancestors of Tammusiddhi. The first of them, born in the lineage of Manu, is Kalikâla (v 9). Kalikâla is identical, of course, with the ancient half-mythical Chôla king whose name is generally given as Kanikâla. The various traditions about him have been collected by Dr. Hultzsch.⁶ In the present inscription we are told that he constructed the banks of the Kâveri, and that, when he had lifted Mount Mêru with his play-staff, the quarters were greatly disturbed or confounded. The story about the construction of the banks of the Ponnai or Kâvêri is alluded to also in the *Kalingattu-Parani*,⁷ the *Vikhrâma-Sôlan-Ulâ*,⁸ and the large Leyden grant.⁹ The second legend, implied by the words of the inscription, is not known to me, but it is probably connected in some way with another legend recorded by the two Tamil poems. According to the *Kalingattu-Parani* Kanikâla inscribed on the side of Mount Mêru the whole history of the Tamil race as foretold by the *Rishi* Nârada, and in the *Vikhrâma-Sôlan-Ulâ* he is spoken of as "the king who set his tiger-banner on the mountain whose summit gleams with crystal waterfalls," where the mountain meant by the poet would seem to be again Mount Mêru.

¹ See, e.g., *Agnipurana*, 5, 2 —

Vishnundhīyabjaḥ Brahmā Marīchīḥ = Brahmanah sutah |

Marīchēh Kasyapas = tasmāt Sūryo Vairavato Manuh ||

Compare also 272, 1 f., *Rāmāyana*, 1, 70, 19 f., 2, 110, 5 f.

² *South-Ind Inscr* Vol II p 382.

³ Above, Vol III p 80 f.

⁴ Canto 8, vv 9, 10, *Ind Ant* Vol XIX pp 330, 310.

⁵ *Ind Ant* Vol XXII pp 144, 147 f. Manu is not mentioned here by name, but alluded to as "the s'ern sire who drove his chariot over his son to soothe a cow in dire distress."

⁶ *South-Ind Inscr* Vol II p 377 f.

⁷ Canto 8, v 20; *loc cit* pp 331, 341.

⁸ *Loc cit* pp 144, 148.

⁹ *Archæological Survey of Southern India*, Vol IV p 206.

The verses 10 and 11 are devoted to a king who is said to have been born in the lineage of Kalikāla, and to have had two names.—Madhurāntaka, i.e. 'the death to Madhurā,' and Pottapi-Chōla. The former name he acquired by conquering Madhurā, the capital of the Pāndyas, whose women he made widows, the latter was given to him for having founded, in the country of the Andhras, the town of Pottapi. Madhurāntaka Pottapi-Chōla is a name frequently met with as that of a local chief in the inscriptions at Conjeeveram, the ancient Kāñchīpura, in the list compiled by Mr. Sewell¹ it occurs more than thirty times. Provided, however, that all these inscriptions are to be referred to the same person, it is impossible that that chief of Kāñchīpura should be identical with the ancestor of Tammusiddhi, for one of his inscriptions is dated in the 18th,² and another in the 21st year of *Trībhuvanachakravartin* Rājārājadēva,³ which correspond to A.D. 1233-34 and 1236-37, respectively. He must have been a much younger member of the family, and Mr. Venkayya, for other reasons, is inclined to identify him with Chōla-Tikka who probably was the successor of Tammusiddhi.⁴ The identification of Pottapi, which Madhurāntaka Pottapi-Chōla is said to have founded, must be left to future researches.⁵

In Madhurāntaka Pottapi-Chōla's race was born Tilungavidya (v. 12). The only feat recorded of him is the erection of a pillar of victory with a figure of Garuda at the top of it at Ujyapuri.⁶ Ujyapuri may be the modern Ūjipuram or Ujjapuram, 18 miles east-south-east of Kollégāl in the Coimbatore district. Mr. Sewell states that there is an old ruined fort at that place,⁷ and there is no difficulty in assuming that one of these Telugu Chōlas should have extended his conquests beyond the Kāvērī, if another boasts even to have taken Madhurā.

With verse 13 begins a coherent genealogy of the direct ancestors of Tammusiddhi. In Tilungavidya's family was born king Siddhi (v. 13). His younger brother was Betta (I), who had several sons (v. 14), the eldest of whom was Dāyabhima (v. 15). Dāyabhima's younger brother was Ērasiddhi (v. 16). He again had three sons, Manmasiddhi or Manmasiddha, Betta (II), and Tammusiddhi, whose mother bore the name of Śrīdēvi (vv. 17-20). Of these only Siddhi, Dāyabhima and Manmasiddhi are described in terms implying that they actually reigned, while of Betta II it is expressly stated that, being given to the practice of austerities, he conferred, after the death of Manmasiddhi, the government on his younger brother Tammusiddhi.

In verse 21 we are informed that in the Śaka year 1129 (=A.D. 1207-8) Tammusiddhi allotted to the lord of Vatātavi all the revenues due to the king in the villages belonging to the temple. The inviolability of this order is enjoined in the two concluding verses (22, 23). As regards the name of the god, it is apparently derived from that of the village where the temple is situated, Vatātavi or its modern synonym Vatāranya being Sanskrit renderings of the Tamil Tiruvālaṅgādu, 'the holy banyan forest.'

The Tiruppāsūr inscription closely resembles the Tiruvālaṅgādu inscription in outward appearance as well as in its contents. It is written in Grantha characters, about 1½" high. The form of the subscript *jha* in *nirjjharā* in l. 19 slightly differs from that of the Tiruvālaṅgādu inscription, the loop to the left having disappeared here altogether. The initial *ē* also has

¹ *Lists of Antiquities*, Vol. I p. 178 ff.

² No. 37 of the Government Epigraphist's collection for 1893.

³ *Lists of Antiquities*, Vol. I. p. 187 (No. 277). Mr. Sewell mentions also an inscription (No. 74) dated "in Śaka-Samvat 1232, in the 24th year of his reign."

⁴ *Loc. cit.* p. 19. In the genealogical table, *ibid.* p. 18, Mr. Venkayya mentions a certain Madhurāntaka Pottapi-Chōlasiddhi who belonged to another branch of the Telugu Chōlas. But he also cannot possibly be the person of that name in the present inscription, as he is represented as a descendant of Telungabijjana, whereas the Madhurāntaka Pottapi-Chōla of our inscription was an ancestor of that king.

⁵ [See *South-Ind. Inscr.* Vol. III, p. 33, note 1. The *Postal Directory of the Madras Circle* mentions a village "Potapi" near "Tongootoor" in the Pullampēt taluka of the Cuddapah district.—E. H.]

⁶ Or, possibly, Ūjyapuri. The quantity of the initial vowel cannot be made out from the text, as it is united here with the final vowel of the preceding word (*yēn=Ūjyapuryyām*).

⁷ *Lists of Antiquities*, Vol. I. p. 215.

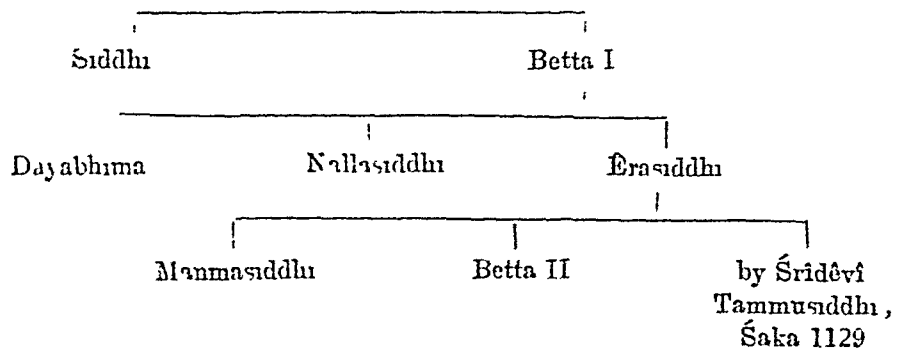
very peculiar form in l 61, whereas in l 11 it appears in the usual shape. The language is Sanskrit, and the whole is in verse, with the exception of the words *svasty=astu* at the end. Here also a sibilic consonant is written instead of a sonant in *patma* (ll 2, 3, 4) and *bharatbhur* (l 64), and besides in *drīḥbhyām* (l 4) and *dāk dakṣiṇā* (l 35).

Of the 23 verses of the Tiruvālangādu inscription 16 reappear in this inscription, occasionally with slight variations¹. With respect to the earlier part of the genealogy (vv 2-9) it is to be noticed that the verses about Manu and Tilungavidya are omitted here. That portion also which deals with the direct line of Tammusiddhi's ancestors (vv 10-17) shows one important point of difference. No mention is made of Betta I and of Dayabhima. Instead of the two verses devoted to them in the Tiruvālangādu inscription we find here a verse (11) stating that in king Siddhi's family was born king Nallasiddhi. In the following verse Śrasiddhi is called his younger brother, which term in the identical verse 16 of the Tiruvālangādu inscription applies to Dayabhima spoken of in the preceding verse, and it might therefore easily be imagined that Dayabhima and Nallasiddhi were only different names of the same king. Fortunately, an inscription at Tiruorriyūr,² quoted by Dr Hultzsch in his *Annual Report for 1893*, paragraph 13 leaves no doubt that they were two distinct persons, and the pedigree to be derived from the two inscriptions cited here is thus to be arranged in the following manner:³—

Kalikāla

Madhurāntaka Pottapi-Chōla

Tilungavidya



Besides the name of Nallasiddhi the Tiruppiśūr inscription contains little that is new. Nallasiddhi seems to have taken possession of Kāñchi or Conjeeveram, for in verse 11 it is said, with a well known pun, that, when the southern quarter had obtained him as her husband, she was *valita-kāñchi-gundā*, which may be understood as 'having dropped her girdle' or 'having lost Kāñchi.' In verse 15 we are told once more, but in a more explicit way, that after the death of Manmasiddhi the government passed without any disturbances into the hands of Tammusiddhi. Betta II being of a religious turn of mind and therefore renouncing his claims to the throne in favour of his younger brother.

The verses 18 and 19 record that in the Śāka year 1129 (=A D 1207-8) Tammusiddhi allotted to the lord of Pāśipura the revenues due to the king in the villages belonging to the

¹ The name of the town founded by Madhurāntaka Pottapi Chōla is here spelled Pottappi (v 9).

² No 101 of the Government Epigraphist's collection for the year 1892.

³ The purely fictitious first portion has been omitted here.

temple, and that in the same year he presented the village of Kaivantūr to the god Paśipura of course is nothing but the Sanskrit name of Tiruppāśūr. The village of Kaivantūr, as Dr. Hultzsch informs me, is identical with Kaivandūr,¹ 1 mile W.-N.-W. of Tiruppāśūr.

A—TIRUVALANGADU INSCRIPTION

TEXT²

- 1 Svasti śrī Tammusiddhāya tasmai yat saṁjya-rēnava[h] [1*] [Brahma-pa]tma(dma) spriśaś=śamkē bhāvi-bhū-sriṣṭi-hētavaḥ || [1*] Jayati vijaya chāpah kshilit-ū[śē]sha-[pāp]s=satata-madhura-lā-
- 2 pah prāpta-vidyā kalāpah [1*] vitata-vitaran āpś=śatru māyā-durāpah pia[sanuta]-kalā-tāpas=Tammusiddhi-kshamapah || [2*] Udadhu-śajana-bhājah Patma(dma) nābhāya nābhēh kim=apī nikhila-hetur=jjātam=āścha-
- 3 ryya-patma(dma)m [1*] yad=abhajad=apī sriṣṭēḥ purvva=śtasya dīghly [1=mrīdu-kathina-ma]bhōbhyām=mīlan-ōnmīlanāni || [3*] Tasmad=Vimūchur=abhi ut suchirau=tad-a-
- 4 ntai=rvūsād=iva prakatayann=rajasah pra[ritim] [1*] ya[h*] Śrīsa-ta[lpā-phani-mauli]-mani-prarūdha-bimbās=spjann=iva babhau sadrisas=sahajāh³ || [4*]
- 5 Marichur=udagāt=tasmad=uday-ādrīr=iv=āmsumān [1*] [tataḥ] Kasyapa etisn ut prakāsa iva nuggataḥ⁴ || [5*] Asmāj=ja[gat*]-tita[ya-mamgala-rat]madīpas=chhām'a-
- 6 s tanus=timura-kānana-dāvavalināh [1*] dī[k*]-kālayoh kim=aparam vijayah [1r*]-hētuh [h] kō=py=āvirāsa vasudhādhipa-vamśa-kandah || [6*] Tasmad=nda prathama-sambhrita-rāja-śa-
- 7 bdah pūrnno gunair=nnikhila-nīti-patha-prayōkta [1*] dēvō Manus=sapadi goptur iv=āvatirannaś=tan-mandal-ānta[r*]-gata[h p]uushah pūānah || [7*] Babhū-
- 8 ur=ullāsita-kīrti-nurjharā Manōh kulē=smīn bahavaḥ kshamābhritah [1*] divas prithivyōr=apī yair=unyantribhir=nniramkuśō nīti-pathah⁵ pravartitah [h] || [8*]
- 9 Tat-kulō Kalakālōlō=bbūt⁶ [Kāvērī-tīra-kiin=nrīpah] [1*] [yat-ke]lī vashti-tuhī Mīraṇ vyatikṛitā dīśah || [9*] Jātō=sya vamśō Madhurām vij-
- 10 tya pāśchād=ndañchana(n-Ma)dhurāntak-ākhyah [1*] nūānta-mukt-abha[ra*]rah prachandah Pāndy-āmganāh piāg=iva yaś=chakāra || [10*] Jishnu=Andhieshu yah kṛitvā purim Pottapi-samjītam⁷ [1*]
- 11 tatas=tat-pūrvva-[Chō][1*]-ākhyah⁸ prakhyāta-bhujā vikramah || [11*] Tad-vamśō sa Tilumgavidya-nripatir=yyēn=Ōjyapuryyām=asau chañchata(t)-kīrti-patakya tīakīta-stambhah pratishthāpi-
- 12 tah [1*] yasy=āgrō Garudan=nurīkshya sahaja-snēhōna sūtē sthīt madhlye vyō[ma] vilambatō dinapatih piāyas=tad-adi kshanam || [12*] Tat-kū'e Siddhi-bhūpālāh pālayām=ā-
- 13 sa mēdinim [1*] yadiya-dōh-pad-āyattam=artthi-pratyartthi-jīvitam || [13*] Anujannu=ābhavat=tasya Betta-bhūpah pratapavān [1*] tasy=āpī jajūnē putiās=tatāna=śaran-ārthunām || [14*] Dāyabhimō n[rīpa]-
- 14 s=tēshā[m] jyēshthah kshōnim=apālayat [1*] yat-pānis=sātrava-śrīnān=kōś ākīn-hṛī kash[ā*]yitah || [15*] Tasy=Arasiddhi-nripatis=sahajah kanīyān=dūān=nnāsyā kalim=asya punah-pravēśam [1*] roddhum pravṛ[t]ta

¹ No. 63 on the *Madras Survey Map* of the Tiruvallūr taluka.

² From inked estampages supplied by Dr. Hultzsch. ³ Read =sahajān.

⁴ The sign for *rgga* looks rather strange, but it cannot possibly be meant for anything else.

⁵ The *visarga* has been added below the line.

⁶ Read *Kalākālōlō=bbūt*.

⁷ Read =samjītam.

⁸ The *chō* has been added below the line.

- 15 iva yah prachuram yaśa[h*] sva[n*]=dik-sīmasu sphaṭika-sāla-nībha[m babandha ||
[16*] [A]sy=ābhavann=avani-mandala-rakṣitārah putrās=traya[h*] sphurita-
panrusa-bhūṣhanās=tē [i*] yar=anvitaḥ prasavitā suchiram vyarājat=tējō-
- 16 mayan=iva n[i*]yar=nnayanais=Trinētīah || 17* Jyāy[ān=ēshām]=Manmasiddh-
īśvarah kṣmām kṣhāi āmbhōdhi-syama-sīmā[m] śāśāsa [i*] nity-ōdañchad-yad-
yasah-pañjar-antar=vyōma dhyāmam lōkila-
- 17 tvam bibharti || [18*] Tatia syar-lōkam=ārūdhē madhyamō Be[tta-bhū]patih [i*]
tapasvī rāyam=ādhatta Tammusiddhau kaniyasī || 19* Sa Śrīdēvyām-
Ērasiddhi-kṣhitasā[j*]=jātū[h*] śrīmān=Manmasiddh-ānujanmā [i*] dhātīm=ē-
- 18 tān=diā(tiā)yamānas=samastām=ast-ārātis=Tammusiddhi-kṣhamāpah || [20*] Asma
Vatātaviśāya Śak-ābdē dhira-
- 19 yāyini [i*] grāmēshv=asya nripa-grihyam prādād=āyam=asēshatah || [21*] Ētat
kshōnibhritām=amśu-jatī-
- 20 lair=mmakutair=dhritam [i*] jaga[t*]-traya-prasiddhasya Tammusiddhasya śāsanam ||
[22*] Yatnēna dharmma=aranih pariraksha-
- 21 nīyā s=īyam bhavatbhi(dbhī)ī=akhlair=iti Tammusiddhah [i*] āgāminah pranayatē
nripatīn=ajasran=dūran=natēna śua-
- 22 sā na śaiā-
- 23 sanēna || [23*]
- 24 Svasty=astu || [i*]

TRANSLATION

(Verse 1) Hail to that glorious Tammusiddha, the dust of whose troops, which touches the lotus of Brahman, (*will be*) the cause, I imagine, of creating the future world¹

(V 2) Triumphant is king Tammusiddhi, whose bow is victorious, who has washed off all sins, whose talk is always sweet, who has acquired the whole range of sciences, who has poured out the water of donation, who is difficult to be overcome by the tricks of (*his*) enemies, (*and*) who has appeased the torments of the Kali (*age*)

(V 3) From the navel of Padmanābha² reposing on the waters sprang a certain wonderful lotus, the cause of all things, which, on account of his (*Vishnu's*) eyes emitting light now soft, now fierce,³ used to close and to open even before the creation

(V 4) From this (*lotus*) sprang Virūchi,⁴ who, manifesting, as it were, the action of *rajas*⁵ because (*he*) dwelt long in its interior, seemed to create companions similar (*to himself*), when his image was reflected by the crest-jewels of the snake (*which formed*) the couch of the husband of Śrī⁶

(V 5) From him rose Marīchi as the sun from the eastern mountain From him (*again*) went forth Kaśyapa as the light from that (*sun*)

¹ After this stands a sign much like the sign for medial *e*, and though it would be possible to read *vetnēna*, I think that it is intended to mark the end of the proper grant, as the spiral is used in Kanarese inscriptions

² *I.e.* Vishnu

³ [*Vishnu's* right eye is the sun, and his left eye the moon, compare above, Vol III No. 34, verse 3.—E H]

⁴ *I.e.* Brahman

⁵ The word *rajas* must be understood here in its double sense of 'pollen' and 'energy,' the latter being the quality predominant in Brahman, especially at the time of creation, compare the introductory stanza of Bāna's *Kaddambari*

⁶ *I.e.* Vishnu

(V 6) From him originated a certain bulb (*which was the origin*) of a race¹ of kings, the auspicious jewel-lamp to the three worlds, the body of which is the Vêda,² which was a fire destroying the forest of darkness, the cause, moreover, of fixing quarters and times

(V 7) The divine Manu quickly descended from thence, he who first acquired the title of king, who had plenty of virtues, (*and*) who composed all the rules of policy, in order to rule this (*world*), like the primeval spirit (Vishnu) who resides in the orb of that (*sun*)

(V 8) In this family of Manu were many kings who made their fame rush along like torrents³ rulers even of heaven and earth who laid down the principles of (*just*) policy without opposition

(V 9) In that family was king Kalikâla who constructed the banks of the Kâvéri When (*he*) had lifted Mount Méru with his play-staff, the quarters were greatly disturbed

(V 10) In his race was born he who, after his conquest of Madhurâ getting renowned by the name of Madhurântaka, cruelly caused the Pândya women to take off completely their ornaments (*so that they were*) as before (*when they had been wearing fine pearl ornaments*),⁴

(V 11) Who, crowned with victory (*and*) famous for the strength of (*his*) arm, after having founded in (*the country of*) the Andhras the town called Pottapi, bore the title of Chôla preceded by that (*name*)

(V 12) In his race (*was*) that king Tilungavidya who erected the famous pillar adorned with a waving banner of fame at Ujyapuri, I am sure, it is since that time that the sun tumbles for a moment in the midst of the sky,⁵ (*his*) charioteer⁶ stopping out of brotherly affection, when he perceives the Garuda at the top of that (*column*)

(V 13) (*Born*) in his family, king Siddhi ruled the earth, on whose arms and on whose feet depended the life of his clients and that of his enemies (*respectively*)

(V 14) His younger brother was the mighty king Betta To him also were born sons who defended those who asked them for protection

(V 15) The eldest of them, king Dâyahima, whose hand was reddened by pulling the hair of the goddesses of royal fortune belonging to (*his*) enemies, ruled the earth

(V 16) His younger brother (*was*) king Êrasiddhi, who, having driven far away the Kali (*age*), determined, as it were, to prevent its return, piled up his abundant fame like a wall of crystal at the ends of the quarters

(V 17) He had three sons, rulers of the globe, (*attired*) with the brilliant jewel of heroism Attended by them who were full of energy, the father shone for along time like 'Tinnêtra'⁷ with his beaming (*three*) eyes

(V 18) The eldest of these, the lord Manmasiddhi, ruled the earth, the dark-blue limits of which were the briny ocean The dark-blue sky became a cuckoo in the cage (*which was*) his continually rising fame

¹ Or 'a cane' The sun from which the solar dynasty descends is compared to a bulb with a sprouting shoot

² With *ekhandas tanuh* compare such epithets of the sun as *red ingah* in *Mahâbh* 3, 3, 19, or *reda murûh* in the *Mârkandéyapurana*, 102, 22 The latter passage contains also an account of the origin of this appellation

³ The term *nirghara* is used in allusion to the second meaning of *kshamabhrit*, 'a mountain'

⁴ The pun contained in the word *nitânta mukt abharanah*, the correct interpretation of which I owe to Dr Hultzsch, can hardly be rendered in English. In the first case the compound must be taken as *nitântam mukta abharanâni yâbhih*, in the second as *nitânta mukta abharanâni yâsâm*

⁵ The compound *madhyê nyôma* is formed in accordance with Pânini, 2, 1, 18 Prof Kielhorn, who drew my attention to this rule, quotes as an analogous case *madhyê dinam*, 'in the midst of the day,' in 'Trivikramabhûta's *Damayantikathâ* in the first prose passage after l 39 (p 15 of the Nirṇayasagarī Press edition)

⁶ The charioteer of the sun is Aruna or Anûru, the son of Kacyapa and Vinatî, and brother of Garuda

⁷ *I.e.* Siva

(V 19) When he had ascended to the celestial region, the middle (*brother*), king Betta, being given to the practice of austerities, conferred the government on (*his*) younger (*brother*) Tammusiddhi

(V 20) This glorious king Tammusiddhi, the son of king Êrasiddhi and Śrīdēvi, the younger brother of Manmasiddha, who, having destroyed (*his*) enemies, was ruling over this whole earth,—

(V 21) Allotted, in the Śaka year (*denoted by the chronogram*) Dhirayāyin (*i.e.* 1129), to this lord of Vatātavi all the revenues due to the king in the villages belonging to his (*temple*)

(V 22) This (*is*, the order of Tammusiddha famous in the three worlds, which is borne by kings on (*their*) radiant diadems

(V 23) "This road of piety should be carefully preserved by all of you;" thus does Tammusiddha make a perpetual request to future kings, (*his*) head being lowly bent, (*but*) not (*his*) bow

(Line 24) Let there be prosperity'

B — TIRUPPASUR INSCRIPTION

TEXT¹

- 1 Svasti Śi-Tammusiddhāya tasmai yat-sainya-iēnavaḥ [1*] Bra-
- 2 hma-patma(dma)-sprisās=śamkê bhāvi-bhū-srishti-hêtavḥ || [1*] Udadhi-sayana-
- 3 bhijah Patma(dma)nābhāya nābhīh kim=apī mikhila-hêtur=jjatam=â-
- 4 schaiyya-patma(dma)m [1*] yad=abhajad=apī smstīḥ pūrvam=êtasya dīk(dīk)-
- 5 bhīām=mrīdu-kathina mahobhyām=mīlan-ōmīlanām || [2*] Ta-
- 6 smād=Vīrūchu=udabhūt suchuran=tad-antai=vasā[d=iva]
- 7 prakatayan rajasah pravrittīm [1*] ya[h*] Śiśa-talpa-
- 8 phani-mauli-mani-pravishṭa-bimba-
- 9 s=sriyann=iva babhau sadrisas=sahāyī-
- 10 n [|| 3*] Marīchir=udagāt=tasmād=uday-ādīci=1-
- 11 v=āmsumān [1*] tatah Kasyapa êtasmā-
- 12 t prakāśa iva nurggatah || [4*] Tasmā-
- 13 j=jaga[t*]-tataya-mangala-ratnadipa-
- 14 s=chhandas-tanus=timira-kānana-dā-
- 15 vavahuh [1*] dī[k*]-kālayōh kim=a-
- 16 param(ram) vyavahāra-hêtuh
- 17 lô=py=āvūśa vasudhādhi-
- 18 pa-vamsa-kandah || [5*] Babhūvri=ullāsi-
- 19 ta-kīrti-nurjharā Manōh kulê=snu-
- 20 n bahavaḥ kshamābhritah [1*] divas-pri-
- 21 thivyōr=apī yan=nnyantribhi-
- 22 r=nnurankuśō nīti-pathah pravartitah || [6*] Tat-
- 23 kule Kalakālō=bhūt² Kāvēri-tī-
- 24 ra-kīrti=nnipah [1*] yat-kēli-yashti-tulitē
- 25 Mērau vyatikritā disah || [7*] Jâtō=sya
- 26 vamsē Madhurām vijitya pāschād=udāñchan-Madhu-
- 27 rāntak-ākhyah [1*] nīnta mukt-ābharanāh prachanda-
- 28 h Pāndy-āmganāh prāg=iva yaś=chakāra || [8*] Ji-
- 29 shnur=Andhrēshu yah kīrtvā purīm Pottappi-sa[m]-

¹ From inked estampages supplied by Dr Hultzsch

² The *akshara* *bhu* seems to have been corrected out of something else perhaps *bhata*

- 30 jñt[ām] [1*] tatas=tat-pūrvva-Chōl-ākhyah prakhyāta-bhu-
 31 ja-vikramah || [9*] Tad-vamśe Siddhi-bhūpīlah pālayām=[ā]
 32 sa mādīnīm [1*] yadiya-dōh-pad-āyattam=artthi-pratīartthi-jī-
 33 ritam || [10*] Tad-vasē(msa)jya=salinja-jitvara-satva(ttv)āśiś=ratru-kshi-
 34 tiśvara-yasāś śīśirāmsu-Rāhub [1*] śrī-Nallasiddhi-nripa-
 35 tu=yyam=upētya kāntan=dik(g) dākshinā galita-kā(kā)ñchi-guṇā
 36 babhūva || [11*] Tasy=Asrasiddhi-nripatis=sahajah kani-
 37 yān dūran=anūrya kalm=rya punah pravēsam [1*]
 38 iōddhum pravṛtta iva yāh prachuram yasā[h*] svan-dik-
 39 sīmasu sphatika śūla-nibham babandha || [12*] Asr=ā-
 40 bhavann=avani-maudala-rakshitārah putrās=traya[h*] sphurita prū-
 41 rucha-bhūshanās=tō [1*] van=anvatah pravṛta suchua[m]
 42 vyaijāt=tōjōmayan=iva njan=nnayanās=īumētra[h] || [13*]
 43 Jyāyān=ōshūn(śhūm)=Manmasiddhi-śvārah kshāmā kshā
 44 r-āmbhōdhi śyāma-simām śasīsa [1*] nity-ōda-
 45 ñchid-rad-yasah-paūjar-āntar=vyoma dhyamam kokila-
 46 tam bibharti || [14*] Tan-madhyamas=tad=anu Botta-nripa-
 47 bhudhānās=śintās¹=tapobhir=avadhīrta-bhōga-
 48 vañchibab [1*] jycshbō gatō divam=anākulam=ēva rā-
 49 jyan=nikshiptavān=api kaniyasa Tammusa-
 50 ddhau² || [15*] Jayati vipula bhūbhrīd-vamśa-janmī suvritta
 51 h parcluta-guna-gumphas=sambhavan-nūyaka-
 52 śrīh [1*] suchiram=avani-bhūshā Tammusiddhi-ābhūdhimā-
 53 s=sarasa-madhura-mūrttis=chētanah ko=pi hārah || [16*] Śr
 54 Śrīdēvyām=Ērasiddhi-kshatīsa=jīta[h*] śūmān=Ma-
 55 nmasiddhi-anujanmā [1*] dhīm=ctan=trāyamānas=sama-
 56 stām=ast-ārātis=Tammusiddhi-kshamāpab || [17*] Asmai
 57 Pāśipurēsāya Śak-ābdē dhirayāyini [1*] grāmē-
 58 shv=asya nripa-grāhyam piādād=āyam=veshi(sha)tah || [18*] Grāma
 59 ñ=cha dattavān=asmā Kaivantūr=iti vīrutam [1*] svā-
 60 pura śrēshthīnām prītyai sō=yam=ati=ava va-
 61 tsarō || [19*] Ītat kshōn[1*]bhritām=amsu-jati-
 62 lair³=mmakutau=dhritam [1*] jaga[t*]-traya-piasiddhasya Tammusi-
 63 ddhasya śasanam || [20*] Yatnēna dharmma svamih pr
 64 rakshaniyā s=cyam bhavattbhi(dbhī)=akhi-
 65 lair⁴=iti Tammusiddhah [1*] āgāmīnāh pranaya-
 66 tē⁵ nripatīn=ajasran=dūran=natēna śirasā na
 67 śarāsanēna || [21*] Svasty=astu ||

TRANSLATION⁶

(Verse 11) In his (i.e. king Siddhi's) family was born the glorious king Nallasiddhi, the model (of a man) of innate, conquering energy, (a very) Rāhu to the moon-like fame of hostile

¹ After śa, the engraver seems to have originally engraved some other *akshara*

² The first component of the sign for *au* stands at the end of the preceding line

³ The sign for *a* stands at the end of the preceding line

⁴ The sign for *a* stands at the end of the preceding line

⁵ The sign for *l* stands at the end of the preceding line

⁶ Only the verses which are not found in the Tiruvālangadu inscription have been translated here. Verse 18 also has been omitted here, because it differs from verse 21 of the Tiruvālangādū inscription only with respect to the name of the god

kings When the southern quarter had obtained him as (*her*) husband, she dropped her girdle (*or she lost Kāñchi*)

(V 15) After that, when the eldest (*brother*) had gone to heaven, the middle one of them, who was called king Betta, being free from passions on account of (*his religious*) austerities (*and*) despising the desire for (*worldly*) pleasures, conferred the government, without any disturbances, on Tammusiddhi, though being the younger (*brother*)

(V 16) Victorious is a certain living necklace of pearls, called Tammusiddha, an ornament to the earth for a very long time, which comes from a ridge of high mountains, which is well rounded, which has numerous windings of strings, which shows a fine gem in the centre, which has an elegant and pleasant form, (*and which thus resembles the king, who is born in a family of great kings, who leads a virtuous life, who combines in himself a series of good qualities who enjoys the dignity of a chief, and who has a handsome and graceful appearance*) .

(V 19) And in the same year (*viz* 1129) this (*king* Tammusiddhi) gave to him (*i.e.* the lord of Pāṣapura) the village called Kaivantūr, to the delight of the merchants of his town

No 18 — ARULALA-PERUMAL INSCRIPTION

OF THE TIME OF PRATAPARUDRA;

SAKA-SAMVAT 1238

By E. HULTZSCH, PH D

This inscription (No 43 of 1893) is engraved on the west side of the base of the verandah surrounding the stone-platform called "the hill" (*malai*) in the Arulāla-Perumāl temple at Little Conjeeveram. The first six lines are fully preserved, but of ll 7-10 the beginnings are built in. The preserved portion contains seven verses in the Sanskrit language and the Grantha alphabet. Verse 4 is followed by a prose passage in the Tamil alphabet and language, and another Tamil prose passage occurs between vv 5 and 6.

Vv 2-4 record that Muppidi, a general (*nāyaka*) of the Kākatiya king Pratāparudra of Ēkaśīlānagari, came to Kāñchi and installed a certain Mānavira as governor of Kāñchi. The Tamil portion records that the same Muppidi-Nāyaka granted the revenue from two villages to the Arulāla-Perumāl temple at Kāñchipuram. This revenue amounted to an annual sum of 1,002 "*māda* of Gandagōpāla." Of this sum, 240 *māda* were set aside for paying the attendants of a flower-garden on the southern bank of the Velkā, which the donor had purchased for 500 *panam* from a certain Perumāl-tādar,¹ 360 *māda* for daily offerings, *etc.*, 20 *māda* for purificatory rites in Chaitra, and 332 *māda* for buildings. Those lines which are only partially preserved seem to have contained a list of gifts of ornaments and articles of worship (l 6 f), a list of buildings to be erected in the temple (l 8), and a list of trees to be planted in the flower-garden (l 9). The inscription ends with praises of Muppidi-Nāyaka.

The inscription contains two dates, both of which fell into Śaka-Samvat 1238 (expired), the Nala-samvatsara, = A D 1316-17. On the first date Muppidi installed Mānavira (verse 1), and on the second date he made his grant to the temple (line 3). Professor Kielhorn has favoured me with the following calculation of these two dates — "The first date regularly corresponds to Friday, the 11th June A D 1316, when the 5th *tithi* of the dark half in the solar month Śuca (Mithuna) ended 7 h 5 m after mean sunrise. The second date regularly

¹ This name is the Tamil equivalent of Vishnu dāsa

corresponds to Wednesday, the 16th June A.D. 1316, which was the 21st day of the month of Mithuna (Âṇi) and on which the 11th *tithi* (of the dark half of Jyāishtha) ended 17 h 47 m after mean sunrise."

The two villages granted by Muppidi were Paṛṇyūr, with the hamlets of Āyirachchēri and Gummidippūndi, in the district of Paṛṇyūr-kōttam, and Pondaipākkam in Kachchiyūr-nādu. According to Mr Crole's *Manual of the Chingleput District* (p 438), Paṛṇyūr-kōttam formed part of the modern Ponnēri tāluka, and several villages which are stated to have been situated in that *kōttam* have actually been traced in this tāluka¹. Paṛṇyūr, the head-quarters of the district, is not found on the map but its position is indicated by its hamlet Gummidippūndi². The whereabouts of Pondaipākkam and Kachchiyūr-nādu are settled by a copper-plate grant of Venkatapṛti, dated Śaka-Samvat 1526, Krōdhin,³ where both Podavākam and Kachchūr are stated to have belonged to Kachchi-nādu, a subdivision of Īkkāttu-kōttam. According to the *Chingleput Manual* (p 438), the district of Īkkāttu-kōttam corresponded to the modern Tiruvallūr tāluka and was subdivided into Kakkalūr-nādu and Kachchi-nādu. Īkkādu, Kākkalūr, and several other villages of Kākkalūr-nādu, Kachchūr-nādu and Malaya-nādu in Īkkāttu-kōttam, which are mentioned in the British Museum plates of Sadāśivarāya, can still be traced on the maps of the Tiruvallūr tāluka and the Kālahasti Zamīndārī⁴. Pondaipākkam or Podavākam is also found on the former map as Pondavākkam,⁵ and Kachchiyūr, Kachchi or Kachchūr, the head-quarters of the *nādu* to which this village belonged, is represented on the second map by Kachchūr, about one mile south of Pondavākkam. The river Velkā mentioned in line 4 is the Vēhkā or Vēgavati, which flows past the Arulāla-Perumāl temple⁶.

The chief interest of this inscription lies in the statement that, in June 1316 A.D., Conjeeveram was tributary to the Kākatiya king Pratāparudra of Ēkaśilānagarī, i.e. Warangal⁷. Another inscription of Pratāparudra is found as far south as the Jambukēśvara temple near Trichinopoly⁸. Three inscriptions of his at Bezvāda (No 306 of 1892), Warangal (No 109 of 1902) and Palivela (No 501 of 1893) are dated in Śaka-Samvat 1220 (Vilambin), the Pramādi-samvatsara (i.e. Śaka-Samvat 1235), and Śaka-Samvat 1239 (Pingala).

Who was the Mānavira whom Pratāparudra's general Muppidi installed as governor of Kāñchi? An inscription of Śaka-Samvat 1219, Hēmalambin (= A.D. 1297-98), at Narasaravupēta (No 213 of 1892) states that Manma-Gandagōpāla, Rāya-Gandagōpāla or Manuma-Gandagōpāladēva-Chōdamahārāja, the eldest son of Nallasiddhi, was a subordinate of Pratāparudra⁹ and took possession of Kāñchipura¹⁰. An earlier chief of the same family, Vijaya-Gandagōpāladēva, was also connected with Conjeeveram, where three of his inscriptions, dated in Śaka-Samvat 1187, have been found¹¹. Two records of the Arulāla-Perumāl temple (Nos 34 and 35 of 1893), dated in Śaka-Samvat 1156 and 1127, belong to two other chiefs of the same family, Chōla-Tikka and Tammusiddhi¹². Nallasiddhi, an uncle of Tammusiddhi, is stated to have occupied Kāñchi¹³. If it is borne in mind that several of these later Chōlas

¹ Above, Vol. IV p 9, and *South-Ind Inscr* Vol III p 118, notes 1 and 5, see also *ibid* p 139

² Gummidippūndi is No 199 on the *Madras Survey Map* of the Ponnēri tāluka

³ See my *Progress Report* for May to September 1890 p 3, No IX.

⁴ See above, Vol IV pp 8, 9 and 10

⁵ No 229 on the *Madras Survey Map* of the Tiruvallūr tāluka

⁶ See *South-Ind Inscr* Vol III p 186 and note 8, above, Vol IV p 146 and note 5

⁷ *Ind Ant* Vol XXI p 198 and note 12 ⁸ *Ibid* p 200

⁹ *Tatragrahas-sūtrā Manma-Gandagōpāla bhupatib*

Pratāparudra bhāṣasya prasāda-śrīya-vaiṭṭhavaḥ

¹⁰ *Kāñchīnoura Tripura Trinētra* occurs among his *virūdas*

¹¹ *Ind Ant* Vol XXI p 122

¹² The second of these two inscriptions will be published by Dr. Lüders in this *Journal*

¹³ See page 122 above

seem to have ruled over Conjeeveram and that the last of them, Manma-Gandagôpâla, was a subordinate of Pratâparudra, it becomes probable that the Mânâvîra of the subjoined inscription was a member of the same family. Another point in favour of this theory is the fact that, at the time of the inscription, the standard coin of Conjeeveram was the "mâda¹ of Gandagôpâla" (1 4), which owes its name evidently to one of the later Chôlas, several of whom bore the surname Gandagôpâla. The latest known date of Râja-Gandagôpâladêva (i.e. Manma-Gandagôpâla) is Śaka-Samvat 1221, which was the 9th year of his reign, in an inscription at Nellore (No 194 of 1894). This date is 17 years prior to the installation of Mânâvîra. In the meantime Conjeeveram had been in the possession of Ravivarman of Kêraḷa, who was crowned at Kâñchî in A.D. 1312-13 and made a grant to the Arulâla-Perumâl temple in A.D. 1315-16.² Can it be that he was driven out by Muppidi, who installed Mânâvîra in June 1316? An allusion to this might be found in the statement (verse 3) that, before entering Kâñchî, Muppidi "put to flight the princes of the South".

TEXT.³

- 1 Svasti śrî [||*] Yad-dêhê tanu-lôma-kûpa-vivarê śailâ nagâ dig-gajâ nadyas=sapta [sa]mudra-mudrta-mahî vistâram=adhyâsatê ||(1) damshtâ-danda-karâla-kâla-vadana[h*] str[i]-la[mgh]it-âgr-âsanô lilâ-kola-kalêba(va)ras=sa Murabhit pâyâd=apâyât(d=) bhuvam || [1*] Śrîman-mahâ-mandala-chakravartti Pratâparudrah kila Kâ-
- 2 katiyah | karôti râjyam kamanîya-kîrttib pratâpavân=Ēkaśilâ[na]garyyâm || [2*] *Tan-nâyakas=samprati *Muppidi-i[n]drah pratâpa-nîśêshita-śatru-pakshah ||(1) vidrâvya bhûpân=api dâkshinâtyân puriñ=cha Kâñchim=aviśau=Nal-âbdê || [3*] Mâsê Śuchau Sarppadinê cha krishnê vâre sa-Śukrê divasê=parâhnê ||(1) śrî-Mânâviran=nîja-pattabandham(ndham) vya-
- 3 [dh]ât=tad-âjñ-ânuchariñ=cha Kâñchim || [4*] Śakar varsham 1238âvadu Nala-samvatsaram Âni-mâdam irubattu-onrân-di[ya]di Budan-kûlsmayum êkâdaśiyum perra nâl svasti śrîmatu-Muppidi-nâyakkar śrî-Kâñchipura[t]tu Perumâl Arulâlanâthanukku sarvva-nyôgattukku dakshinâ-sahitam=âga udakam pannuṇa ûr 2=ttara[m*] Pa[ya]-
- 4 r-kkôttâ-stalattu⁶ Paṇṇiyûrum pidâgai Âyirachchêriyum Gumm[ū]dippûndi ut[pa]da Gandagôpâlan mâdai=ttaram 526m Kachchiyûr-nâtṭil Pondaipâkkam mâdai=ttaram 476 âga ûr iran[du*]m mâdai 1002klum puvu Perumâl-tâdar⁷ kaiyyil 500 pana-vilay=âga konda Veikâvil teṇ-kariyil tiru-

¹ The Tamil *mâda* and the Telugu *mâda* form part of the names of various gold coins, e.g. *Mâdântakam-mâda* (above, Vol V p 106 and note 3, *South-Ind Inscr* Vol III pp 143 and 164), *Bhujabala-mâda* (see my *Annual Report* for 1896-97, p 4), *Ganda-mâda* (above, Vol V. p 32), *Kulôttunga-mâda*, *Birudu-mâda*, *Jaya-mâda*, *Chamara-mâda*, *Gandharâna-mâda* or *Gandhahasti-mâda*, *Uttamaganda-mâda* and *Râjardya-mâda* (see the Appendix of my *Annual Report* for 1897-98). Of these, the *Râjardya-mâda* and *Jaya-mâda* are perhaps identical with certain gold coins published in *Ind Ant* Vol. XXV p 321, Nos 24 and 25, and p 322, No 29. The *Gandharâna mâda* is mentioned in two inscriptions of Śaka-Samvat 1039 and 1042 (Nos. 232 and 212 of 1897). It seems to be the coin which is known in the *bazârs* of Southern India as *Gajapati-varâha* and which, according to the *Râjataranginî*, was imitated by Harsha of Kasmîr, compare Sir A. Cunningham's *Coins of Medieval India*, pp 34 f and 36, and Mr. Rapson's *Indian Coins*, pp 32 and 36. It may be that these coins were first struck by Vikramâditya VI., because the *Râjataranginî* (vu 926) expressly states that Harsha copied his new gold coin from those of Karnâta, and because the only king of Karnâta who reigned during Harsha's time was Parmâdi or Parmândi (*Râjataranginî*, vu 935 and 1119) of Kalyanapura (ibid 1124), i.e. the Western Châlukya Vikramâditya VI.

² Above, Vol IV p 146

³ The syllable *ya* of *nayaka* is entered below the line

⁶ Read *Paṇṇiyûr kkôttâ-sthalattu*

⁵ From two inked estampages

⁶ The syllable *mu* is entered below the line

⁷ The *d* of *td* is entered below the line.

- 5 nandavanattukkum idil éeyya=kkadava séngaḷa(lu)nîr ôdai 4kkum mēl
éeyyum vyasāyattukkum nā[1] lkkū nīrkum āl 20kkū ānd=onrukku
mādaī 240m tīu[v]ottaśamattukku ariśikku panam 2m sarvva-sugandh[ī-
dra]vyamgalukku¹ panam 1½m tīruvilakkukku panam ½ pāl-mūlagukku
utpattavaikku pana-
- 6 m lm āga nāl lkkū mādaī [1] āga āndu lkkū mādaī 360m [1*]
tīruppalittāmamu[m*] palamum kari-amudum tīrunandavanattilē nadattavum [1*]
[Ch]āyitra-pavitrāmgalukku mādaī 20m abī(bhī)shēka-mādapam ulitta
tīruppanīgalukku 382 mādaīyum=āga nadakkavum [1*] Perumālukku=ppo[r]-
ppattamum padakkamum
- 7 kkidāra-ku[ttu]-v[1]lakkū 2m [ś]ōmakkaḷam 4m
dūpa-dīpa-p[ā]trāmgā[1] kai[y]-manī 2m tīruvāla[tta*]-ttattī 1m kachchu-kkattī
lm [1*] inda ūr irandum sakala-prāptigalōdum chandr-āditya-varai sarvva-
- 8 nīyō bhavat(d)bhīh ||(1) tasmād=ētān bhāvinah
pārtthivēndrā[n*] bhūyō bhūyō yāchatē Rāmachandīah 6 [5*] Arulālanādan
kōyilīl éey[1*]yum tīruppanī āyirakkāl-tīrumādapam Mūdivaḷaṅginān-tīumai-
p[pa]-²
- 9 javvandi alarī piṇchī sādī śenbagam magī
śen[ga]lu[nī]r ô[d]ai 4 mā=ppilā tennamaram [m]ādaī elumbichchai nārttai
marṇum=ulla maraṅga[lum] vaippadu || Yasy=ājñā sakala-kṣatīśvāna-ś[1]iō
ratn-[ā*][māu]-sa[m]p[ā]-
- 10 ā³ Varāha[h*] sva-dhanāñ=cha [d]āna[m](nam)
nīdyam(tyam) prapō[j]yas=sa cha Sōmanāthah ||(1) kim va[ranya](rnya)tō
[ta]sya cha bhāgatē(dhē)ya[m] kshōnītālē Mupp[1]tī(di)-nāyakasya || [7*]

TRANSLATION

(Line 1) Hail ! Prosperity !

[Verse 1 contains an invocation of the boar-incarnation of Viṣṇu]

(V 2) The glorious ruler of a great province (*mahā-maṇḍala-chakravartin*), the Kākatīya Pratāparudra, whose fame is beautiful (*and*) who possesses valour, conducts the kingdom at Ēkaśīlānagari

(V 3) And now his general (*nāyaka*), the lord Muppīdi, who has annihilated the party of the enemies by (*his*) valour, having put to flight also the princes of the South, entered the city of Kāñchi in the Nala year.

(V 4) And in the month Śuchi, on the day of the serpents,⁴ in the dark (*fortnight*), on a Friday, in the afternoon of (*this*) day, (*he*) made the glorious Mānavira possessed of the tying of the fillet (*paṭṭabandha*)⁵ and (*made*) Kāñchi obedient to his orders

(Line 3) (*In*) the Śaka year 1238, the Nala-samvatsara, (*on*) a day which corresponded to an eleventh *tithi*, to a Wednesday, and to the twenty-first solar day (*of*) the month Āni,— Hail ! the glorious Muppīdi-Nāyaka granted, (*with a libation of*) water, accompanied by presents (*to Brāhmanas*), as exclusive property (*sarva-nyōga*), to (*the temple of*) Perumāl Arulālanātha in the prosperous Kāñchipuram the revenue (*taram*) of 2 villages, (*viz*) (1) in the land of Paṇyūr-kōttam (*the village*) Paṇyūr, (*having*), together with (*its*) hamlets Āyirachchēri and Gummidippūndī, a revenue of 526 māḍai of Gandagōpāla, and (2)

¹ The syllable *dra* seems to be entered below the line

² Read probably *tīrumaṇṇipandal*

³ *I.e.* the fifth *tithi*

⁴ Read perhaps *Prāptō*

⁵ *I.e.* he invested him with the dignity of governor

Pondaipakkam in Kachchiyūr-nādu, (having) a revenue of 476 māḍai, altogether two villages, (having a revenue of) 1,002 māḍai

(L 4) Out of this, 240 māḍai per year (shall be spent) for 20 people per day, in order to (maintain) a flower-garden on the southern bank of the Veḷkā, which (he) had purchased at the price of 500 panam from Perumāl-tādar, in order to construct 4 lotus-tanks in this (flower-garden), and, besides, in order to cultivate the fields

(L 5) 2 panam (shall be spent) for rice for (offerings at) midnight,¹ 1½ panam for perfumes of all (kinds), ½ panam for lamps, and 1 panam for the ingredients of pepper-milk, altogether, 1 māḍai² per day and 360 māḍai per year

(L 6) The temple garlands, fruits and vegetables for offerings shall be grown in the (above-mentioned) flower-garden 20 māḍai shall be spent for the Ohastra-pavstras,³ and 382 māḍai for the abhishēha-maṇḍapa and other buildings To (the god) Perumāl (were given) a gold diadem, a breast-ornament, . . . , 2 brass chandeliers, 4 gongs, (two) vessels for incense and lights, 2 hand-bells, 1 salver for waving lights (before the god), and 1 webbed bedstead These two villages⁴ . . . with all the revenue (prāpti), as long as the moon and the sun shall last

[Verse 5, which is incomplete, contains one of the usual admonitions to future kings]

(L 8) The buildings to be erected in the temple of Arulālanātha (are) a maṇḍapa of one thousand pillars, a canopy of gems for (the image of) Mudivaṅgiṇaṇ . . .

(L 9) . . . javvandi,⁵ oleander (alar), piṇchi, śāḍi, champā⁶, baṭula, 4 lotus-tanks,⁷ mangoes, jacks, cocoanut-trees, pomegranates, limes,⁸ oranges and other trees shall be planted

(V 6) Whose command . . . the rays of the jewels on the heads of all princes

(V 7) Varāha⁹ has received his wealth (as) a gift, and that Sōmanātha¹⁰ is to be worshipped (by him) daily How can the fortune of that Muppidi-Nāyaka be described on earth?

NO 19.—SIX INSCRIPTIONS AT TIRUNAMANALLUR

By E. HULTZSCH, PH.D.

Tirunāmanallūr is a village in the Tirukoilur (Tirukkôvalūr) tāluka¹¹ of the South Arcot district It contains a Śiva temple which is now called Bhaktajanēśvara This Sanskrit name is represented in the inscriptions of the temple by its Tamil equivalent Tiruttondiśvara Both names refer to the 63 devotees of Śiva¹² (Tiruttondar or Bhaktajana), whose lives are narrated in the Periyapurānam, and one of whom is supposed to have been a chief of Tirunāmanallūr itself¹³

¹ Ottaiḍam is a tadbhava of the Sanskrit ardhayāma

² This total shows that 1 māḍai was equal to 5 panam

³ Compare above, Vol V pp 22 and 259

⁴ This refers to Paṇḍyūr and Pondaipakkam in line 4.

⁵ According to the dictionaries, javvandi is the Indian chrysanthemum

⁶ Regarding Tamil ienbagam=Sanskrit champaka, compare Ind Ant Vol XVIII p 105, note

⁷ These were already mentioned in line 5

⁸ Elumbiccheḥai is meant for elumiccheḥai ⁹ I.e. the boar incarnation of Vishnu

¹⁰ This is an epithet of Śiva and suggests that Muppidi worshipped this god as well as Vishnu

¹¹ No 320 on the Madras Survey Map of this tāluka

¹² Compare South-Ind Inscr Vol II pp 134, 152 ff, 167, 172 and 252 f

¹³ See page 136 below

An inscription of the Chôla king Parântaka I (A below) states that the stone temple of Tiruttondiśvara was built by his son Râjâdityadêva. Hence it is also called Râjâdityêśvara in some of its inscriptions.

Besides the shrine of Tiruttondiśvara or Râjâdityêśvara, the same temple included the shrine of Agastyêśvara, which is mentioned in several inscriptions of the temple. Another inscription (No 365 of 1902) records a gift to the temple of Kalinâriśvara. This temple has been recently demolished by the villagers, and the only portion of it that survives is a sculptured stone which bears the figure of a kneeling elephant, above the elephant a *hauda* with a stout male person reclining in it, and the single word *śri-Kalinâra* in Pallava-Grantha characters (No 376 of 1902). It may perhaps be concluded from this, that the demolished temple of Îśvara (Śiva) was built by a Pallava king named Kalinâra, and that the man riding on the elephant is meant to represent this king.

According to the subjoined Tamil inscriptions, the ancient name of Tirunâmanallûr was Tirunâvalûr. The Śaiva saint Sundaramûrti, who was born at Tirunâvalûr and was the protégé of a chief of that place,¹ derived from it the surname Nâvalûran, which he applies to himself in some of his hymns. Tirunâvalûr belonged to the district of Munaippâdi (C below) or Tirumunaippâdi (A. and B below). In the time of Râjêndra-Chôla I it bore the surname Râjâdittadêvapûram,² which is due to the fact that its temple had been founded by Râjâditya, and was included in Mêlûr-nâdu, a subdivision of Tirumunaippâdi, a district of Jayangonda-Chôla-mandalam (F below).

The subjoined inscriptions contain the names of a few other villages in the neighbourhood of Tirunâmanallûr. Of these, Śevalai in Vennainallûr-nâdu (C below) survives in the two villages Periyâśevalai and Śiṇṇâśevalai³ (i.e. 'great and small Śevalai') close to Tiruvennai-nallûr.⁴ Êkadhira-chaturvêdîmangalam (D below) cannot be identified, as it is not the name, but the surname of some village. Arumbâkkam⁵ (E below) is situated 2 miles south of Tirukoilur.

A.—INSCRIPTION OF PARANTAKA I

This inscription (No 335 of 1902) is dated in the 28th year of "Parakêsarivarman who took Madurai (Madhurâ)," i.e. of the Chôla king Parântaka I⁶ who ruled from about A.D. 900 to about 940.⁷ It records the gift of two lamps by a servant of Kôkkilânadi, the queen of Parântaka I and the mother of his son Râjâdityadêva. The latter is the Râjâditya who, according to the large Leyden grant⁸ and the Âtakûr inscription of A.D. 942-50,⁹ was killed in battle by the Râshtrakûta king Krishna III.

TEXT.

- 1 Svasti [ś]r[î] [||*] [Maḍi]r[ai] ko[n]da kô=Pparakêśa-
- 2 mpa[n]ma[r*]kk-i[yân]du irubattettâvadu [T]irumu-
- 3 naippâdi-Tirunâvalûr Tiruttondi(ndi)śvara[n]
- 4 taru-kkaṭ-rahî śe[y*]vitta Râjâdittadêvar tâ[y]âr na[m]-birâtṭiyâr
- 5 Kô[k]kila[pa]digaḷ paṇ[b]â(vâ)ratṭâl Śittuakômalam va(vai)tta n[o]ndâ-vilak-

¹ See page 136 below.

² Other inscriptions have the shorter form Râjâdittapûram.

³ Nos 267 and 265 on the *Madras Survey Map* of the Tirukoilur taluka.

⁴ No 273 on the same map.

⁵ No 97 on the same map.

⁶ *South-Ind. Inscr.* Vol II p 379 f.

⁷ See *ibid* p 381. If Professor Kielhorn's calculation of the date of the Kûram inscription (p 1 above) should be corroborated by the discovery of a similarly dated record of the same reign, it would follow that Parântaka I reigned from about A.D. 906 to about 946.

⁸ *Arch. Survey of S. India*, Vol IV p 206 f.

⁹ Above, Vol VI p. 51.

- 6 k=[o]nrnkku va(vai)[tta ś]āvā m[ū]vā=ppēr-ād[u] tonnūru īlla-¹vila-
 7 kk=onru [i*] idu pan-[M]āyē(hē)svarar irakshai ||—
 8 mēppadiyāl Śittirak[ō]malam vaitta vilakk=onru īlla-¹
 9 vilakku ||—

TRANSLATION.

(Line 1) Hail 'Prosperity' In the twenty-eighth year of king Parakesarivarman who took Madirai, Chitrakōmalam,—a female attendant of our lady Kōkkilānadigal, the mother of Rājādityadēva who caused to be made the sacred stone temple of Tiruttondiśvara at Tirunāvalūr in Tirumunaippādi,—gave one perpetual lamp. For (*this lamp she*) gave ninety undying (*and*) unaging big sheep² (*and*) one *īla* lamp³ This (*gift is placed under*) the protection of all Māhēśvaras

(L 8) The same Chitrakōmalam gave one (*other*) lamp (*and*) an *īla* lamp(-stand)

B—INSCRIPTION OF PARANTAKA I.

This inscription (No 363 of 1902) is dated in the 39th year of the same king as A and records the gift of a lamp by Mahādēvadī, the queen of prince Rājādityadēva and the daughter of Iladarāyar, for the merit of her elder brother Rājādittan Pugalippavarganda Rājāditya was already mentioned in the preceding inscription (A) Iladarāyar means 'the chief of Lāta (Gujarāt)' This title was borne by a family of local chiefs, one of whom, named Vira-Chōla, is known to have been a feudatory of Rājārāja I⁴ Vira-Chōla was the son of Pugalippavarganda This chief is probably identical with Rājādittan⁵ Pugalippavarganda, the elder brother of Rājāditya's queen Mahādēvadī

TEXT

- 1 ||[o-] Śva(sva)stī śrī [i*] Madiraiyum ilammum⁶ konda kō=Pparakēsaripa-
 2 n[ma][r*]kk=iyāndu muppattu-onbadāvadū Tirumunaippādi=Ttirunā-
 3 valūr Tiruttondiśvarattu⁷ Māhadēvarkku=ppillaiyar Rā-
 4 jādittadēvar dēviyār⁸ [I]ladarāyar magalāi⁹ Māhadēvadigal tamai-
 5 yaṅṅār¹⁰ Araiyar Rā[jā*]dittan Pugalipargandanai¹¹ sārthi va(vai)chcha nōttā-¹²
 6 vilakk=[o]ṅṅnukkum [va](vai)[ch]cha sā[v]ā mu(mū)vā=ppēr-[a]du¹³ nū[ru]
 m[īai-v]ilakku
 7 mirai elu[ba]dū palam śa[n]d[nā*]dittaval en[p]padakku¹⁴ [i*] i[du] pan-Māhē[śva]-
 rar irakshai ||

TRANSLATION.

Hail 'Prosperity' In the thirty-ninth year of king Parakēsarivarman who took Madirai and *īlam*,—Mahādēvadigal, the queen of prince Rājādityadēva (*and*) the daughter of

¹ Read *īla*—

² The meaning of the two terms 'undying' and 'unaging' is, that those sheep which died or ceased to supply milk had to be replaced from among the lambs that had grown up in the meantime

³ *I.e.*, apparently, a lamp-stand after the fashion of *īlam* (Ceylon) According to the dictionaries, the word *īlam* means also 'gold,' but, if this meaning were intended here, the writer would have probably used the common word *poṇ*

⁴ See above, Vol IV p 139

⁵ This word is here prefixed to the name of the Lāta chief Pugalippavarganda in honour of his brother-in-law, the Chōla prince Rājāditya

⁶ Read *īlamum*

⁷ Read *Tiruttondiśvarattu Mahādēva*^o

⁸ The secondary form of *i* is engraved above the initial *i*

⁹ Read *Māhadēva*^o

¹⁰ Read *yaṅṅār*

¹¹ Read *Pugalippavargandanai*

¹² Read *nōttā*

¹³ The *ā* of *rā* seems to be corrected from *du*

¹⁴ Read *darlu*

Ilādarāyar, gave one perpetual lamp to (*the god*) Mahādēva of the Tiruttondiśvara (*temple*) at Tirunāvalūr in Tirumunaippādi for the merit of¹ (*her*) elder brother Arāiyar Rājādittan Puḡaḷvippavargandan For (*this lamp she*) gave one hundred undying (*and*) unaging big sheep² (*and*) a lamp-stand weighing seventy *palam*, to burn as long as the moon and the sun shall last This (*gift is placed under*) the protection of all Māhēśvaras

C—INSCRIPTION OF KRISHNA III

This inscription (No 362 of 1902) is dated in the 17th year of Kannaradēva, *i.e.* of the Rāshtrakūta king Krishna III., the conqueror of the Pallava and Chōla countries³ It records the gift of a lamp by a chief of Mīlādu, named Narasimhavarman and surnamed Śaktinātha and Siddhavadava He claims to belong to the lineage of Śukra and to the Malayakula, *i.e.* the family of the rulers of Malayānādu or Malainādu, of which Mīlādu and Malādu are contracted forms According to the *Periyapurānam*, the capital of this district was Tirukkōvalūr (Tirukoilur), the head-quarters of the present Tirukoilur tāluka⁴ The chiefs of Malainādu claimed connection with the Chedi family⁵ They had the custom of prefixing the name of the reigning Chōla king to their title Thus, six inscriptions of Rājendra-Chōla I Kulōttunga-Chōla and Vikrama-Chōla at Kīlūr near Tirukoilur (Nos 241, 260, 284, 285, 286 and 290 of 1902) mention Mīladudaiyān Irāman Mummadi-Chōlan *alias* Rājendra-Chōla-Mīladudaiyān, Kīlyūr⁶ Malayaman Kulōttunga-Chōla-Chēdiyarāyan, and Kīlyūr Malayamān Vikrama-Chōla-Chēdiyarāyan, the father of Vikrama-Chōla-Kōvalarāyan, and in two inscriptions of Tribhuvanachakravartin Rājarājadēva and Kulōttunga-Chōladēva (Nos 288 and 293 of 1902) we find Kīlyūr Malayamān Rā[ja]rāja-Chēdiyarāyan

The Tiruvikrama-Perumāl temple at Tirukoilur bears an inscription of the sixth year of Parakīśanvarman *alias* Rājendrādēva, *i.e.* A D 1057-58⁷ or about a century after the present record It belongs to a later chief of Mīlādu, whose name was likewise Narasimhavarman He resided at Tirukkōvalūr (Tirukoilur), was a descendant of the lineage of Bhārgava (*i.e.* Śukra), and bore the surname Ranakēśan-Rāma

TEXT

- 1 Svasti śrī ||᳚ Śrī-Kannaradēvaṟṟṟu yāndu paḍinēlāvaḍu Muṇaippādi=
Ttirunāvalūr-Tti[rut]tonḍi(ṇḍi)śvarattu Mā(ma)hādēvaṟṟṟu svasti
Śukrānma(nva)y-ōḍayāchal-āḍitya Śa[k]ṭinātha simha-ddhvaja śikhi-
makara-la(lā)ñchhana Malayakul-ō-
- 2 tbha(dbha)va Malayakula-śū(chū)lāmani śrīmat(n)-Narasimhava[r*]mmā
Mīlād-udaiya nāttān Śittavadavan-āḡiya Narasimhava[n]man vaitta
nondā-vilakk-onṟinukku vaitta pon paḍin kaḷaṇṇu [!*] i-ppon paḍin
kaḷaṇṇu[n]=gondū Ven-
- 3 nainallūr-nāttu=Chchevalai sabhaiyōmum ūrōmum āttu nūṟṟu nāḷi ney [k]oḍu
vaṇḍu māḍēviyālēy⁸ śantrādityaval attuvōm=ānōm Śeivalai sabhai ūrōm [!*] īḷa-
vilakku onṟu ||— iḍu pan-Māh[ē]śvara[r*]
- 4 irakshai ||᳚

¹ This seems to be the meaning of the gerund *śrīti*, which occurs frequently in the same connection

² See above, p 134, note 2

³ See above, Vol III p 282 ff and Vol IV p 81 f and p. 280 f, *South-Ind Inscr* Vol III pp 11 and 22

⁴ *South Ind Inscr* Vol. II p 167

⁵ See *loc cit* and *Ind Ant* Vol XXII p 148

⁶ Kīlyūr is a village in the Tirukoilur taluka, No 128 on the *Madras Survey Map*

⁷ See page 7 above

⁸ Read *chandrā*

TRANSLATION.

(Line 1) Hail! Prosperity! In the seventeenth year of the glorious Kannaradēva,— Hail! the glorious Narasimhavarman, the sun of the eastern mountain— the lineage of Sukra, Saktinātha,¹ whose banner bore a lion, whose crest were a peacock and a *malara*, who was born in the Malaiyakula, the crest-jewel of the Malaiyakula, the lord of the country of Milādu,— (*this*) Narasimhavarman who was called Siddhavādava² gave one perpetual lamp to (*the god*) Mahādeva of the Tiruttondiśvara (*temple*) at Tirunāvalūr in Munaiappādi. For (*this lamp he*) gave ten *kaḷaṇḍu* of gold

(L 2) Having received these ten *kaḷaṇḍu* of gold, we, the members of the assembly and the inhabitants of the village of Sevalai in Vennainallūr-nādu, shall have to bring every year one hundred *nāḷi* of ghee and shall have to pour (*it*) out (*i.e.* measure it) by the *mādevi*³ as long as the moon and the sun shall last

(L 3) One *īḷa* lamp(-stand)⁴ (*was also given*) This (*gift is placed under*) the protection of all Māhēśvaras

D —INSCRIPTION OF SAKA-SAMVAT 875.

This inscription (No 356 of 1902) and the next one (E) are remarkable for being dated according to the Śāka era, which is employed in very few of the earlier Tamil inscriptions.⁵ The inscription D records the gift of a lamp by a Munaiyadiyaraiyan, i.e. a chief of the district of Munai or Munaiappādi, in which Tirunāmanallūr was included.⁶ 'The chief of the people of Munai' (*Munaiyar lōn*) is mentioned as a vassal of Vikrama-Chōla in the *Vikhirama-Sōḷan-Uḷā*.⁷ According to the *Periappurānam*, the Śaiva saint Sundaramūrti was the protégé of another chief of Tirumunaiappādi (*Munaiyaraiyar*), named Narasimha, who resided at Tirunāvalūr (Tirunāmanallūr), and who is himself considered one of the sixty-three Tiruttondar or devotees of Śiva

TEXT

- 1 || Svasti srī || 6. Śagar[ai] yā[n]du
- 2 875āvaḍu Tirunāvalūr Ti-
- 3 ruttondi-īśvara-²garattu
- 4 dēvaikkū Munai[ya]diyarai[ya]-
- 5 n Kulamānikkan [I]rama-
- 6 dēvan vaitta notti(ndā)-vilak-
- 7 ku oṇru śavā mu(mū)vā=ppēr-ādu 100 [*]
- 8 ivv-ādu [nū]ṇu=gondu śan-
- 9 dūrā[d]ittavalu[m] erikka n[e]y at[tu]-
- 10 vāi=[ā]ṇār devadānam [Ē]kadi(dhi)ra-śa(cha)[tu]-
- 11 [rvvē]dīmangalattu sabhai[yār] [*]

TRANSLATION

(Line 1) Hail! Prosperity! In the Śāka year 875, Munaiyadiyaraiyan Kulamānikkan Irāmadēvan gave to the god of the Tiruttondiśvara temple at Tirunāvalūr one perpetual lamp (*and*) 100 undying (*and*) unaging big sheep⁹

¹ *I.e.* 'the lord of the spear' or 'the lord of power' The same word is an epithet of the two gods Skanda and Śiva

² *I.e.* 'the owner of renowned mares'

³ *I.e.* a measure called after the chief queen (*mahādēvi*)

⁴ An inscription of the Śāka year 810 was published in *South Ind Inscr* Vol. III p 95

⁵ See page 133 above

⁶ Read *Tiruttondiśvara*-

⁷ See above, p 134, note 3

⁸ *Ind Ant* Vol XXII p 143.

⁹ See above, p 134, note 2.

(L 8) Having received these hundred sheep, the members of the assembly of Êkadhira-chaturvêdimangalam, (a village) granted to the temple, shall have to pour out ghee,¹ to burn as long as the moon and the sun shall last

E—INSCRIPTION OF SAKA-SAMVAT 876.

This inscription (No 338 of 1902) records the gift of a lamp by the queen of a chief of Mupai, whose name resembles that of the other chief mentioned in the preceding inscription (D).

TEXT.

- 1 Svasti śi ||[*] Śagara yāndu 87[6]-
- 2 āvadu Tirunāvalūr Tiruttondiśva-
- 3 rattu Mahādēvaṛku Mupaiyadiyaraiyar Kulamā-
- 4 nikkerumānār dēv[ī]yā[r=A]kkinan[g]aiyār vaytta²
- 5 nonḍā-vilakkinnakku va(vai)tta śāva m[ū]vā pār-ādu
- 6 nūru³ nūru= [g]ondu nū⁴ m[śa]da[m*] uḷakku mādvīyāl⁵
- 7 n[ey] attuv[ō]m=āṇōm Arumbākkat[t*]t=ū[ō]m [i*] idu [pan]-M[ā]y[ō](hē)-
[śvarar irakshai ||*]

TRANSLATION.

(Lane 1) Hail! Prosperity! In the Śaka year 876, [A]kkinangaiyār, the queen of Mupaiyadiyaraiyar Kulamānikkerumānār, gave a perpetual lamp to (the god) Mahādēva of the Tiruttondiśvara (temple) at Tirunāvalūr For (this lamp she) gave one hundred undying (and) unaging big sheep⁶

(L 6) Having received (these) hundred (sheep), we, the villagers of Arumbākkam, shall have to pour out daily one uḷakku of ghee by the mādvī⁷ This (gift is placed under) the protection of all Mahēśvaras

F—INSCRIPTION OF RAJENDRA-CHOLA I

This inscription (No 360 of 1902) belongs to the reign of Parakésarivarman alias Rājendra-Chôladēva, i.e. the Chôla king Rājendra-Chôla I who ascended the throne in A D 1011-12⁸ The figure denoting the year of his reign is lost A regiment of the king gave to the god a necklace of gold and jewels, and the commander of the regiment gave another necklace of pearls and a bracelet of gold

TEXT.

- 1 Svasti śr[i] ||[*] K[ō]=Pparakésaripa[r*]mar=ā[ṇa] śi-Rājēndh[ī](ndi)ra-
śôladēvaṛku yā[ndu] [va]du Jayangonda-śôla-ma[nda]llattu=Ttiru-
- 2 munaippā[di] M[ē]lūr-nāttu=Ttirunāvalūr=āna Rājādittadēvapuratthu
[Tirutton]di[ndi]śvarattu ādavalāṛku ndaiyār padai Vi(vi)ranārāya[na]-
tte[r]i[nda-vil]lhal
- 3 seyde-itta mālai lūl poṇ mu-kka[lañ]=arai [i*] idu tadavi kattina
epa(spha)ṭka[m] nāyagan utpada uru padinettu ni(ni)lam irandam [i*]
[mu]ttōdu mālai o-

¹ Compare the preceding inscription (C)

² Read *vaytta*

³ This sign of punctuation is expressed by a dot above the line

⁴ Cancel this syllable

⁵ The syllable *ma* is entered below the line

⁶ See above, p 134, note 2

⁷ See above, p 136, note 3

⁸ See page 7 above.

4 nru [i*] idu se[y]vitt=iduvittāṅ i-ppadaikku nāyagam ēyda Mārāyan
 Paluvūr Nakkan [i*] ivanē tiru-kaiycku sātṭi arula tadavi kattina
 sphatikam onru mutt=¹ēriṇa kâ-
 5 rai onru po[n kala]ṇju [i*] ivai pan-Māhahēśva[ra*]-²ra[kṣhai] [i*]

TRANSLATION

(Line 1) Hail! Prosperity! In the th year of king Parakesarivarman *alias* the glorious Rājendra-Chōladēva,—the chosen bowmen of Vīranārāyaṇa,² a regiment of the king, made and gave 1 necklace, consisting of three and a half *kaḷaṇju* of gold, to (*the god*) Ādavalār³ of the Tiruttondiśvara (*temple*) at Tirunāvalūr *alias* Rājādittadēvapuram in Mēlūr-nādu, (*a subdivision*) of Tirumunaippādi, (*a district*) of Jayangonda-Sōla-mandalam In this (*necklace*) were fixed eighteen pieces of crystal, including the central gem, and two sapphires

(L 3) One necklace of pearls This was caused to be made and to be given by Mārāyan Paluvūr Nakkan,⁵ who commanded this regiment

(L 4) The same person (*gave*) one bracelet, to be placed on the arm of the god (*and consisting of*) one *kaḷaṇju* of gold, in which one crystal was fixed (*and*) on which pearls were mounted

(L 5) These (*gifts are placed under*) the protection of all Māheśvaras

No 20 — FOURTEEN INSCRIPTIONS AT TIRUKKOVALUR

By E HULTZSCH, Ph.D

Tirukkōvalūr is the head-quarters of a taluka of the South Arcot district It contains a Vishnu temple named Trivikrama-Perumāl, and the suburb of Kīlūr a Śiva temple named Virattānēśvara Of the subjoined inscriptions, ten (A. to J) are in the Śiva temple and four (K to N) in the Vishnu temple

The sacred writings of the Śaivas and Vaiṣnavas of the Tamīl country mention both of the Tirukkōvalūr temples Tiruṇāṇasambandar refers to the Śiva temple as 'Virattānam at Kōvalūr,'⁶ and Tirumangai-Āḷvār to the Vishnu temple as 'Idaikālī at Kōvalūr' The subjoined inscriptions have the forms Tiruvirattānam (A to J) and Tiruvīdaikālī (K.) or Idai-kālī (L) Tirukkōvalūr (A to C, E. to K) or Kōval (L) bore in the time of the Chōla dynasty the surname Madurāntaka-chaturvēdimangalam (K.) It was included in Kuṟukkai-kūram, a subdivision of Malādu or Milādu,⁷ a district of 2,000 (villages), which in the time of the Chōlas was surnamed Jananātha-valanādu (K)

The subjoined inscriptions incidentally mention three villages, viz Unangalpūndi (G), Nenmalī and Śirruṇjūr (H.) Of these, I can only identify the second, which is the modern Nemalī⁸

¹ The first *t* of *mutt*= is entered below the line

² Read -*Māhēśvara*-

³ This regiment was probably named after Parantaka I., who had the surname Vīranārāyaṇa, see *South-Ind Inscr* Vol II p 379 Two Tanjore inscriptions mention another regiment, entitled Pandita-Sōla terinda-villigal, which was named after a surname of Rājendra-Chōla I himself, see *ibid* Vol III p 127 and note 17.

⁴ Ādavalār or Ādavalār is a Tamīl synonym of Nāteśa, a form of Śiva

⁵ This person may have been a native of Kīlappaḷuvūr, which is mentioned in the *Dērdram* under the name of Paḷuvūr, see *South-Ind Inscr* Vol III p 152

⁶ One of the sixty three devotees of Śiva, Meypporunāyaṇār, is supposed to have resided at Tirukkōvalūr, see *South-Ind Inscr* Vol II p 167

⁷ See page 135 above

⁸ No 159 on the *Madras Survey Map* of the Tirukkoilur taluka

A — INSCRIPTION OF VIJAYA-NANDIVIKRAMA

This Tamil inscription (No 278 of 1902) is dated in the 17th year of Vijaya-Nandivikrama, i.e. of the Ganga-Pallava king Vijaya-Nandivikramavarman¹. It records the gift of a lamp by a concubine of Vanakōvaraiyar. This was probably the title of the chief of Vānakōppādi or Vānagappādi, a district which according to other inscriptions (No 40 of 1887-88 and No 126 of 1900) included Tiruvannāmalai on the northern bank of the Pennai². A later Vanakōvaraiyar is referred to in an inscription of Kulōttunga I³ and another Vānakōvaraiyan in one of Kulōttunga III (No 72 of 1890).

TEXT

- 1 Svasti śrī [i*] Kō Vijaiya-vikrama-⁴Nandivī[k*]kīramarkku yāndu 17āvadu (du)
Malāttu
2 Kurukkai-kkūṟṟattu Tirukkōvalūr Tiruvī(vi)[ra]ttānattu=Pperumālukkū oru-no-
3 ndā-vilakku Mānikka[t*]tār magalār Kōnakkanār Vānakōvaraiyar bōgi-
4 yāṁ vaitta pon palan-gaṣṇōdu uaiy=oppadu 15 la⁵ [i*] i-ppen
5 pāṇṇāṇ-⁶gaṇṇun=gondū kadavōm i-v-ūr nagvattōm [i*] i-ppen-
6 nūn palaiyāḷēy nādam uḷakk=cennai ā(a)ttuvōm=āuōm nagarattōm [i*] idu pan-
Mahēśvara-rakshai [ii]

TRANSLATION.

(Line 1) Hail 'Prosperity' In the 17th year of king Vijaya-Nandivikrama,— Kōnakkanār, the daughter of Mānikkattār (and) the concubine⁷ of Vānakōvaraiyar, gave 15 *kalaṇṇu* of gold, which was equal in fineness to the old *kāṇu*,⁸ (for) one perpetual lamp to ('he god') Perumāl⁹ of the Tiruvirattānam (temple) at Tirukkōvalūr in Kurukkai-kūṟṟam, (a subdivision) of Malādu

(L 4) We, the citizens of this place, have received these fifteen *kalaṇṇu* of gold

(L 5) Out of the interest of this gold, we, the citizens, shall have to pour out daily one *uḷakku* of oil

(L 6) This (gift is placed under) the protection of all Mahēśvaras

B — INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMA.

This Tamil inscription (No 277 of 1902) is dated in the 21st year of Vijaya-Nripatungavikrama,— the son and successor¹⁰ of Vijaya-Nandivikrama whose name we have found in the preceding inscription (A). It records the gift of a lamp by a servant of Vettuvadaraiyar,— apparently a local chief

TEXT

- 1 Svasti śrī [i*] Kō Vijaiya-Nripatongavikramarkku yāndu 21āvadu Mīlā-
2 ttu-Kkurukkai-kkūṟṟattu Tirukkōvalūr Tiruvī(vi)raṭṭānattu Mahādēvaikkū
natnā(ndā)-vīḷa-
3 kkinukku Vettuvadaraiyarkku aḷāmum Nannan Korṇan kudutta pon
4 12 la¹¹ [i*] panniru-kalaṇṇūn palaiyāḷēy iravum pa[ga*]lum oru-nondā-vilak-

¹ See above, Vol VI p 321

² *South Ind Inscr* Vol III p 152

³ This letter slants towards the right, it is evidently an abbreviation for *kalaṇṇu*. In an inscription of Kulōttunga I (above, Vol V p 105, text line 5) I have misread this symbol as *pa*

⁴ Read *padīṇai*—

⁵ *Bōgi* is used in the sense of *bōgiṇi* (*bhōgiṇi* in Sanskrit)

⁶ This must be the designation of some gold coin, compare above, Vol V p 106 and note 3

This is one of the Tamil names of Vishnu, but is here applied to Śiva

¹⁰ See above, Vol VI p 321

¹¹ See note 5 above

5 k=erippôm=ânôm Tīrukkôvalūr nagarattôm śandrādittaval [i*] idu pan-Mā-
6 hēśvara-rakshai ||

TRANSLATION.

(Lane 1) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikrama,—
Nannan Korraṇ, a servant¹ of Vettuvadaraiyar, gave 12 *kaḷaṇṇu* of gold for a perpetual lamp to
(the god) Mahādēva of the Tiruvirattāṇam (temple) at Tīrukkôvalūr in Kuṟukkan-kūṟṟam,
(a subdivision) of Mīlādu

(L 4) Out of the interest of (these) twelve *kaḷaṇṇu*, we, the citizens of Tīrukkôvalūr,
shall have to burn one perpetual lamp night and day, as long as the moon and the sun shall
last

(L 5) This (gift is placed under) the protection of all Māhēśvaras

C—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMAVARMAN.

This Tamil inscription (No 303 of 1902) belongs to the same king and year as the preceding
one (B) and records the gift of a lamp by the same servant of Vettuvadiyaraiyar. This form
of the title occurs also in an inscription of the 22nd year of Vijaya-Nripatungavarman at
Tiruchcheṇṇambūdi (No 301 of 1901), while the preceding inscription (B) has the slightly
different form Vettuvadaraiyar

TEXT.

1 Svasti śrī [i*] Kō Viśaiya-Nīru[patonga]vikkira-
2 maparumaṟku yāṇdu [21]āvaḍu T[ī]rukkô-
3 valūr Tīruvi(vi)ratt[ā]nattu Mahādēvarkku [na]-
4 ndā-vīlak[k]iṇṇukku Vettuvadiyaraiyar a-
5 ṟamunnu=Nannan Korraṇ kudutta po-
6 [ṇ] paṇṇuru-kaḷaṇṇu [i*] idaṇ paḷṣaiyā[ḷ]
7 nandā-vīlakku iravum pagalum erippô-
8 mm=ânôm Tīrukkôvalūr nagarattôm [i*] i-
9 [du pan-Māhēśvara-ra*]kshai [i]

TRANSLATION.

(Lane 1) Hail! Prosperity! In the 21st year of king Vijaya-Nripatungavikrama-
varman,—Nannan Korraṇ, a servant of Vettuvadiyaraiyar, gave twelve *kaḷaṇṇu* of gold for a
perpetual lamp to (the god) Mahādēva of the Tiruvirattāṇam (temple) at Tīrukkôvalūr.

(L 6.) Out of the interest of this (gold), we, the citizens of Tīrukkôvalūr, shall have to
burn a perpetual lamp night and day

(L 8) This (gift is placed under) the protection of all Māhēśvaras

D—INSCRIPTION OF PARAKESARIVARMAN.

This Tamil inscription (No 299 of 1902) is dated in the 5th year of the Chōla king
Parakēsarivarman² and records the gift of a lamp by a queen of Vānakōvaraiyar³

TEXT.

1 Svasti śrī [i*] Kō-Ppara[kē]śaripān[ma]ṟku yāṇdu aṇṇāvaḍu Tīruvi(vi)-
rattāṇattu perumāṇaḍigalukku na-

¹ In *aṟdmunnu*, *aṟdm* is perhaps a poetical form of *aram*, 'charity,' compare *paḍām* and *kaḍām* for *paḍam*
and *kaḍam* *Unnum* is the relative participle of *un*, 'to eat'

² See above, Vol. V p. 42

³ On this title see p. 139 above

- 2 nd[ā]-vilakk[ī]nukku Vānakōvaraiyar dēviyā=[I]lādaigal magala[ī*] Nangai
Kulamān[ī]kka-
3 ttār vaitta pon paḍiṇaiṇ(n)-gaḷaṇṇu [ī*] i-pponnukku kaḷaṇṇu-vāy=ttāngal u-
4 ppadiyāl iravum pagalum nandā-vilakk=erippom=ānō=naga[īn*]ttōm [ī*]
5 idu paṇ-Māhēśvara-īak[śb]ai [ī*]

TRANSLATION

(Lane 1) Hail! Prosperity! In the fifth year of king Parakēsarivarman,— Nangai Kulamānikkattār, the queen of Vānakōvaraiyar (and) the daughter of Ilādaigal,¹ gave fifteen kaḷaṇṇu of gold for a perpetual lamp to the god of the Tiruvirattānam (temple)

(L 3) For this gold, we, the citizens, shall cause to burn a perpetual lamp night and day, at the rate of one uru (of oil) per month for each kaḷaṇṇu

(L 5) This (gift is placed under) the protection of all Māhēśvaras.

E and F—INSCRIPTIONS OF PARANTAKA I.

These two Tamil inscriptions (Nos 279 and 280 of 1902) belong to the reign of "Parakēsarivarman who took Madirai (Madhurā)," i.e. of the Chōla king Parāntaka I². The first is dated in his 28th and the second, which follows it in line 4, in his 33rd year

The inscription E records the gift of a lamp by a daughter of Kayirūr Perumānār, a chief of Milādu, and the inscription F refers to a similar gift by the regiment of prince Arikulakēśarin. The same prince is mentioned as 'the royal son of the Chōla king' in an inscription of the 24th year of Parāntaka I at Tiruppanduruttu near Tanjore³. He is perhaps identical with Arimjaya, the third son of Parāntaka I⁴.

TEXT OF E AND F.

- 1 Svasti śrī [ī*] Madirai konda kō=Pparakēsaripanma[r*]kk-iyāndu 28āvadu
Malāttu=Kkūrukka-
2 kūṟṟattu Tirukkōvalūr Tiruvi(vi)rattānattu=Pperumālukku oru nondā-
vilakku[k*]ku Mi[lī]ād-ndaiyār
3 Kayirūr=Pperum[ā]nār magaḷār Rājadēviyār Tēśadakkī Perumānār vaitta
śāvā m[ū]vā=ppēr-ādu nū-
4 ru [ī*] ivai pan-Māhēśvara-rakṣai || ௨ Svasti śrī [ī*] Madirai konda
kō=Pparakēsaripanma[r*]kk-iyāndu [3]3āvadu Tiruk-
5 kōvalūr Tiruvi(vi)rattānattu Maḥ[ā*]dēvarkku pillaiyār Arikulakēśariyār
paḍaiyār Malaiyāna-orraichchēvagar oru-
6 nondā-vilakkukku śandirāḍittavall=eriyā vaitta śāvā mu(mū)vā=ppēr-ādu nūru [ī*]
ivai pan-Māhēśvara-rakṣai || ௨

TRANSLATION OF E

Hail! Prosperity! In the 28th year of king Parakēsarivarman who took Madirai,— Rājadēviyār Tēśadakkī⁵ Perumānār, the daughter of the lord of Milādu, Kayirūr

¹ The name of this person suggests that she may have been connected with the Lata chiefs of the North Arcot district, see above, p 134 and note 4

² See above, p 133 and note 6

³ Published by Mr Venkayya in the *Madras Christian College Magazine* of August 1890

⁴ No 6 of the Table in *South-Ind Inscr* Vol I p 112

⁵ This word means 'the subduer of the lustre (of enemies)' Both this surname and the following title *Perumānār* would be more appropriate for a prince, than for a princess

Perumânâr, gave one hundred undying (and) unaging big sheep¹ for one perpetual lamp to (the god) Perumâl² of the Tiruvirattânam (temple) at Tirukkôvalûr in Kurukkai-kûrram, (a subdivision) of Malâdu. These (sheep are placed under) the protection of all Mâhêśvaras

TRANSLATION OF F.

Hail! Prosperity! In the 33rd year of king Parakésari-varman who took Madirai,—the Malayâna-ograichchêvagar,³ the regiment of prince Arikulakêśariyâr, gave one hundred undying (and) unaging big sheep for one perpetual lamp, (which was) to burn as long as the moon and the sun shall last, to (the god) Mahâdêva of the Tiruvirattânam (temple) at Tirukkôvalûr. These (sheep are placed under) the protection of all Mâhêśvaras

G—INSCRIPTION OF KRISHNA III

This Tamil inscription (No 268 of 1902) is dated in the 21st year of Kannaradêva, i.e. of the Râshtrakûta king Krishna III⁴. It records a grant of land by the Vaidumba-mahârâja Śandayan Tiruvayan and (his queen) Śûttiradêvi⁵.

The Vaidumbas appear to have been local chiefs. One of them is stated to have been defeated by Parântaka I⁶. 'Śandayan Tiruvayan,' i.e. Tiruvayan, the son of Śandayan, has to be identified with Tiruvayan, the father of Śamkaradêva who was a contemporary of Râjarâja I⁷ and who is called a Vaidumba in an inscription of Râjêndra-Chôla I⁸.

The subjoined grant of Tiruvayan is quoted, and the names and measurements of the fields are repeated, in an inscription of Râjarâja I (No 236 of 1902), which has been utilized for the translation of the present record.

TEXT.

- 1 Svasti śi [!]* Kannaradêvark=iyându irubattônrvadu Malâttu=Kkurukkai-kkûrrattu Tirukkôvalûr=Ttiruvi(vi)rattânam=udaiya perumâna-
- 2 digalukku Vaidumba-mahârâjar Śandayan Tiruvayan Tirukkôvalûr sabhaiyâr-
idai yân vilai-konda bhûmi Unangalpûndi.⁹
- 3 yir=padu=nilam nanseyum punseyum Bagavanda-kkalani irubattettum Kâdêru kâl=Marattulân-vêli ettum Kalarmêdu ki(ki)lîna
- 4 pattum mēlana irandu māvum Kaḷiya-kkalani Kōrpādu ettum māvum [!]* ittanai
nilamum pon kuduttu irai ilichchē ālvâr-
- 5 kku=tiruvayamdu [!]*rattikku nivanāñ=jeydu kuduttēṅ Tiruvayan-ēn [!]*
ivaiyirpūl Kadambaṇum=Uttiran-idai=Chchûttiradêvi kon-
- 6 du kuduttana pattu=chcheruvum Uvachcha-kalan [!]* idu pan-Mâhêśvarar=irakshai ||—

TRANSLATION

(Line 1) Hail! Prosperity! In the twenty-first year of Kannaradêva,—I, the Vaidumba-mahârâja Śandayan Tiruvayan, purchased from the members of the assembly of Tirukkôvalûr (the following) wet land and dry land, situated in Unangalpûndi — the

¹ See above, p 134, note 2

² See above, p 139, note 9

³ I.e. 'the unrivalled warriors of Malayâlam'. This was perhaps a regiment of Nairs

⁴ See above, p 135 and note 3

⁵ This name may correspond in Sanskrit either to Sûtradêvi or to Śûtradêvi

⁶ South-Ind Inscr Vol II p 387, verse 9

⁷ South-Ind Inscr Vol III p 104.

⁸ Ibid p 108. For other references to the Vaidumbas see *ibid* p 106

⁹ The *ś* of *śi* is expressed twice

Bhagaranta field, (containing) twenty-eight (*mā*),¹ (the field called) *Kādēru*, (containing) a quarter (*iēli*),² the *Marattulūṇ* field, (containing) eight (*mā*), ten (*mā*) below the *Kalarmēdu*, two *mā* above (the same), and eight *mā* (called) *Korpādu* (in) the *Kaliya* field. Having paid gold and having exempted this land from taxes, I, Tiruvayan, gave (it) to the god of the Tiruvirattāṇam (temple) at Tirukkōvalūr in Kurukkal-kūṇṇam, (a subdivision) of Malādu, for the requirements of a double (daily) offering to the god.

(L 5) Out of this (land) Śūttiradēvi gave a field of ten (*mū*), which (*she*) had purchased from Kadambaṅ and Uttiraṅ, (*as*) a field for the *Uvachchas*³

(L 6) This (~~gift is placed under~~) the protection of all Mâhêsvaras

H.—INSCRIPTION OF KRISHNA III

This Tamil inscription (No 235 of 1902) belongs to the same king as the preceding one (G). The year of the reign is obliterated, but may have been the 22nd. The inscription records a gift of gold by a female relative of the Vaidumba-mahârâja Tiruvayan, whose name has been already met with in G.

TEXT

- 1 Svasti śrī [I*] Kannaradēvarku yā[n]du 4 [Mal*][āt]tu=
Kkurukkai-kkūṟṟattu-Tttrukkōvalūr-Tttruvī(vī)rattāṇatt-ālvāṅku sam-
2 [kr]ānti-tōṟum snapanāñ=jeyvadeṟku Vaidum[ba]-mahārājar Tiruvayanār dēviyār
mu(mū)tta-dēviyār Vīrattan Vī(vī)ranāranīyār vaitta
3 [po]ṇ urubadiṇ kalañju [I*] i-ppon urubadin kalañjun=gondū kalañjun-vāy=kkala-
ppoliyūtt-āga=ppērilama(mai)[y]al urubadin
4 kala=nellum tūyav=ākki kūli-pparam pattu tiru-muṟṟattukkē kodu śeṇṟ=alandu
kuduppōm=ānōm Mīlādamanikkam=agīya(ya) Nenmalī sa[bb]aiyōm [I*] i-nne-
5 i tanduvārkkū me[y*]=kkandu sōṟu kuduppōm=ānōm Nenmalī sabhaiyōm [I*]
Nenmalī sabhaiyārum Śīṟṟūjūr sabhaiyārum pēri-
6 ma(mai)yāl=alakk[u]=nellu aṟubadin kalam=ivai ennālī-kkālāl e[ḷ]uba[t]tai-
[ga]lamu[n=d]iṅgal-obādi aṟu-kalañc m[u]-kkuru[ni]yūn=gondū kalaśam uuba

TRANSLATION

(Line 1) Hail ' Prosperity ' In the [22nd ?] year of Kannaṛadēva,— queen Virattan Viranāraṇiyār (= Viranāraṇi), the elder sister of the queen of the Vaidumba-mahārāja Tīruvayanār, gave twenty *laḷaṇṇu* of gold to the god of the Tīruvirattānam (temple) at Tīrukkōvalūr in Kurukkai-kūṇṇam, (a subdivision) of [Mal]ādu, for bathing (the god) at every *saṃkrānti*

(L 3) Having received these twenty *kalañju* of gold, we, the members of the assembly of *Milādāmānikkam* *alias* *Nenmalī*, shall have to supply — at the rate of interest of one *kalam* per *kalañju* — twenty *kalam* of paddy by the *pārlamar* (measure), cleaning (*it*), defraying the cooly charge, conveying (*the paddy*) to the very court-yard of the temple, going (*there*) and measuring (*it*)

(L 4) To those (*temple officials*) who shall call for this paddy, we, the members of the assembly of **Nenmah**, shall have to supply boiled rice after having identified (*their*) persons

¹ The *mā* is $\frac{1}{16}$ of a *réli*.

² This is equal to five *m*₂, the measurement of this field given in No 236 of 1902

² *I* = the temple drummers, see *South-Ind Inscr* Vol II p 299, note 2

⁶ The existing traces of letters suggest the reading 22āvadu

(L 5) The members of the assembly of Nenmali and the members of the assembly of Śirriñjūr have to measure sixty *kalam* of paddy by the *pērilamai*

(L 6) Having received these (sixty *kalam*), (which are equal to) seventy-five *kalam* by the *hāl* of eight *nāl*, and to six *kalam* and three *kurun* per month,
 . twenty (?) pots²

I.—INSCRIPTION OF KRISHNA III

This Tamil inscription (No 267 of 1902) is dated in the 24th year of the same king as the two preceding inscriptions (G and H) and records a gift of 24 lamps by the Vaidumba-mahārāja Tiruvayan, the donor of G

TEXT.

- 1 Svasti śrī [||*] Kannaradēvark=iyāndu(ndu) irubattu-nālāvadu Malāttu=Kkurukkal-kūrattu=
- 2 Tirukkōval[ū]r=Tiruv[i]rattānatt=ālvārkkū Vaidumba-mahārājar Tiruvayanār
- 3 ālvārkkū [cha]ndrādittaval tiru-vilakku 24kku vaitta ādu sāvā mu(mū)vā=ppā-
- 4 r-ādu irandāyirattu-munnūrru-nālinālum nondā-vilakku pan-Māhēśvara-rakshai ||—

TRANSLATION

Hail! Prosperity! In the twenty-fourth year of Kannaradēva,—the Vaidumba-mahārāja Tiruvayanār gave to the god of the Tiruvirattānam (*temple*) at Tirukkōvalūr in Kurukkal-kūrām, (*a subdivision*) of Malādu, two thousand three hundred and four undying (*and*) unaging big sheep³ for 24 sacred lamps (*which shall burn*) before the god as long as the moon and the sun shall last The perpetual lamps (*fed*) by (*the ghee prepared from the milk of these sheep are placed under*) the protection of all Māhēśvaras

J.—INSCRIPTION OF RAJARAJA I.

This Tamil inscription (No 239 of 1902) is dated in the 9th year of Rājarājakēśari-varman, *i.e.* of the Chōla king Rājarāja I, and records the gift of a lamp by Amitravali, (the daughter of) Kundanan and the mother of queen Lōkamahādēvi The same queen of Rājarāja I. is mentioned in inscriptions at Tanjore and Tiruvaiyāru⁴

TEXT

- 1 Svasti śrī [||*] Kō Rājarājakēśarivanma[r*]ku yāndu onppadā-⁵
- 2 vadu Mī[ī]āttu=Kkurukkal-kkūrattu=[T]tirukkōvalūr=Titā(ru)-
- 3 vi(vi)rattānam ude(dai)yār[k*]ku nam-brāttiyār Ulōgamahādēviyā[rāi]=
- 4 ttru-vayiru-vāytta Kundanan [A]mittirava[ī]lī ālvārkk-
- 5 ku chamdrādittavat vaichcha nondā-vilakku onru [i*] tiruvan[n]ā[h*]-
- 6 gaiyār i-[v*]vilakkāl pon [k]ondu chandr[ā]dittavala(lu)m⁶ vilak[k]=eri-
- 7 [p]pōm=ānōm tiruvonnālg[ai]-sabhayōm [i*] 11 andu k ā s u
- 8 perra īla-vilakku on[ru] [i*] idu pan-Māhēśvara-rakshai ||—

¹ *Kāl* is a shorter form of *marakkal* or *kurun*, a measure which consists of 8 *nāl* and is equal to $\frac{1}{12}$ *kalam*, compare *South-Ind Inscr* Vol II p 48, note 5

² These pots were evidently required for the bathing of the god, which was the purpose of the grant according to l. 2 of the inscription

³ See above, p 134, note 2

⁴ *South-Ind Inscr* Vol II pp 90, 142, 148, 152, and 278, note 7, above, p 25, note 8

⁵ Read *onpadāvadū*

⁶ The secondary sign for *ā* stands above *tara* of *°tavalam*

TRANSLATION.

(Line 1) Hail! Prosperity! In the ninth year of king Râjarâjakêśarivarman,—Kundanap Amitravallî, who gave birth to our lady Lôkamahâdêviyâr, gave to the god of the Thiruvirattânam (temple) at Tirukkôvalûr in Kurukkai-kûrram, (a subdivision) of Milâdu, one perpetual lamp (which shall burn) before the god as long as the moon and the sun shall last

(L 5) Having received gold for this lamp, we, the members of the assembly (in charge) of the store-room of the temple,¹ shall have to burn the lamp as long as the moon and the sun shall last

(L 7) One Îla lamp(-stand),² worth two lâsu, (was also given)

(L 8) This (gilt is placed under) the protection of all Mâhêśvaras

K—INSCRIPTION OF RAJENDRADEVA

This inscription (No 123 of 1900) opens with a Sanskrit verse in the Grantha alphabet, the remainder is written in Tamil. It is dated in the 6th year of the Chôla king Parakêśarivarman alias Râjêndradêva, i.e. A.D. 1057-58.³ As in other inscriptions,⁴ Râjêndradêva is stated to have conquered Rattapâdi, to have set up a pillar of victory at Kollâpuram, and to have defeated Âhavamalla at Koppam

The object of the inscription is to commemorate the rebuilding of the Tiruvîdaikali temple at Tirukkôvalûr by a chief of Milâdu, named Narasimhavarman, who had the surname Ranakêśari-Râma, belonged to the family of Bhârgava,⁵ and resided at Tirukkôvalûr

TEXT

- 1 || Svasti sî-Narasimhavanma(rma)-uripatib Œr[î]kôvalûrê bhajan vâsam viśva-jagan-
m-vâsa-vapushah śrî-Vâmanasy=[a]ku[o]t [i*] śailam sumbhita-śatakumbha-vilasat-
kumbham ma-
- 2 hâ-mand[pa]m prâkâram paia-mâlikâ-viśita[m*] muktîmayi(yî)ñ=ch[ri] piapâ(bhâ)m ||—
Kôyl śrî-Vaiṣṇavar rakshai || Svasti śrî [i*] Tiumagal maiuviya Œngol
valara=ttan tnu-ttam[ai]y[ô]dam [pô]-
- 3 y Irattapâdi Œl-arai ilakkamun=gondu Kollâpurattu jayasta[m]bha]=nâtti mindu pôndu
pâr-ârran-garai Koppattu Âhavamallanai aṅjuvittu aṅgavan aṅaiyum
kuduraiyum [p]e-
- 4 ndir-paudaramun=gaiy-kkondu vijaiya[î=ri]bhishcikañ=jeydu vi(vî)ia-simhâsanattu [vi]rr-
rund=araiya kô=Pparakêśaripanmar=ina udaijâi śrî-Râjêndradêvarku
yându ârâvadu Milâd=âna Ja[nan]âda-[valan]âttu=Kkuru-
- 5 kkai-kûrrattu brahmadêyam Tirukkôvalûr=âna śrî-Madurântaka-⁶śadurvvedi-
mangalattu=Ttiruvîdaikali [â]vâr śrî-vi[m]inam munbu [i]shtagai-ppaday=ây=
ppalagi=ppilandamai kandu Bhârggava-vamâsattu Mî[l]âdu [u]dai-
- 6 yâi Irnakêśari-Irâmar=âna Narasîngava[nma]r kôylai iḥch[chi=kka]run[ga]llê
kondur śrî-vimânamum [ma]ndapamu[m] e[du]ppittu pûra[na]-por-kudam ai[ñ]ju
vai[p]pittu tiruchchurramâlgaiyum [mu]nbi[l] mandapa-
- 7 mum edu[p]pittu mu[t]tu-ppandalun=guduttu munbu kal-v[e]ttu-ppadiy-ulla
nima[nda]ngall=ellâm inda śrî-vim[ana]ttê kallum vettuvittâr Narasîngavanmar
enru abishêgam pan-

¹ Compare *South-Ind Inscr* Vol III p 20, note 5 The word *tiruvundilgai* is repeated in a clumsy manner (l 5 f and l 7)

² See above, p 134, note 3

³ See page 7 above

⁴ *South Ind Inscr* Vol II p 303, Vol III pp 39 and 111

⁵ I.e. Śukra, the planet Venus, compare p 135 above

⁶ Read -*chaturvêdi*.

- 8 ni mudī kavittu Milādu irandā[y]i[ra]m pūmivum āndā Milad-udaiyāi
 Narasī[n]gava[nma]r ||— Naraśingavanmar sandridittaval erikā vaitta
 tiru-nundā-vilakku iran[du] [i*] [i]v[ai]-
 9 [ch]chukku vilakk=erikka kuduttā śvī mu(mū)śā=ppera[m]-baśu [aru]batu-n lu [i*]
 vaichechal nīśadam vilakku ira[n]din[i]rku ney uri [i*] i-ppasu=kk[ai]-
 kko[ndu*]

TRANSLATION

(Line 1) Hail! The glorious prince Narasimhavarman, residing in Śrīkōvalūra,¹ made for the god Vāmana, in whose body the whole world abides, a great *mandapa* of stone, resplendent with pitchers of shining gold, a surrounding wall, adorned with excellent buildings, and a canopy of pearls (*These buildings are placed under*) the protection of the *śrī-Vaiṣṇava*s of the temple

(L 2) Hail! Prosperity! In the sixth year of King Parakēsarivarman *alias* the lord *śrī-Rājēndradēva*, who, while (*his*) sceptre, embraced by the goddess of Fortune, was prospering, went with his royal elder brother,² conquered the seven and a half *laśhas* of Rattapādi, set up a pillar of victory at Kollāpuram, started again terrified Āhavamalla at Koppam (*on*) the bank of the great river, seized his elephants horses, women and treasures, performed the anointment of victors, and was pleased to take his seat on the throne of heroes,—

(L 4) Having perceived that the central shrine of the god of the Tiruvīdaikālī (*temple*) at Tirukkōvalūr *alias* *śrī-Madurāntaka-chaturvedimangalam*, a *brahmadēya* in Kurukkai-kūṇṇam, (*a subdivision*) of Milādu *alias* Jananātha-valanādu, which formerly consisted of layers of bricks, had become old and cracked,—the lord of Milādu of the Bhārgava lineage, Rana-kēsari-Rāma *alias* Narasimhavarman, pulled down the temple, rebuilt the central shrine and the *mandapa* of granite, placed (*on the shrine*) five solid pitchers of gold, built a surrounding wall and a *mandapa* in front, and gave a canopy of pearls

(L 7) The lord of Milādu, Narasimhavarman, who, having been anointed and crowned under the name Narasimhavarman, ruled the two thousand country of Milādu, caused to be re-engraved (*on*) the stones of this central shrine all endowments from copies of the former engraving on stone

(L 8) Narasimhavarman gave two perpetual lamps to burn as long as the moon and the sun shall last For feeding these lamps, (*he*) gave sixty-four undying (*and*) unaging big cows³ From these one *un* of ghee (*has to be supplied*) daily to (*these*) two lamps Having received these cows,

I.—INSCRIPTION OF RĀMA NARASIMHA

This inscription (No 118 of 1900) consists of a single Tamil verse It is a short poetical version of the preceding inscription (K) and refers to the rebuilding of the Idai-kālī temple at Kōval, i.e. Tirukkōvalūr, by Rāma Narasimha

TEXT

- 1 Svasti śrī [i*] Nan-gōn=Irāman=e[ir]-chengō=
- 2 Narasī[n]gan en-gōn-raṇ Kōval Idai-kālīyī-
- 3 1 angēy karungar-padaī ai[n]du śem-boṛ-
- 4 kudan=dā=ncrunga=ppayilvittā=ṇṇṇu ||—

¹ This is a Sanskritized form of Tirukkōvalūr

² Viz. Rājadhīrāja I, see *South-Ind Inscr* Vol III p 39

³ Compare above, p 184, note 2

TRANSLATION.

Hail! Prosperity! Our king Râma Narasimha, whose sceptre is beautiful, caused to be placed close together (and) permanently layers of granite (and) five pitches of pure gold in the Idaikal (temple) at our god's Kôval

M—INSCRIPTION OF NARASIMHAVARMAN

This Tamil inscription (No 120 of 1900) gives the name of the architect who rebuilt the temple on account of Narasimhavarman, the chief of Malâdu (see K above)

TEXT

- 1 Milâd-udaiyâi Narasingavanmarkkâga n[1]n[u]¹
 2 inda sî-vimânânam eduppicchîn Sembangudaiyân
 3 [N]mâyanan Adittan=âna Śo[1a]śundara-Mu(mû)ândaiyâlan ||—

TRANSLATION

On account of the lord of Malâdu, Narasimhavarman, this central shrine was caused to be built by Sembangudaiyan Naravana Âditya *alias* Cholasundara-Mândaiyâlan

N—INSCRIPTION OF RAJARAJA II

This Tamil inscription (No 119 of 1900) records a gift by a chief of Malâdu, named Narasimha, who is stated to have been the grandson of that Râma Narasimhavarman who rebuilt the temple. This refers to Râmakâra-Râma *alias* Narasimhavarman, the contemporary of Râjendradeva (see K above)

The inscription quotes the third year of Râjarâjadêva. As the donor was the grandson of a contemporary of Râjendradeva, the Râjarâjadêva who is meant here must be the Chôla king Rajaraja II²

TEXT

- 1 Inda sî-vimânânam=garungar-padaî ſeyvitta Irâman Narasingapanman pêtan
 Kariya-Perumâl Periyânâyan-ân i-kkoyilîl tiruppan[1]kkû
 2 oru-talai-kar-pûn oru-kida Irâjarâjadêvarku mu(mû)n[1a]vadu mudal en
 vamsi[ya*]r³ param=âgar iduvadâga=kkal vettâ vittên Periyânâyan=âna⁴ Nara-
 3 ſinga-Malâd-udaiyan-ân ||⁵

TRANSLATION

I, Kariya-Perumâl Periyânâyan *alias* Narasimha, the lord of Malâdu,— the grandson of Râma Narasimhavarman who caused this central shrine to be made (of) layers of granite,— (caused it to be) engraved (on) stone that (I) shall give (every year) from the third (year) of Râjarâjadêva, for the merit of my ancestors, one ram, carrying one stone on (its) head,⁶ for the repairs in this temple

¹ The second n is entered below the line

² See *South-Ind Inscr* Vol III p 79

³ The final r has been inserted above the line

⁴ *Periyândyan=âna* is corrected by the engraver from *ândyan ên* ||

⁵ This punctuation is expressed by a *visarga* and a horizontal line

⁶ What is meant, is perhaps a column ending in a ram's head, and above it a stone to support the roof

No 21—TWO FURTHER INSCRIPTIONS OF TAMMUSIDDHI

By H LUDEES, Ph.D , GÖTTINGEN.

A—TIRUVORRIYUR INSCRIPTION OF SAKA-SAMVAT 1129

The subjoined inscription is engraved on the east wall of the second *pūkhāra* of the Ādhīpurīśvara temple at Tiruvorriyūr in the Saidāpēt tāluka of the Chingleput district¹ The excellent inked estampages from which it is edited here were supplied to me by Dr. Hultzsch

The inscription consists of 26 lines in Grantha characters which vary in size from $\frac{3}{8}$ " to $1\frac{1}{2}$ " The language is Sanskrit, and the whole text is in verse With regard to orthography it may be noted that the engraver has followed the common practice of the time in this part of the country, in writing a surd consonant instead of a sonant before a sonant, in *patma* (ll 1, 2, 3), *drśbhyaṁ* (l 3), *utbhavati* (l 8), *ushatbudha* (l 13), and *bharatbhīr* (l 25) Instead of *ushadbudha* lexicographers teach *usharbudha*, and this form is actually found in the *Uttarāramacharita* (6, 4^a) Nevertheless I do not venture to alter *ushatbudha* into *usharbudha*, as the word occurs again in exactly the same shape in line 15 of the Arulāla-Perumāl inscription of Tammusiddhi (B below), and under these circumstances a mere clerical error seems to be out of the question.²

The inscription is one of king Tammusiddhi or Tammusiddha, and in every respect closely resembles the two inscriptions of that chief which I have edited above, p 119 ff I have pointed out already on that occasion that the present inscription is of some importance as settling the question of the relationship of Dāyabhīma and Nallasiddhi, which was left undetermined by the other two records³ Besides, the genealogical portion of the inscription contains seven new verses, three of which, however, are of no interest for the historian as they are merely in praise of some well-known heroes of the solar line from which Tammusiddhi claimed descent, viz Rāghu (v 8), Daśaratha (v 9), and Rāma (v 10) Verse 12 also, which alludes to the feats of the ancient Chōla king Kalikāla, adds nothing to our knowledge as it is an almost literal equivalent of the corresponding verse in the other two inscriptions The verses 26 and 27 are eulogies of Tammusiddhi after the usual fashion.

The only new verse of historical value is verse 15, which introduces a king Betta as a descendant of Madhurāntaka Pottappi-Chōla and an ancestor of Tilungavidya or, as he is called here (v 16), Tilungabijja Literally translated, the verse runs thus "In this family was born (a king) called Betta, who was the crusher of the thunderbolt whose flight was impelled by Śakra, if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place" Betta is here compared to Agni, the fire or the fire-god, who has the reputation of being able to split diamonds and thunderbolts⁴ As Betta,

¹ No 104 of the Government Epigraphist's collection for the year 1892

² The writing *ushadbudha* is perhaps due to the influence of Tamil phonology As in Tamil a Sanskrit dental generally assumes the sound of *r* before a labial (compare e.g. Tamil *urpatti* = Sanskrit *utpatti* and Tamil *arpudam* = Sanskrit *adbhutam*), I think it not unlikely that the *r* of *usharbudha* also was looked at as a secondary sound and therefore erroneously converted into *d* or *t*

³ It will be noticed that the term *tad-vamśajah* in verse 11 of the Truppāsūr inscription is replaced here (v 20) by the words *asy-dmujah*

⁴ See especially a passage in the *Uttarāramacharita* (6, 4^a), pointed out to me by Prof Kielhorn. *uchchanda vajra khand-āvasphota-patuh . . . usharbudhah*, 'the fire . . . which is able to split into pieces the exceedingly hard *vajras*' In this case, it is true, *vajra* would naturally suggest the meaning of diamond, but as *vajra* has also the meaning of thunderbolt, and as the thunderbolt is thought to be of the same substance with the diamond, it is easy to understand how later writers came to credit the fire also with the faculty of destroying thunderbolts

however, is not a legendary person to whom purely fictitious exploits such as a fight with Indra might be ascribed, it is evident that the words *Śakra-chôdita-gatêr āsanêh prahantâ* must be understood in a double sense and as referring to some historical event. We are thus led to take *Āsani* as a proper name and to translate 'who defeated *Āsani* whose march had been ordered by *Śakra*'. In this case *Āsani* would seem to have been the general of a king called *Śakra* or *Indra*, but it is perhaps even more probable, as suggested to me by Prof. Kielhorn, that *Śakra-chôdita-gatêr* is the Sanskrit rendering of some Tamil or Telugu *biruda* of *Āsani*, just as *Āsani* itself may be the Sanskrit equivalent of some Dravidian name. Who this *Āsani* was, I am unable to tell, but it can be shown, at any rate, that proper names or *birudas* with the meaning of 'thunderbolt' are by no means uncommon in Southern India. Pagāppidugu, 'the thunderbolt which cannot be split,' was the surname of the Pallava Mahēndiavarman I.¹ Among the ancestors of the Chola chief Śrīkantha appears an Agranipidugu, 'the thunderbolt to the foremost (of his enemies),'² and in the inscriptions of the Perumāḷ temple at Poyga we find four times a certain Śambuvārāyaṇ who bore the *biruda* Virāṣani, 'the thunderbolt to heroes.'³ To these may be added Piduvarāditya, the *biruda* of Malla II, one of the chiefs of Velanāndu, as the first member of the compound seems to be connected with *pidugu*.⁴

The object of the grant is to record that in the Śaka year denoted by the chronogram Dhirayāyin, i.e. 1129 (= A.D. 1207-8), Tammusiddhi allotted to the god, the lord of Ādhīpurī, all the revenue due to the king in the villages belonging to the temple. Ādhīpurī is an attempt of Sanskritizing Tiruvorriyur, the name of the village where the temple is situated.⁵

TEXT⁶

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēnavah [1*] Brahma-patma(dma)-
sprīśas=śamkē bhāvi-bhū-srīṣṭi-hētavah || [1*] Jayati vijayi-chāpah kshālīt-
āśīśha-pāpas=satata-madhura-lāpah prā-
- 2 pta-vidyā kalāpah [1*] vitata-vitaran-āpaś=śatru-māyā-durāpah prasamita-kali-tāpas=
Tammusiddhi-kshamāpah || [2*] Udadhi-śayana-bhājah Patma(dma)nābhasya
nabheḥ kim=api nikhila-hētur=jā-
- 3 tam=āścharyya-patma(dma)m [1*] yad=abhajad=api srīṣṭēh pūrvvam=ētasya
drakbhya(gbhya)m=mrīdu-kathina-mahōbhyaṁ=mīlan-ōmṣīlānāni || [3*] Tasmād=
Vimūchir=udabhūt=suchiran=tad-antar=vvāsād=iva prakatayan=rajasah
- 4 pravrittīm [1*] ya[h*] Śrīśa-talpa-phani-mauli-mani-praviṣṭa bimbās=sriyann=iva
babhau sadrīśas=sahāyān || [4*] Marīchir=udagāt=tasmād=uday-ādrēr=iv=āmśumān [1*]
tatah Kaśyapa ētasmāt
- 5 prakāśa iva nīrgatah || [5*] Tasmāj=jaga[t*]-trītaya-mamgala-ratnadīpaś=chhandas-
tanus=timura kānana dāva-vahmih [1*] dik-kālayōh kim=aparam vyavahāra hētuh
kō=py=āvirāsa vasudhādhipa-vamśa-kandah || [6*] Asmā-
- 6 d=īdam prathama-sambhrita-rāja śabdah pūrnō gunair=nnikhila-nīti-patha-prayōktā
[1*] dēvō Manus=sapadi gōptum=iv=āvatīrnnas=tan-maudal-āntara-gatah purushah
purānah || [7*] Tasy=ānvayō Raghur=abhū-

¹ *South Ind Inscr* Vol II p 341. This and the following two references were kindly communicated to me by Prof. Kielhorn from his forthcoming *List of Inscriptions of Southern India*.

² Above, Vol V p 123, note 1. I assume that Agranipidugu stands for Agranipidugu.

³ *South-Ind Inscr* Vol I p 87 ff.

⁴ See verse 14 of the Piṭhāpuram pillar inscription of Prithivīvara and Dr. Hultzsch's note on that passage, above, Vol IV p 49. In this verse Malla II Piduvārāditya is described as *nīja-khadga-khandita mahāchanda-dānīh*, 'he who broke by his own sword very fierce thunderbolts,' which almost looks like an imitation of the passage from the *Uttarāramacharita* cited above — [Compare also Vidēlvīdugu, 'the crashing thunderbolt,' in *South-Ind Inscr* Vol III p 93 — E. H.]

⁵ [See above, Vol V p 106 and note 5 — E. H.]

⁶ From inked estampages supplied by Dr. Hultzsch.

- 7 t Surabhēḥ payōbhīr=yyah pōshitah prakṛiti-kāranatām upētaiḥ [1*] āharttur= addhvaram=amushya¹ kim=atra chitram sarvvasiṇ-dānam=apī viśva-dīśām vijētuh || [8*] Ath=ābhavat Panktrathas=tad-anvayē bhuj-āpadā-
- 8 nēna chirāya rakṣa[ī]tā [1*] adānavā yēna kṛit=Āmarāvati sa-dāna-vā[h*]² svairam= iyañ=cha mēdinī || [9*] Tasmād=atibha(dh)vaṭi sma vikrama-dhanō Rām- ābhīdhānō Harir=yyas=samkh[y*]ē vinhatya rākshasa-patim svar-gga-
- 9 rva-sarvvankasham [1*] dēvim svām śāsinah kriśām=iva kalām=arkham praviśy=ānalam śuddhum prāpya vinirggaṭām punai=apī svikṛitya yātab purīm || [10*] Babhūvar=ullāṣita-kṛiti-nirjharā Raghōh kulē=amin bahavah
- 10 kshamābhritah [1*] divas-prithivyōr=apī yair=nniyantibhu=nnuankusō niti-pathah pravartitah || [11*] Tasmīn kulē samabhavat Kalikāla-Chōlō vīrah Kavēra- tanayān=tatinīm vidhātā [1*] yat-kālī-jashti-
- 11 panghattata-mātra ēva Mēnuś=chalan=vyatikaram haritān=chakāra || [12*] Jātō=sya vāmśē Madhurām vijitya paśchād=udañchan-Madhurāntak-ākhyah [1*] nitānta- mukt-ābharanāḥ prachandah Pāndy-amganāḥ prag=iva ja-
- 12 s=chakāra || [13*] Jishnu=Andhrēshu yah kṛitvā puīm Pottappi-samjñitām [1*] tatas=tat-pūvva-Chōl-ākhyah prakhyāta-bhujā-vikramah || [14*] Tasmīn kulē samudapadyata Betta-nāmā yaś=Śakra-³chodita gatēr=a[śa]-
- 13 nēḥ prahatitā [1*] piāg=ēva yady=aradagamishyad=⁴ushatbu(dh)dh-ārechebīh paksha-kshayah kṣhītibhritām=apī n=abhavishyat || [15*] Tad-vamśē sa Tilumgabijja-nripatar=yyēn=Ōjjapuryyām=asau chañchat-
- 14 kṛiti-patākayā tilakita-stambhah pratishthāpitah [1*] yasy=āgrē Garudan=nirīkshya sahaja-snēhēna sūtē sthītē maddhyē-vyōma vilambatō dnapatih piāyas=tad-ādi kshanam || [16*] Tat-ku-
- 15 lē⁵ Siddhi-bhūpālāḥ pālāyām=āsa mēdinīm [1*] yadiya-dōh-pad-āyattam=artthi- pratyartthi-jīvitam || [17*] Anujanm=ābhavat=tasya Betta-bhūpah pratāpavān [1*] tasy=āpī jajñē putrās=trātāras=śaran-ārtthi-
- 16 nām || [18*] Dāyabhimō nripas=tēshān=jyēsthah kshōnim=apālayat [1*] yat- pānīs=śātiava-srīnām kēs-ākṛishti-kashāyitah || [19*] Asy=ānujas=sahaja-jitvara- satva(ttva)-rāsīs=śātru-kṣhītīśvara-yaśās=sisrāmśu-rāhuh [1*]
- 17 śrī-Nallasiddhi-nripatur=yyam=upētya kāntān=dig=dakṣiṇā galita-kāñchi-gunā babhūva || [20*] Tasy=Airasiddhi-nripatis=sahajah kanīyān=dūran=nirasya kalim= asya punah-pravēśam [1*] rōddhum pravṛitta iva yah prachuram ja-
- 18 śa[h*] svan=dik-sīmasu sphatika-sāla-nibham babandha⁶ || [21*] Asy=ābhavann= avani-mandala-rakṣitārah putrās=traya[h*] sphurita-paurusha-bhūshanās=tē [1*] yair=anvitah prasavitā suchiram vyarājat=tējōmayair=iva nījai-
- 19 r=nnayanaīs=Trinētrah || [22*] Jyāyān=ēshām=Manmasiddhi-īśvarah kshām kshār-āmbhōdhi-śyāma-sīmām śāśāsa [1*] nity-ōdañchad-yad yaśah-pañjar-āntar= vvyōma ddhyāmam kōkīlatvam bibharti || [23*] Tan-maddhyamas=tad=anu Betta-nrip-ābhīdhāna-
- 20 ś=śāntas=tapōbhīr=avadhīrita-bhoga-vāñchah [1*] jyēsthē gatē divam=anākulam=ēva rājyan=nikṣiptavān=apī kanīyasi Tammusiddhau || [24*] Jayati vipula- bhūbhīd-vamśa-janmā suvritah parichita-guna-gumpha-

¹ The *m* of *mu* has a peculiar form, it looks as if it had not been finished by the engraver

² The length of the *ā* of *sadā* is expressed by two signs

³ The *akṣhara kra* looks like *ta*, but apparently only owing to a fissure in the stone

⁴ Read =*udagamishyad*=

⁵ The sign for *ś* stands at the end of the preceding line.

⁶ Read *babandha*

- 21 s=sambhavan-nâjaka-sîih [1*] suchnam=avanî-bhûshâ Tammusiddh-âbhîdhânas=
srasa-madhura-mûrtîs=chîtanah lô=pi hârah || [25*] Yasaś=śubhram yasya
śiavana-subhagam samsadî muhus=Sahasâkshaś=śrinvan=madhura-vachasah kinna-
22 ra-mukhât [1*] sva-chakshus-samkhyâka-sûti-vibhava-kautûhala-vaśat kalatrâya
piâya[h*] sprihayatî punar=Ggautama-munêh || [26*] Dalita-rûpu-karîndra-śrêni-
vistînnâ-kumbha-sthala-vigalita-śumbhan-mauktika-vyâpta-
23 mûrtîh [1*] jayatî ghatîta-lakshmîh kshîra-vâś-chûrnnâ-kîrnnah purusha iva
purâna[h*] śyâmalô yat-kripânah || [27*] Sa Śrîdêvyâm=Êrasiddhî-kshîtîsâj=
jâta[h*] śîmân=Manmasiddhî-ânujanmâ [1*] dhâtâîn=êtân=trâyamânas=sa-
24 mastâm=ast-ârâtis=Tammusiddhî-kshamâpah || [28*] Dîvây=Âdhipurîśâya Śak-
âbdê dhirayâyinî [1*] grâmêshv=asja nripa-grâhyam piâdâd=âyam-aśśhatah
|| [29*] Yatnêna dharmma-saranîh parnakshaniyâ s=tya-
25 m bhavatbhî(dbhî)r=akhlaur=itî Tammusiddhah [1*] âgâminah pranayatê
nripâtîn=ajasran=dûan=natêna śnasâ na śarâsanêna || [30*] 6 || Êtat
kshônîbhritâm=amêu-jatâlaur=mmakutan=ddhritam [1*] jaga[t*]-
26 traya-prasiddhasya Tammusiddhasya śâsanam || [31*]

TRANSLATION ¹

(Verse 8) In his (i.e. Manu's) family was Raghu who was fed by the milk of Surabhî which had become the cause of procreation. Is it surprising, under these circumstances, that he should have performed a sacrifice at which (his) whole property was given away, (and) that he should have conquered also all the quarters? ²

(V 9) Then there was in his family Panktiratha, ³ who, by the exploits of (his) arm protecting for a long time (both) Amarâvatî and this earth, kept, of his own accord, (the one) free from demons (and the other sprinkled) with the water of donations.

(V 10) From him was born, under the name of Râma, Han full of valour, ⁴ who, having killed in battle the lord of the Râkshasas who was injuring all (beings) through (his) arrogance (awakened by the conquest) of (Indra's) heaven, ⁵ took back his queen, after she had emerged in purity from the fire which she had entered, as the narrow digit of the moon (emerges again in old splendour) from the sun after it has entered it, ⁶ and went to (his) capital.

(V 12) In this family was born Kalîkâla-Chôla, the hero who supplied with banks the daughter of Kavêra. ⁷ When (Mount) Mêru had been merely touched by his play-staff, it began to shake and (thereby) caused a confusion among the quarters.

(V 15) In this family was born (a king) called Betta, who was the crusher of the thunder-bolt whose flight was impelled by Śakra, ⁸ if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place.

¹ Only the verses which are not found in the Tiruvâlangâdu and Tiruppâvûr inscriptions have been translated here. Verse 29 also has been omitted, because, apart from the name of the god, it is identical with verse 21 of the Tiruvâlangâdu inscription.

² According to the *Raghuvamśa* (II 69 ff.) Raghu was conceived by Sudakshinî, after her husband Dilîpa had drunk from the milk of the cow Nandînî, the daughter of Surabhî, and not of Surabhî herself as implied by the verse of the inscription. Raghu's *divijaya* and his performance of the Viśvajit sacrifice are narrated in the fourth *sarga* of the *Raghuvamśa*, compare with our verse especially IV 86 - *sa Viśvajitam dajahrê yajñam sarvasa-dakshinam*.

³ I.e. Daśaratha.

⁴ The term *vikrama* is used with reference also to the three strides of Vishnu.

⁵ Ravana's conquest of Indra's heaven is told in the *Râmâyana*, VII 27 ff.

⁶ According to the *Purânas*, the moon, when reduced by the draughts of the gods, enters the orbit of the sun and is replenished by it; see e.g. *Viśhnupurâna* II 12, 4 ff.

⁷ I.e. the Kâvêri, see above, Vol VI p 132, note 5.

⁸ Or 'of Aśani Sakrachôditagatî'. Regarding this verse see my remarks above, p 148 f.

(V 26) When the thousand-eyed (Indra) in (*his*) count constantly hears of his (*i.e.* Tammusiddhi's) brilliant fame, pleasant to the ear, from the sweet-voiced mouth of the Kimpārāṣa, I am sure, he will covet again the wife of the sage Gautama¹ out of desire for the development of ears equal in number to his eyes²

(V 27) Victorious is his sword, which is decked with shining pearls that have dropped from the cleft large frontal globes of the numerous princely elephants of (*his*) enemies, (*and*) which resembles the primeval spirit (Vishnu), because it is dark-blue (*and*) covered with dust as (*Vishnu is sprinkled*) with the water of the milk-ocean, (*and*) because it has established (*his*) royal power (*as Vishnu is united with Lakshmi*)

B—ARULALA-PERUMAL INSCRIPTION OF SAKA-SAMVAT 1127.

This inscription which I edit from inked estampages supplied to me by Dr Hultzsch, is engraved at the base of the north wall of the stone platform called 'the mountain' (*malai*) in the Arulāla-Perumāl temple at Conjeeveram³

It is written in Grantha characters which vary in height from $\frac{1}{5}$ " to $1\frac{3}{4}$ " Up to line 15, medial *ai* is expressed in the usual manner by putting the two spirals side by side, see *tasmai* (l 1) *saṁya* (l 1), *gunair* (l 7), *sambhavair* (l 8) *kīrtiyai* (l 9) *svairam* (l 10), *yair* (l 12). But in the second half of the inscription the two signs are put one above the other, see *asy=Airasidhdhi-* (l 16), *yair* (l 17), *tēṇmayair* (l 17), *nijair=nnayanais* (l 17), *-āsmai Hastisailēśaiāya* (l 20), *akkilair* (l 20) *jaḍālar=mmaḷutai* (l 21) The language is Sanskrit, and, with the exception of a short passage in ll 19 and 20, the whole text is in verse. The spelling of the words *patma* (ll 1, 3, 4), *Vālmīkivat bhānu-* (l 9), *abhūt bhuj-āpadānēra* (l 9), *uttharat* (l 10), *ushatbudha*⁴ (l 15), *sphāyat-bhūmnē* (l 20), *prādāt grāman* (l 20), *bhavatbhir* (l 20) is in agreement with the practice followed in similar Grantha inscriptions. The group *ddh* is written *dhdh* in *=Airasidhdhi* and *rōdhdhum* in line 16

This is another record of king Tammusiddhi. It enriches our knowledge by incidentally mentioning the surname of Tammusiddhi's father, Urasiddhi, and the time and place of Tammusiddhi's inauguration. This information is found in l 19 f where it is recorded that in the Śaka year 1127 (=A.D. 1205-6) king Tammusiddhi, the son of Gandagōpāla and Śrīdēvi, the younger brother of the great king Manmasiddhi, having performed his anointment in the town of Nellūr, presented the village of Muttiyampākka, the head-quarters of Pantarāshtra, to the god, the lord of Hastisāila. Nellūr is the modern Nellore, the chief town of the district of that name. Muttiyampākka and the district of Pantarāshtra I am unable to identify. The temple of the lord of Hastisāila, *i.e.* 'the elephant mountain,' is the Arulāla Perumāl temple⁵ where the inscription is engraved.

Except these data, the inscription contains nothing of historical value which is not known to us from the previously published records of Tammusiddhi, the four verses (4, 8, 9, 12) which here appear for the first time being merely eulogies of the king's mythical ancestors Brahman, Sagarā, Bhagīratha and Kuśa. Perhaps it is worth mentioning that Tilungaviḍya and Nallasiddhi are omitted in the genealogy, and that the name Betta is here constantly spelt Vetta (vv 17, 19, 24)

¹ *I.e.* Ahalyā, whom Indra tried to seduce. When Gautama became aware of his intention, he cursed the god, in consequence of which Indra's body was covered with a thousand eyes.

² The idea which forms the theme of this verse is rather far-fetched. Indra, being eager to listen to Tammusiddhi's praise, wants to have a thousand ears. He therefore looks again for Gautama's wife, hoping that by a new curse of the sage he will get as many ears as he has got eyes.

³ No 35 of the Government Epigraphist's collection for the year 1893.

⁴ With respect to this word I refer to my remarks above p 148.

⁵ [Compare above, Vol III p 71, and Vol IV p 145—E. H.]

TEXT ¹

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya īdnavah [1*] Brahma-patma(dma)-
spriśas=śāṅkê bhāvi-bhū-sūṣṭi-hētaṅah [|| 1*] Jayati vajra-chāpāḥ kṣalit-
āśēṣha-
- 2 pāpas=śatata madhura-lāpāḥ prāpta-vidyā-kalapāḥ [1*] vṛta vṛta-āpās=śrīu-nāyā-
durāpāḥ praśamita-kali-tāpas=Tammusiddhi-kṣamāpāḥ [|| 2*] Udadhi-śrīya[na]-
bhājāḥ
- 3 [Pa]tma(dma)nābhāsyā nābhêḥ kim=ṛpi nikhila-hētu=jjātam=āścharyya-patma(dma)m
[1*] yad=abhajad=api srishtêḥ pūrvam=ētasya dūgbhyām=mrīdu-kathma-
mahōbhayām=mrīlan-ōnmīlanāni [||] [3*] Tasmād=ā-
- 4 virabhūch=chaitāchāra-j[ga]n-nirmmana-nirvāhakas=tasya=āntās=clma-vāsa-sambhrita-ṛjō
vṛttis=sa Patmā(dmā)śanah [1*] jōna Śrīpati talpa-pannaga-phanā-ratnēṣṭha-
bimbā-spriśā sṛṣṭi-
- 5 rō bahavas=śāhāya-vidh[ṛ]jê sampādyamānā iva || [4*] Maichur=udagāt=tasmād=
uday-ādrêr=iv=āmśumān [1*] tataḥ Kāśyapa ētasmāt prakāsa iva nūggataḥ
[|| 5*] Tasmāj=jagat-tritaya-mamga
- 6 la-ratna-dīpās=chhandas tanus=timira-lānana-dīva-vahnih [1*] dik-kālayōḥ kim=apayam
vyavahāra hētuḥ kō=py=āvnāsa vasudhādhipa-vamśa kandah [|| 6*] Tasmād=idam
prathama-sambhrita-rāja-
- 7 śabdah pūrnō gunair=akhila-nīti-patha-prayōktā [1*] dēvō Manus=sapadi gōptum=
iv=āvatīrṇas=tan-mandal-āntara-gataḥ puruṣaḥ purāṇah [|| 7*] Ath=ānvaye
tasya
- 8 babhūva rakṣitā kṣitêr=udāras=Sagarō narêśvarah [1*] chakāra yas=śāgaram=
ātma-sambhavar=yya[śas]-sama[ṣṭ]êi=nnirapāyam=āśīyam [|| 8*] Bhagīrathas=tatra
babhūva divyām Saivasvatīm yah kṣi-
- 9 tam=ānāyā [1*] Vālmīkivat(vad) bhānu-kulasya kīrttyai sampādayitrīm² kavī-
kantukāni [||] [9*] Tad-anvayê Panktirāthah kramād=abhūt(bhūd) bhuj-āpādānēna
chirāya rakṣ[ī]tā [1*] adānavā yēna krit-Āmarāva-
- 10 tī sa-dāna-ṛ[ḥ] svairam=yañ=cha mēdini [||] [10*] Tasmād=utbha(dbha)ṛati sma
vikrama dhanō Rām-ābhīdhānō Harir=yyas=samkḥ[y*]ê vinīhatya rākṣasa-patim
svar-ggarvva-sarvvyamkasham [1*] dēvim sv-
- 11 ām śāśinah kṛṣām=iva kalām=arkkam pravīśy=ānalam śuddhim prāpya
vinirgātām punar=api svīkrītya yātaḥ puim [||11*] Abhūt sutas=tasya Kuś
ābhīdh[ā*]nō rajāḥ kara-sparśam=avāpya ja
- 12 sya [1*] Kumudva[tī] sâ sarasah prarūdhā vīkasvar-āmgī suchur[na]nanda ||
[12*] Babhūvur=ullāsita(ta)-kīrtti-nirjharā Raghōḥ kulê=smin bahavah
kṣamābhritah [1*] divas-prithuvyōr=api yair=nnīyantri-
- 13 bhī[r=nni]amkuśō nīti-pathah pravarttataḥ [||] [13*] Tat-kulê Kalikālō=bhūt
Kāvêri-tīra-kṛn=nrīpah [1*] yat-kēli-yashti-tulitê Mērau vyatikritā dīśah || [14*]
Jātō=sja va[m]śê Madhurā[m] vijitya pāschād=udāñchan-Ma-
- 14 dhurāntak-ākhyah [1*] [m]tānta-mukt-ābharanāḥ prachandah Pāndy-āmganāḥ
prāg=iva yās=chakāra || [15*] Jishnur=Andhrēshu yah kritvā purīm Pottappi-
samjūtām [1*] tatas=tat-pūrvva-Chōl-ākhyah prakhyāta-bhujā-vikramah [|| 16*]
- 15 Tasmīn kulê samudapadyata Vetta-nāmā yās=Śakra-chōdita-gatêr=aśanêḥ pīahartta
[1*] prāg=ēva yady=udagam[ī]shyad=ushatbu(dbu)dh-ārchch[ī]h paksha-kshayah
kṣitibhritām=api n=ābhavishyat [||][17*] Tad-va[m]śê Siddhu-bhūpālāḥ pālayām=ā-

¹ From inked estampages supplied by Dr. Hultsch² The syllable *mpa* has been added below the line

- 16 sa mēdinām [1*] yadiya-dōh-pad-iyattam=artthi-prityartthi jīvitam [11 18*] Anujanm=ābhavat=tasya Vetta-bhūpah pratāpavān [1*] tasy=api jajūrē putrās-utaraś=śaran-ārtthinām || [19*] Dāyabhimō nripas=tūshā[m] jyēsthah kshōnām-apālayat [1*] yat-pān[1]ś=sātrava-śr[1]nām kśś-ākṛṣṭi-śashāvīh [11 20*] Asy=Asrasiddhī(dddhi)-nripat[1]s=sahajah kanjyān=dūran=nirasya kal[1]m=a-sya punah pravēsam [1*] rōdhdu(dddhi)m pravritta iva yāh prachuram yāśa[h*] svan=d[1]k sīma-sphatika-sāla-nibham babandha [11] [21*]
- 17 Asy=ābhavann=avanī-mandala-ra[kshī]tāra[h pu]trī[s=traya][h*] sphnri[ta]-paurusha-bhū[sha]nās=tē [1*] yair=anvītaḥ prasavitā suchiram vyarājat=tejomayair=iva nujair=unayanais=Trinētraḥ [11 22*] Jyāyān=śshām=Manmasiddh-īśvarah kshām kshārāmbhōdhi-śyāma-sīmām śāsāsa [1*] nity-odañchad-yad-yasah-pañjar-ant-r=vyōma ddhyāmam kōkīlatvam bibharti || [23*] Tan-madhyamas=tad=anu Vetta-nrip-ābhudhanas=śāntas=tapōbhur=avadhīrita-bhōga-vāñchah [1*]
- 18 jyēsthē gatē divam=anākulam=ōva rājyan=nikshiptavān=api kanīyasī Tammusiddhau [11 24*] Jayatī vipula bhūbhrid-va[m]śa-janmā suvrittaḥ parichita-guna gumpba=sambhava[n*]-nāyaka-śrīh [1*] suchiram=avanī-bhūshā Tammusiddh-bhūdhānas=sarasa-madhura-mūrttis=chētana[h]² kō=pi h[īrah 1][11 25*] [Ya]śās=śubhram yasya śravana subhagam samsadī muhus=Sahasrākshas=śrinvan=madhura-vachasah kinnara-mukhāt [1*] sva-chakshus-samkhyāka-
- 19 śruti-vibhava-kautūhala-vaśāt kalatrāya prāya[h*] sprihayatī punar=Gautama-munēh || [26*] Dalita-ripu-karindra-śrēni-vistīrn[n]a-kumbha sthala vighāta-śumbhan-mauktika-vyāpta-mūrttiḥ [1*] jayatī ghatita-lakshmīḥ kshīra-vās chūrnna-kīrnnaḥ puru[sha iva pu]rāna[h*] śyāmalō jat-kripānah || [27*] Sa khalu samasta-bāmrajyāya Nellūr-nnagarē krit abhishēka[h*] śrī-Gandagōpāla-Srī-
- 20 dēvi-vīra-sūti=Manmasiddhī-mahārāj-annjanmā Tammusiddhī-mahīpalah pālāya[nn=a]khlām=arnnav-āmbarām [1*] Dīvāy=āsmat Hast[1]śailēśvarāya sphāyat(yad)-bhūmnē śārayō[gyē śa]k-ā[bd]ē [1*] ddhim³ Panta-rāshtra-pradhānam prādāt(dād) grāmam=Muttīyampākka-samjñam || [28*] Yātneṇa dharmma-saranīḥ parirakshan[i]yā s-ēyam bhavat(yad)bhur=akhlair=iti Tammusiddhah [1*] āgāminah pranayatē nripatīn=ajasran=dūran=natēnā śira-
- 21 sâ na sarāsanēna [11 29*] Ēta[t] kshōnibhritām=amśu-jatālair=mmakutair=ddhritam [1*] jaga[t*]-traya-prasiddhasya Tammusiddhasya ēasanam || [30*]

TRANSLATION ⁴

(Verse 4) From this (*lotus*) arose that Padmāsana,⁵ who, having accumulated the power of *rajas*, because he had dwelt long in its interior,⁶ accomplished the creation of the animate and inanimate world, (*and*) who, in order to create companions, seemed to produce many creators when he touched the images reflected in the jewels of the hoods of the snake (*which formed*) the couch of the husband of Śrī⁷

(V 8) Then there was in his (*i.e.* Manu's) family an illustrious ruler of the earth, King Sagara, who by his own sons made the ocean an everlasting receptacle of the aggregate of (*his*) fame

(V 9) In this (*family*) was Bhagīratha, who led to the earth the heavenly Sarasvatī⁸ that produced wonders of poets like Vālmīki for the glorification of the solar race

¹ The *la* has been added below the line² The *visarga* has been added below the line³ Three *akṣharas* before *ddhim* are illegible⁴ The translation comprises only those verses which are not found in the inscriptions of Tammusiddhī published until now⁵ *I.e.* Brahman⁶ See above, p. 124, note 5⁷ *I.e.* Vishnu⁸ *I.e.* the Gangā, and, at the same time, the goddess of eloquence

(V 12) His (i.e. Râma's) son was he who bore the name of Kuśa. Having obtained the touch of the hand of this king, that Kumudvatī, who had emerged from the tank, expanding her body, enjoyed pleasures for a very long time.¹

(Line 19.) Now, this king Tammusiddhi, the heroic offspring of the glorious Ganda-gôpāla and Śrīdēvi, the younger brother of the great king Manmasiddhi, having performed his anointment to universal sovereignty in the town of Nellūr, while protecting the whole (earth) girt with the oceans,—

(V 28) Presented, in the Śaka year (denoted by the chronogram) Śārayôgya (i.e. 1127), the village called Muttiyampākka, the head-quarters of Pantarâshtra, to this god, the lord of Hastîśaila, whose wealth is increasing

NO 22 — MADHUBAN PLATE OF HARSHA,

THE YEAR 25

By F. KIELHORN, PH.D., D. LITT., LL.D., C.I.E., GÖTTINGEN

This plate was discovered, in January 1888, in a field near the village of Madhuban² in the pargana Nathûpûr of the tahsil Sagrî, in the Azamgarh district of the Benares division of the United Provinces, and is now in the Provincial Museum of Lucknow. The inscription which it contains has been already edited, by the late Professor Buhler,³ in *Ep. Ind.* Vol. I p. 67 ff. As it is desirable to issue a facsimile of the plate, I re-edit the inscription from impressions that were furnished to Dr. Hultzsch by the late Mr. E. W. Smith.

This is a single copper-plate, about 1' 8" broad by 1' $\frac{3}{4}$ " high, and inscribed on one side only. Judging from the impressions, a seal was soldered on to the middle of the proper right side of the plate, just as is the case with the Banskhêra plate of Harsha and the three plates of the *Mahārâjas* of Mahôdaya,⁴ but it must have got detached from the plate⁵ and has not been discovered. In the upper part and on the proper left side the plate has suffered somewhat from corrosion, but the writing throughout is so deeply engraved that on the back of the impressions every letter of the 18 lines which the plate contains may be read with absolute certainty. The size of the letters is about $\frac{1}{16}$ ". The characters belong to the north-western class of alphabets,⁶ in general, they closely resemble those given (from the Lakkhâ Mandal inscription, *North Inscr.* No. 600) in columns xv and xvi of Table IV of Professor Buhler's *Ind. Palæographie*. Of initial vowels the text only contains *a* (e.g. in *anayôr=*, l. 15), *i* (e.g. in *iva*, l. 6), the form of which, employed here, in Professor Buhler's Table occurs only in much later inscriptions, *u* (in

¹ The words used of Kumudvatī are selected with reference to the original meaning of that name. Kumudvatī is likened to a group of lotuses (*kumudvatī*) growing in a pond (*sarasah prarûdhâ*), which open their blossoms (*vikasor-angî*) when touched by the beams (*kara sparśam aîdpya*) of the moon. The marriage of Kuśa and Kumudvatī, the sister of the serpent Kumuda, is told in the sixteenth *arga* of the *Raguvamśa*.

² According to Dr. Führer, *Monumental Antiquities and Inscriptions in the N.W. Provinces and Oudh*, p. 189, where the above information is given, the village of Madhuban is 32 miles north east of Azamgarh, but I have not found the name in the *Indian Atlas*, sheet No. 103.

³ Some of the errors which Prof. Buhler's text contains were corrected by him, when editing the Banskhêra plate of Harsha, above, Vol. IV p. 208 ff.

⁴ See above, Vol. IV p. 208, and Vol. V p. 208.

⁵ Compare the Sônat seal of Harshavardhana, *Gupta Inscr.* p. 281, and Plate.

⁶ The apparently more antique manner in which essentially the same alphabet was written in Eastern India may be seen from the plates of the time of Śaśankarâja (above, Vol. VI p. 144, Plate) which are only about ten years older than this Madhuban plate.

utlāya 1 7), and é (in ékacakkra°, 1 3) Of the consonants, gh, dh and b do not occur, and chh, jh, ñ and th are only found as subscript letters, e g in tach=chhāsanaṃ, 1 10, vjhitavān, 1 7, āyā-, 1 15 and jyāśkṭha-, 1 13 Regarding the other signs it may be noted that five of them—k g d, r and s—when they have no subscript letters, have a small hook at the bottom (see e g bhogakara-, 1 15, tadat-, 1 16, and samādhésūch=, 1 18), and attention may also be drawn to the forms of k (e g in kara-, 1 15), n (e g in sōdrangah, 1 11), ch (e g in chamchalāyāh, 1 16), ṭ (e g in putalā°, 1 17), ḍ (e g in dānam, 1 16), ph (in phalam, 1 16), and v (e g in Śvadēva°, 1 14) The superscript sign for r is sometimes written above, and sometimes on, the line, y where it follows upon another consonant, is always denoted by the secondary, subscript form even in the conjunct ry (e g in paryantah, 1 11) The ordinary form of the subscript th may be seen from the sthā of rājasthōnīya-, 1 9, the same form is used in the conjunct rth, in amprīntūthi-, 1 5 but the full form of tha is exceptionally employed in the sthā of sēvōasthānam, 1 15 The subscript form of n does not differ from the sign for na, see e g Śāraṇaṃ, 1 13, and Vāṣṇu-riddha-, 1 14 Apparently in order to distinguish clearly between the subscript dh and v, the latter is denoted by a peculiar triangular sign, compare e g the ddh of -bhū-riddhayā, 1 13, with the v of -āgrahā-ātēna, 1 14 The only final consonant which occurs is the t of the word samat in line 18, it is denoted by the lower part of the sign for ta, with a separate horizontal line above it—As regards medial vowels, only the signs for ā, u and ī call for remarks The ordinary sign for ā (and for the ā of jā) may be seen e g in mahārājādhi-
rāja- 1 12 When ā follows upon n, t or ṇ or a conjunct beginning with one of these consonants, it is denoted by a wavy line placed vertically above the sign for n, ṭ or ṇ, see e g bhāntvā, 1 10, bhāntvā-, 1 13, and Vāraṇasīdhī-, at the end of line 17 In the same way ā is denoted in the lhyā of samābhīyātā, 1 17 (compare with it the khā of vimukhāh, 1 7) and in the jāā at the commencement of line 10 (compare with it the jāā of āyā-, 1 15)¹ Excepting in the syllable ru (for which see Vāraṇa-, 1 5), the vowel u is either denoted by a subscript vertical line—or prolongation of the vertical line of the consonant-sign—ending with a small hook, or by a sign which resembles the subscript u of the modern Nāgarī alphabet The former way of denoting u is followed in writing the aksharas chchhu, shhu, du, nu, pu, mu, yu, vu, dvu and su, the latter in tu, thu, qu, tu, stv and bhu, compare vichchhu-ita-, 1 4, dusha-, 1 6, samuchata-, 1 15, and tulya- 1 15, Skandaguptah 1 17, etc For two ways of writing the medial ā—the one followed only in dū, and the other in kū, ṛū and bhū—compare dūtakō, 1 17, and kūtā-, 1 10—The inscription does not contain the signs of the jhivāmālīya, upadhāmālīya and āgraha, but in line 18 it has three numerical symbols, for 20, 5 and 6 The symbol for 20 is like the akshara tha, that for 5 looks like tri, with the sign of the medial ā attached to it, and the symbol for 6 resembles the akshara dō with a subscript u Signs of punctuation are used in the text three times, in lines 16 and 17 Throughout the writer has formed the letters with great care and skill—The language of the inscription is Sanskrit² Any unusual or rare words and technical terms which it contains will be drawn attention to in the notes on the translation The text generally is in prose, but it contains a verse in lines 6 and 7, and two benedictive and imprecatory verses—in one of which the king Harsha himself is referred to as an authority for the sentiment expressed—in lines 16 and 17 In respect of orthography it need only be stated that the sign for v denotes both v and b, that k and t are generally doubled before r (e g in putras-, 1 1, and -ātīkrānta-, 1 3 but not in -prairitta-chakra, 1 3), and that now and then the rules of sandhi have not been observed

The inscription is a charter of the well-known king Harsha—or Harshavardhana, the hero of Bann's *Harshacharita* who ruled part of Northern India at the commencement of the 7th

¹ In the Banskhēra plate of Harsha the same superscript sign for ā is more frequently employed

² According to Prof Bühler the language of the Banskhēra plate is better than that of this plate, but I cannot find any difference

century A D — by which the village of Sômakundakâ in the Kundadhâni vishaya of the Śrāvastī bhukti, which had been previously held by a Brāhman on the strength of a forged charter, was granted to two other Brāhmanas. The king's order was issued from the royal residence or camp of Kapitthikâ (11), and is dated on the 8th of the dark half of the month Mārgasīrsha of the year 25 (apparently of the king's reign¹). The actual order is preceded by the genealogy of Harsha in the course of which it is stated that his immediate predecessor, his elder brother Rājyavardhana, after defeating Dēvagupta and other kings, was treacherously slain in his enemy's quarters. On this event and on the genealogy generally it is now unnecessary to comment.

Of the localities mentioned in the inscription, Kapitthikâ apparently is the Kie-pi-tha (Kapittha) of Hsien-Tsang,² which, again, is the same as Samkāsya, identified by the late Sir A. Cunningham³ with the modern Samāsa,⁴ on the Kalinadi river, about 40 miles north-west of Kanauj. And Śrāvastī, after which the Śrāvastī-bhukti was called, is the modern Sahet-Mahet⁵ in the Gonda district of Oudh. Kundadhâni, from which the Kundadhâni-vishaya received its name, and the village of Somakundakâ have not been identified.

TEXT⁶

- 1 Ōm⁷ sravastī [11*] Mahī-nān-ha-tya-sya-jayashandhāv-rāt=Kapitthikāyāh⁸ mahāīja-sī Neravarddhanas=tasya puttras=tatpadanudhyātaḥ sī-Vajrinidevyām=utpannah paramadityabhaktō
- 2 maharāja-śrī-Rājyavarddhanas=tasya puttras=tatpādānudhyātaḥ śrī-⁹Apsarōdēvyām=utpannah paramadityabhaktō maharāja-śrīmād-A(ā)dityavarddhanas=tasya puttras=tatpadanudhyātaḥ sī-Mahā-
- 3 senaguptādēvyām=utpannas=¹⁰chatassamudr-ātikkānta-kūttih prātāp-ānuvāg-ōpanat-ānyaraja¹¹ varuṇ-asrama-vijayasthapana-pravṛtṭa-chakra ślachakkraṇatha va prajānam=ārti-harah
- 4 paramadityabhaktiḥ paramabhattaraka-mahāījadhūāja-śrī Prabhākaravarddhanas=tasya puttras=tatpadānudhyātaḥ sitayasahpratana-vichchhrita-sakalabhuvanamandalah pangrikita-
- 5 Dhanadā-Varuṇ-Ēndia-prabhriti-lōkapāla-tējāḥ satpathi-ōpārjyit-īccha-dravina-bhūmi-pradāna-sampriṇit-ārtihiridayō=tisayita-pūrvavaraja-charitō dēvyām=amalayaśōmatyām
- 6 sī-Yasōmatyām=utpannah paramasaugatāḥ Sugata va parahit-ākarataḥ paramabhattaraka-mahāījadhūāja-śrī-Rājyavarddhanah Rājānō¹² yudhi dushta-vājina va śrī-Dēvagupt-ā-
- 7 dayah kṛtvā yēna kaśāprahara-vimukhāḥ sarvāḥ samam samyatāḥ [11*] utkhāya dvishatō vijitya vasudhām kṛtvā prajānām pryam prānan=ujjhitavān=arātī-bhavanē saty-ānurodhēna yah [11*] Tasy=ānuja-

¹ If the Harsha era dates from the commencement of Harsha's reign, the date must fall in A D 630-31.

² See Beal's *Si-yu-ki*, Vol I p 202, compare also *Jour Roy As Soc* 1897, p 421.

³ *Archaeol Survey of India*, Vol I p 271.

⁴ See the *Imperial Gazetteer of India*, 2nd ed, Vol XII p 223.

⁵ See *ibid* p 126. Compare also Dr Bloch in *Jour As Soc of Bengal*, Vol LXVII Part I pp 269 and 290; to the inscriptions there enumerated as mentioning Sravastī may now be added the Lucknow Museum plate of Kīrtipala, above, p 96, l 12 of the text.

⁶ From impressions supplied by the Curator of the Provincial Museum, Lucknow.

⁷ Denoted by a symbol.

⁸ Here and in other places below the rules of *sandhi* have not been observed, read *khāya*.

⁹ Read *śry-*.

¹⁰ Originally *utpannah* and *chatuh* was engraved.

¹¹ Read *arājō*.

¹² Metre *Sardūlavikṛidita*.

- 8 s=tatpādānudhyātah paramamāhātmano Mahāsva- na sarvavāt[?]*v bhaktam
paramabhāttāraka-mahārājādhipa-śi Harshah Śrāvasti-bhuktan Kundadhāni-
vaishayika-Sōmakundaakā-¹grāmō
- 9 samupagatām² mahāsūnanta-mahānāyaka-śi mahā-śi mahā-śi mahā-śi mahā-śi
kum nāmāty-ōparik-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
10 jūapayaty=astu yab samviditām=śi yam Sōmakundaakā-grāmō vaishayika-śi
Vamarathyēna kūt-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
bhakti-śi tasmad=śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
11 puyantah s-ōdraughah sarvavāt[?]*v bhaktam sarvavāt[?]*v bhaktam
parihāro vishayād=udahrū-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
samakalino
- 12 bhāmichchidra-nyāyāna mayā pūta mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
Prabhākaravarddhanadevasya mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
Yasōmatidēvyāh⁷
- 13 jyēsthabhātri-paramabhāttāraka-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
pūya-yasō-bhātriddhiya Sarvavāt[?]*v bhaktam Sarvavāt[?]*v bhaktam
Vātasvami-
- 14 Vishnav riddhasagotira-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
pūyagatā-dharmāna-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
mantavyah prati-
- 15 vasī-janapadair=apv-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
bhāgabhogakā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
karanīyam=ity=śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
- 16 pi cha || ¹²Asmat-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
abhyasumōdanīyam [?]* mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
phalam pariyāsah-rampānāna-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
- 17 manasā vichā karuṇyam pramāṇam [?]* Harshen=śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
ūjanam=anuttamam || Duta-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
gupah [?]* mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
- 18 krita-sāmanā-mahārāj-Śvaragupta-samādēśach=ch-ōtkāna-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi mahā-śi
Samvat¹⁷ 20 5 Mārggasirsha-vadī 6 [?]* Garjjarē¹⁶ [?]*

TRANSLATION

(Line 1) Om Hail'

From the great royal residence¹⁸ of victory, (*furnished*) with boats, elephants and horses—
from Kapitthika ¹⁹—

(*There was*) the Mahārāja Naravardhana ²⁰ Begotten on Vajrīdēvi, his son, who medi-
tated on his feet, (*was*) the devout worshipper of the Sun, the Mahārāja Rājyavardhana [I]

¹ Originally *Sorakundikā*— was engraved, but the vowel *i* of the *akshara* *na* has been struck out, see the name below, in line 10

² Read *gatan*—

³ Read *padāmś=cha*

⁴ Read *samviditam*—

⁵ The *akshara* *du* of *vaishayādudhrita* is quite clear in the impressions

⁶ Read *nugāś*—

⁷ Read *dēvyā*

⁸ Read *dharmāna*—, see my note on the translation

⁹ Here one would have expected *padita* *śi*

¹⁰ Read *tyāya*

¹¹ Read *śi* *śi* *A*—

¹² Metre *Vasantatilak*

¹³ Read *buddha-cha-śi* *śi* *śi* *śi*

¹⁴ Metre *Ślōka* (Anuśtup)

¹⁵ Read *attat*—

¹⁶ The first *akshara* of this word is undoubtedly *ga*

¹⁷ Read *samvat*

¹⁸ Or 'from the *g*-camp'

¹⁹ The sentence is continued below, in the words 'his younger brother

Harsha issues this command.'

²⁰ In the original the names of the kings and queens— including the name *Dēvagupta* in line 6, but excluding the name *Harsha* in line 17— have the word *śri* or *śrīmat*, 'the illustrious' or 'glorious,' prefixed to them

2

4

6

8

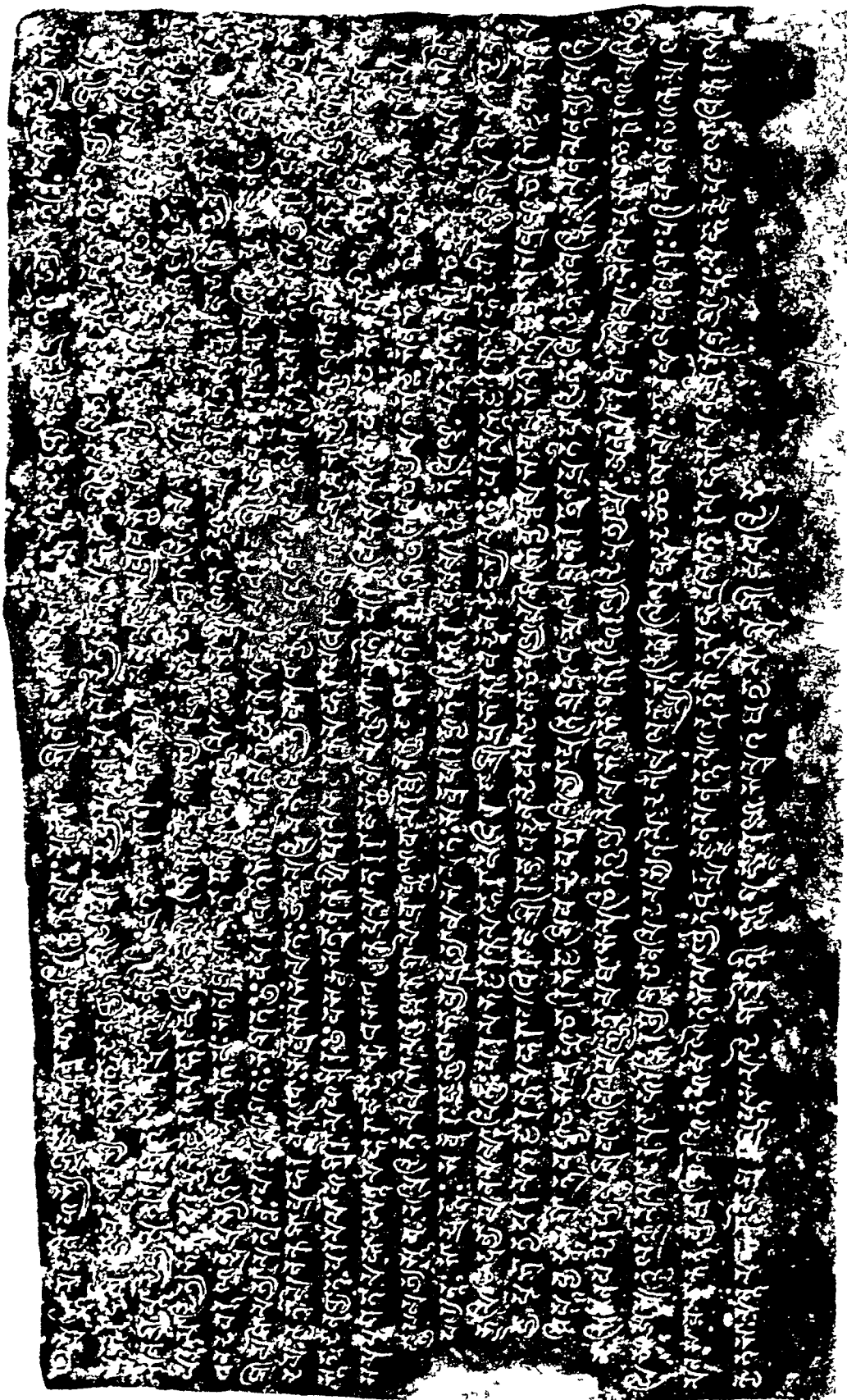
10

12

14

16

18



W GRIGGS COLLOTYPE

SCALE 43

FROM AN IMPRESSION SUPPLIED BY THE LATE E. W. SMITH

F KIELHORN

2

4

6

8

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12

14

16

18

Begotten on Aparôdhvi, his son, who meditated on his feet, (and) the devout worshipper of the
 Sun the *Udîtya*, Âdityavardhana Begotten on Mahâsânaguptâdêvi, his son, who meditated
 on his feet, (and) the devout worshipper of the Sun, the *Paramabhaktâraha Mahârâjâdîja*
 Prabhâlavardhana whose fame crossed the four oceans, before whom other kings bowed
 down in respect of his powers and out of affection for him, who wielded his power for the due
 government of the castes and orders of life, (and) who like the sun, relieved the distress of the
 people Begotten on the queen of spotless fame Yâsômati, his son, who meditated on his feet,
 (and) the devout worshipper of Sugata (Buddha)—like Sugata solely delighting in the welfare
 of others—the *Paramabhaktîraja Mahârâjâdîraja Râjyevardhana* [II], the tendrils of whose
 bright fame overspread the whole orb of the earth, who appropriated the glory of Dhanada,
 Varuna, Indra and the other guardian (deities) of the world, who gladdened the hearts of
 suppliants by various donations of wealth and land acquired in righteous ways, (and) who surpassed
 the valor of former kings

He is like the cruel Devagupta and all the other kings together like vicious horses made³ to be whipped from the lashes of the whip. Having uprooted his adversaries, having conquered the earth, having acted badly towards the people, he through his trust in promises⁴ lost his life in the cruel quarters.

(L 7) His younger brother, who went on on his feet, the devout worshipper of Mahāsvaya
(L 8) — the Mahāsvaya taking compassion on all being — the *Paramabhāṣṭāraka Mahārājadhī-*
(L 9) *raja* Herśha respects his commitment to the *Mahāśrāntas, Mahārājas, Daṁṣādhāsādhanakas,*
(L 10) *Prasādhānta, Rājās, Kāśādhās, Uparisās, Vīśayapatis,* regular and irregular
(L 11) soldiers, monks and others, assembled at the village of Sōmakundakā which belongs to the
(L 12) *Kundadhāni* in the *Śrāvastī bhūṭi*, and to the resident people —

(L 10) B. v. 2 nov. n. to you! Having ascertained that this village of Sômakundaka was held by the Brahman Vârârahya on the strength of a forged charter,⁸ I therefore have broken that charter and taken (the village) away from him, and, for the increase of the spiritual merit and fame of my father, the Paramabhattachâra Manarâjâdharâja Prabhâkaravardhanadêva, of my mother, the Parâbhattachâriâ Malâdêvi, the queen Yashômatidêvi, and of my revered eldest brother the Parâbhattachâra Mahârâjâdharâja Râjyavardhanadêva, have given it, in the nature

¹ Compare *Graphs Inter* p. 220, lines 1 and 2 of the text.

* The word for 'sun,' employed in the original on account of the preceding -*prarūṭha chakra*, is *dhachakra* *raṭha*, 'wheel char of his only one wheel', compare for it *e.g.* in the third act of the *Ratnavali* the verse commencing with *adhe namo-rakṣatākrat pralāra'ti*, and Masura's *Surayata* a, v 59 (where the Sun says *na hi rathō yditi me gaurā-rakṣitrah*). For the idea that the sun relieves distress, compare *e.g.* *Gupha Inscr.* p. 162, text, l. 2.

* The Gerund *apikṣit* of the original text is employed, in an unusual way, to convey a passive sense, 'like young horses (curb'd) after they have been made to turn away from the lashes of the whip'. In Prakrit we do find *paṇi* + Gerund, compare e.g. *Thaggaṃ gantu* (= *bharhateṣ' gānti*), 'they run away after having been broken,' in Prof. Pischel's *Materialien zur Kenntnis des Apabhramsa*, p. 23. For Sanskrit I can only quote, from the *Nalā upadracharita*, *hṃ upakṣitya pratyupakṣitavallī bhārdvāyā*, where the Gerund *upakṣitya* must mean 'after having been favour'd'.

* According to the *Harshacharita*, 'allured to confidence by false civilities on the part of the king of Gauda,' see Prof. Corvill and Mr. Thomas's Translation, p. 178.

³ On *ṛamādīra* and *mahāṛamādīra*, which occurs in line 17 of the text, see *Ind Ant* Vol XXV p 182, note 70, *ṛamādīra* also apparently occurs in *Gupta Inscri* p 216, l 9

⁶ With *Kundadhānvaishayika* compare *Anṛdhyaraiśayika*, above, Vol IV p 211, l 7, *Valavaiśayika*, Gupta Inscr p 216, l 6, *Gayāraiśayika*, ibid p 256, l 7 of the text, *vaiśayika*, ibid p 50, l 25, etc

⁷ In *bhuktala* the suffix *la* has been added to *bhukta*—as noted already by Prof Bühler, through the influence of the Prakrit—without altering the meaning of *bhukta* (*śārthā*), compare Prof Pischel's *Grammatik der Prakrit Sprachen*, § 598. In *Gupta Inscr* we similarly find *atiripṣṭala*, *ṛṣṭala*, *dattala*, *pravṛṣṭala*, *zṛṣṭhāpāṭala*, *uṣṇāka*, *uṣṇāyānaka*.

^b On the subject of forged copper plates see now Dr Fleet in *Ind. Ant.* Vol. XXX p 201 ff

of a donation¹ (to Brāhmins), as an *agrahāra* — extending to its proper boundaries, with the *udranga*, together with all income that might be claimed by the king's family,² exempt from all obligations,³ as a piece taken out of the district⁴ (*to which it belongs*), to follow the succession of sons and sons' sons, for as long as the moon, the sun and the earth endure, according to the maxim of *bhūmichchhidra* — to the *Bhatta* Vātasvāmin who is of the *gōtra* of Sāvarni and a fellow-student of the Chhandôgas,⁵ and the *Bhatta* Śivadēvasvāmin who is of the *gōtra* of Vishnuvridha and a fellow-student of the Bahvrichas⁷ Knowing this, you should assent to this, and the resident people, being ready to obey my commands, should make over only to these two⁸ the *tulya-mēya*,⁹ the share of the produce, payments in money and other kinds of income, as they may be due, and should render service to them. Moreover —

(L 16) Those who profess (*to belong to*) the noble line of our family and others should approve of this donation. Of fortune, unstable as lightning and a bubble of water, donations and the preservation of others' fame¹⁰ are the (real) fruit.

By deeds, thoughts and words one should do good to the living. This Harsha has declared to be the very best way of earning religious merit.

(L 17) The *dātaka* in this matter is the *Mahāpramātāra Mahāsāmanta*, the illustrious Śāndagupta. And by order of the great officer in charge of the office of records, the *Sāmanta Mahārāja* Śivaragupta, (*this was*) engraved by Garjara.

The year 205 Mārgaśīrsha-vadi 6

NO 23 — TIRUVENDIPURAM INSCRIPTION OF THE TIME OF RAJARAJA III, NARASIMHA II AND KOPPERUNJINGA

By E. HULTZSCH, PH.D.

This inscription (No 142 of 1902) is engraved on the west wall of the *prākāra* of the Dévanāyaka-Perumāl temple at Tiruvēndipuram, a village $4\frac{1}{2}$ miles west-north-west of

¹ Since *pratigraha dharmanā*, which would be a Bahuvrīhi compound, could not be taken to qualify *agrahāra* in the abstract noun *agrahārattēna*, I have altered it to *pratigraha dharmēna*. With the whole passage compare e.g. above, Vol VI p 139, l 34, *akṣi yantrī dharmīn-ākarattēna pratipāditāh*. Compare also phrases like *pratigrahēna pratipāditāh*, *Ind Ant* Vol XV p 113, l 12 of the text, *agrahārattēna pratipāditāh*, *ibid* Vol XX p 124, l 9 of the text, *dēvāgrahārattēna pratipādayati sma*, *Gupta Inscr* p 259, l 10, etc.

² With *rājakulābhāva* compare *rājābhāva* in the plates of the *Mahārājas* of Uchchakalpa, *Gupta Inscr* p 118, l 11, p 122, l 13, p 127, l 20, etc.

³ With *sarva pariṣṭa pariḥāra* compare *sarvasiṣṭi-pariḥāra-pariḥṛita* in the plates of the Vākataka *Mahārājas*, e.g. above, Vol III p 262, l 20. The meaning intended is more correctly expressed by *pariḥṛita-sarvāptā*, e.g. above Vol IV p 250, l 53, and by *sarvakara-pariḥāram kṛitā*, above, Vol III p 223, l 15. Compare also *sarva bādha-pariḥāra* (e.g. *Ind Ant* Vol IX p 123, l 35), and for similar expressions see above, Vol VI p 13, note 3.

⁴ The expression *viśayād=uddhṛita pinda* I have found again only in the Pandukeśvar plate of Lalitāśūradēva, *Ind Ant* Vol XXV p 180, l 21. I am not quite certain about the exact meaning of it.

⁵ I.e. 'to be inherited in turn by,' compare *putra-pautr ānugāmin*, e.g. above, Vol III p 262, l 21.

⁶ I.e. a student of the Sāmaveda.

⁷ I.e. a student of the Rīgvēda.

⁸ Instead of *anayōr-ēva* one would have expected *ābhyaṁ-ēva*.

⁹ I do not know the exact technical meaning of *tulya-mēya* which might be translated by 'things to be weighed and to be measured,' *mēya* by itself we find, in *grāma pratyāyā mēya hīrany-ādāyah*, in *Gupta Inscr* p. 257, l 12, and *tulya* occurs *ibid* p 70, l 10, apparently in a technical sense. See also above, p 62.

¹⁰ I.e. by not resuming the grants made by them. The verse occurs with different readings in *Ind Ant*. Vol. XIX. p 349, l 9 of the text, and Vol XXV p 181, l 23.

Cuddalore (Kūdalūr), the head-quarters of the South Arcot district¹. It consists of 9 lines in the Tamil alphabet and language and forms a single big sentence, which can, however, be dissolved into several distinct periods with the help of the gerunds *kēffu*, 'having heard,' in line 2, and *epu* 'having said,' in lines 3 and 4. The pronoun *namalkum*, 'to us,' in line 9 shows that the subject of the passage beginning in line 4 is the plural of the pronoun of the first person.

The language exhibits a few peculiarities. The letters *d* and *ḍ* are doubled after a nasal in *ḍandḍu* (l 1), *ḍandḍa*° (l 2) and *ḍundḍu* (l 9). Instead of the gerund *konḍu* (twice in l 6, and l 8), the poetical form *loḍu* occurs four times (ll 2, 3, 4 and 9). *Arulivittu* (ll 4 and 9), *aruḷirilla* (l 9) and *ceṭṭivittu* (l 7) are vulgar forms of *aruluvittu*, etc.

This inscription is distinguished from most other South-Indian inscriptions as it does not record a donation or similar transaction, but is of a purely historical character. It is dated in the 16th year of *Tribhuvanachalavarartin* Rājarājadēva (l 1) and must have been engraved at the instance of two military officers (*dandāḷḷa*²), named Appana and Samudra-Goppaya³ (l 5), in the service of the Hoysāna (or Hoysala) king Vira-Nārasimhadēva (l 1). This king had heard that Kōpperuṅga had captured the Chōla emperor at Śēndamangalam. Anxious to vindicate his title 'the establisher of the Chōla country,' he started from Dōrasamudra and conquered the Mahā[ra] kingdom. When at Pāchchūr, he ordered the two above-mentioned officers to continue the campaign. They advanced through the enemy's country until they reached Śēndamangalam, forced Kōpperuṅga to release the Chōla emperor, and accompanied the latter into his dominions.

The title 'establisher of the Chōla country,' which the inscription applies to Vira-Nārasimhadēva (l 3), and the statement that he conquered the Mahāra kingdom, show that this king is identical with the Hoysala Narasimha II, who in several inscriptions is styled 'the establisher of the Chōla kingdom' and 'the uprooter of the Makara or Magara kingdom'⁴. As the inscriptions of Narasimha II are dated between A D 1222 and 1234, it follows that the king Rajarāja, to whose 16th year the subjoined inscription belongs (l 1), is the Chōla king Rājarāja III, who ascended the throne in A D 1216,⁵ and whose 16th year accordingly corresponded to A D 1231-32. He is no doubt identical with the 'Chōla emperor' who was captured and released at Śēndamangalam. The dates of other inscriptions of Rājarāja III show that he continued to reign after his re-installation. His latest known date is A D 1243-44 in an inscription at Poygai⁶.

The subjoined inscription mentions a considerable number of geographical names. Dōrasamudra, the capital of Narasimha II, is the modern Halēbid in the Bēlūr tāluka of the Hassan district in the Mysore State. Pāchchūr, where he halted on his expedition against Kopperuṅga (l 4), is perhaps identical with a village of that name in the Trichinopoly tāluka, opposite to the island of Śrīrangam, 2 miles north of the Coleroon river, and 9½ miles west by south of Kannanūr, the southern capital of Narasimha's successor Somēśvara⁷. If this identification of Pāchchūr is correct, it would follow that Narasimha II left his dominions by way of the Gajabhāṭṭi pass, and that the Mahāra (Makara or Magara) kingdom (l 3) has to be looked for in the Coimbatore or Salem district. In the course of the expedition which Appana and Samudra-Goppaya undertook against Kōpperuṅga, they first destroyed the villages of Ellēri, Kalliyūrmūlai and Toḷudagayūr (l 5). Then they worshipped the god at Ponnambalam.

¹ See Mr Sewell's *Lists of Antiquities*, Vol I p 212, where the name is spelt 'Tiruvandipuram'. The same erroneous form is found on the *Madras Survey Map* of the Cuddalore taluka. The *Postal Directory of the Madras Circle*, p 1850, has correctly 'Tiruvendipuram'.

² *Dandāḷḷa* and *dandāyaka* are *tadbhavas* of the Sanskrit *dandadāyaka*, see *Ind Ant* Vol XX p 304 and note 7.

³ The first part of this name is apparently derived from Dōrasamudra.

⁴ Dr Fleet's *Dyn Kan Distr* p 507, Mr Rices *Ep Carn* Vol IV, Ng 98, and Vol VI, Kd 12a.

⁵ See page 9 above. ⁶ *South Ind Inscr* Vol I No 64. ⁷ Above, Vol III p 8 f.

(l. 6 f), destroyed Tondaimāpallūr, and halted at Tiruppādrīppuliyūr (l. 7) Next they destroyed Tiruvadigai and Tiruvekkarai (l. 7) and the country between the Vāranavāsi river in the north, Śēndamangalam in the west, and the sea in the east (l. 8). As far as the route of Narasimha's two officers can be followed on the map, it appears that they crossed the present South Arcot district from south to north. Ellēri and Kalliyūrmūlai (now Kalyamalai) are in the southern portion of the Chidambaram tāluks.¹ Poṇṇambalam is one of the Tamil names of Chidambaram itself. Tondaimāpallūr is perhaps the modern Tondamānattam in the Cuddalore tāluks,² and Tiruppādrīppuliyūr is the well-known ancient name of Tirupāpuliyūr,³ a railway station north of Cuddalore. Tiruvadigai is Tiruvadi⁴ near Panṇutti,⁵ and Tiruvekkarai is Tiruvakkarai in the Villupuram (Viluppuram) tāluks.⁶ As regards Śēndamangalam,⁷ where Kōpperuñjīnga kept the Chōla king prisoner, and at the gates of which the war seems to have ended,—the *Postal Directory of the Madras Circle* mentions no less than eighteen villages of this name, three of which belong to the South Arcot district. The Śēndamangalam which is intended here is probably the one in the Tirukolur (Tirukkōvalūr) tāluks.⁸ I am unable to identify the Vāranavāsi river, which has to be looked for to the north of Śēndamangalam,⁹ and the village of Toludagaiyūr, which must have been situated south of Chidambaram. It is not clear why Appana and Samudra-Goppaya selected the temple of Tiruvēndīpuram for engraving this account of their achievements. Perhaps it was at this village that they took leave of the Chōla king Rājārāja III, whom they had rescued from the hands of Kōpperuñjīnga at Śēndamangalam.

As far as we know at present, Narasimha II. was the first among the Hoysala kings who possessed a portion of the Trichinopoly district. In an inscription on a *vīrakal*, dated in A D 1222,¹⁰ he is stated to be "marching against the Ranga in the South," i.e. the island of Śrīrangam, and in the Harihar inscription of A D 1224¹¹ he is already called 'the uprooter of the Makara kingdom' and 'the establisher of the Chōla kingdom'. Hence his conquest of Śrīrangam seems to have taken place between A D 1222 and 1224. This first invasion of the Makara and Chōla kingdoms was distinct from and prior to the conquest of the same two kingdoms which is related in the Tiruvēndīpuram inscription, and it is presupposed by the wording of the latter, which implies that the king started on his new campaign in order to vindicate his previously earned title 'establisher of the Chōla country'. A further testimony to Narasimha's influence in the Chōla country is supplied by an inscription in the Gōkarnēśvara temple at Tirugōkarnam near Pudukkōttai (No 410 of 1902), which is dated in the [1]0th year of *Tribhuvanachakravartin* Rājārājadēva, i.e. A D 1225-26, and records a grant of land by a servant of Sōmaladēvi,¹² the wife of Sōmēśvaradēva, the son of the Pōsala king Vira-Narasimhadēva of

¹ Nos 274 and 290 on the *Madras Survey Map* of this tāluks.

² No 229 on the *Madras Survey Map* of this tāluks.

³ No 204 on the *Madras Survey Map* of the Cuddalore tāluks.

⁴ See above, Vol VI p 331 and note 8.

⁵ No 79 on the *Madras Survey Map* of the Cuddalore tāluks.

⁶ 'Tiruvakkarai,' No 239 on the *Madras Survey Map* of this tāluks.

⁷ This word is derived from Śēndan, 'the red one,' a name of the god Skanda.

⁸ No 288 on the *Madras Survey Map* of this tāluks.

⁹ The nearest river on the north of Śēndamangalam is the Gedilam.

¹⁰ Mr Rice's *Ep Carn* Vol VI, Cm. 56 — *Saka varusa 1144 Chitrabhānu-sam | rada Āśvīya sūdda 10 [da*]sam | Māṅgaḷatrad-amāḍu*. On this date Professor Kielhorn remarks as follows — "For Āśvīya sūdi 10 of Saka-Samvat 1144 expired = Chitrabhānu this date is wrong, it would correspond to Friday, the 16th September A D 1222. If we could read *sūdda 7 sa[pta*]mi*, it would regularly correspond to Tuesday, the 13th September A D 1222."

¹¹ Dr Fleet's *Dyn Kan Distr* p 507.

¹² See above, Vol III p 9, note 6. Another princess of the same name is mentioned in Mr Rice's *Ep Carn* Vol IV, Kp 63. She is there compared to Lakshmi, and Narasimha II to the Moon. Hence she must have been his sister, and not his wife as Mr Rice thinks (*ibid*, Introduction, p 21). According to other inscriptions, the wife of Narasimha II and the mother of Sōmēśvara was Kāladēvi; see *ibid* Vol III, Md 122, Vol IV, Ng 98, and Vol VI, Kd. 125.

Dōrasamudra¹ Finally, a mutilated inscription in the Ranganātha temple at Śrīrangam (No 54 of 1892), dated in A.D 1233,² records a grant by a female relation of Bhujabala-Bhimakēśava-Dandanāyaka, the great minister (*mahāpradhāna*) of *Pratāpachakravartin* Pośala *tri-Vīra-Nārasimhadēva*

Among the opponents of Narasimha II, the Harihar inscription of A.D 1224 and the Basarālu inscription of A.D 1234 mention the Kādava king and the Pāndya king,³ and three inscriptions state that "his valour caused the reduction of the Pāndya sovereignty"⁴ As will appear below (p 164 and note 3), Kōpperuñjunga claimed to belong to the Kādava or Pallava family If he is meant by the expression 'Kādava king' in the Harihar inscription, it would follow that he had come into hostile contact with Narasimha II before the time of the Tiruvēndipuram inscription, perhaps on the occasion of Narasimha's first attack on Śrīrangam between A.D 1222 and 1224 The Pāndya contemporary of Narasimha II was Māravarman *alias* Sundara-Pāndya I, who, as shown by Professor Kielhorn,⁵ ascended the throne in A.D 1216 This king boasts on his part to have conquered the Chōla country and to have restored it to the Chōla king, and an inscription of his 9th year, i.e. A.D 1225, is actually found in the Ranganātha temple at Śrīrangam,⁶ while we have seen that Narasimha II was marching against Śrīrangam in A.D 1222

Among the partisans of Kōpperuñjunga, the inscription mentions two chiefs named Śōlakōn⁷ (l 5) and Kolli-Śōlakōn (l 6) Viraganganādālvāṇ and Chinattarayan are stated to have been killed and are called 'officers of the king' Apparently, they were originally in the service of Rājarāja III and had gone over to Kōpperuñjunga Of special interest is the statement that "four officers including Parākramabāhu, the king of Īlam," were killed What the author wants to say is perhaps "Parākramabāhu and three of his officers" Īlam is the Tamil name of Ceylon According to Wijesinha's Translation of the *Mahāvamsa* (page xxiv. ff), Parākramabāhu I died in A.D 1197 and Parākramabāhu II in A.D 1275, and neither of them fell in battle Hence the Parākramabāhu of this inscription must be different from both, perhaps he was not a king, but a prince of Ceylon

Kōpperuñjunga, the person who was responsible for Narasimha's interference in the affairs of the Chōla kingdom, is first mentioned in an inscription of the Vṛiddhagiriśvara temple at Vṛiddhāchalam (No 136 of 1900), the head-quarters of a tāluka in the South Arcot district This record opens as follows:—

- 1 ॐ Svasti śrīh [||*] Tribhuvanaachchakravatti-
- 2 gal śri-Rājarājadēvarku yān-
- 3 du 14āvadu udaiyār Tiru-
- 4 mudugunṇam=udaiya nāyanārku Pal-
- 5 lavan Kōpperuñjungan agam-
- 6 badī-mudaliḡalil Ediriganāyan Po-
- 7 ttappi-Chchōlan 1-nūāyan-

¹ *Tōrasamutthirattu śrī Pośala-Vīra II Nārasingadēvar maganār Śōmīśvaradēvar mādar Sōmaladēvi[y]ār*

² *Vijaya samma(samva)tsarattu Kāttigai tuddha pañchamī Ādivāra=mudal*, "from Sunday, the fifth tithi of the bright (fortnight) of Kāttigai in the Vijaya year" Professor Kielhorn kindly informs me that, "for the month Karttika of Śaka Samvat 1155 expired=Vijaya, this date regularly corresponds to Sunday, the 9th October A.D 1233"

³ Dr Fleet's *Dyn. Kan Distr* p 507

⁴ Mr Rice's *Ep. Carn* Vol. III, Md 121, Vol. IV, Ng 98, and Vol VI, Kd 12a

⁵ Above, Vol. VI p 314

⁶ See *Ind Ant* Vol XXI p 344, and above, Vol VI p 303, No 5 The Tirupparangunṇam cave inscription and the smaller Tiruppūvanam grant belong to the reign of the same king

⁷ A different person of the same name is mentioned among the officers of Vikrama Chōla in the *Pikkirama Śōlaṅ-Uḡā*; *Ind Ant* Vol. XXII pp 143 and 149.

8 āṛku vaitta tirunundāvila-

9 kku onukku

"In the 14th year of the emperor of the three worlds, the glorious Rājarājadēva,—Ediriganāyan Pottappi-Chôla, (one) among the chiefs of the body-guard¹ of the Pallava Kôpperuñjīga, gave to the lord, the god of Tirumudugunram,² one perpetual lamp," etc

From this inscription we learn that Kôpperuñjīga claimed to belong to the Pallava family,³ and that in A D 1229-30, i.e. two years before the Tiruvēndipuram inscription, he still acknowledged Rājarāja III as his sovereign. The defeat which Narasimha II inflicted on Kôpperuñjīga enabled Rājarāja III to remain in power until at least A D 1243-44.⁴ About this time he was either ousted or succeeded by his former enemy, for an inscription of Kôpperuñjīga, who had assumed the titles *dēva*, 'king,' and *Sakalabhuvanachakravartin*, in the Arulala-Perumāl temple at Conjeeveram shows that the 18th year of his reign corresponded to Śaka-Samvat 1182. I subjoin the date-portion of this inscription and that of three other inscriptions at Tiruvennainallūr, Tiruvīdaimarudūr and Tirukkālukkunram

A —In the Arulāla-Perumāl temple at Conjeeveram⁵

1 Svasti śrī [||*] Śakābdam āyiratt-orunūṛru-en[ba]tt-irandin mēl śellānīṇṇa
Śagalabuvanach[cha]kkaṇavattigal śrī-Kôpperuñjīn[ga]d[e]vāṛku yāndu
[18āvadu] Vīśchika-nāyāṛṇu apara-pakshattu dasamiyum Nāyāṛru-
kkaḷamāyū[m*]
6

"In the [18th] year of the emperor of the whole world the glorious Kôpperuñjīgadēva, which was current after the Śaka year one thousand one hundred and eighty-two,—

. 7 a Sunday and the tenth *tithi* of the second fortnight of the month Vīśchika "

B —In the Vaikuntha-Perumāl temple at Tiruvennainallūr⁶

1 [Svasti*] [śrī ||] Sakalabhuvanachchakravattigal śrī-Kôpperuñjīn[ga]dēvar[k*]ku
yāndu [7ā]vadu Sim[ha]-nāyāṛṇu apara-pakshattu chaturthiyam Velli-
kkaḷamāyūm perṇa Rāvatī-nāl

"In the [7]th year of the emperor of the whole world, the glorious Kôpperuñjīgadēva,—on the day of Rāvatī, which corresponded to a Friday and to the fourth *tithi* of the second fortnight of the month Simha "

C —In the Mahālingasvāmīn temple at Tiruvīdaimarudūr⁷

1 Svasti[ḥ] śrī [||*] Śagalabuvanachchakravattigal śrī-Kôpperuñjīga[dē]vāṛku yāndu
18vadu Kaṇ[ṇ]i-nāyāṛṇu pūrva-pakshattu pañchadasiyum Nāyāṛru-kkaḷam[ai]
perṇa Śadayattu [ṇ]al

"In the 18th year of the emperor of the whole world, the glorious Kôpperuñjīgadēva,—on the day of Śatabhisaj, which corresponded to a Sunday and to the fifteenth *tithi* of the first fortnight of the month Kanyā "

¹ See Dr Gundert's *Malayāḷam Dictionary*, p 2, s.v. *agambadi*

² This is the Tamil name of Vriddhachalam, compare *South Ind Inscr* Vol I p 123, and Vol III p 152

³ In the *Madras Christian College Magazine* of March 1892, Mr Venkaya states that two inscriptions at Tiruvannāmalai also call Kôpperuñjīga a Pallava or Kādava. Regarding Kādava as a synonym of Pallava, see above, p 25, and *South Ind Inscr* Vol III p 68

⁴ See above, p 161 and note 6

⁵ No 38 of 1890, see *South Ind Inscr* Vol II p 340, note 5

⁶ The remainder of the line is built in

⁷ A portion of the date, which probably contained the name of the *nakshatra*, is lost

⁸ No 320 of 1902

⁹ No 135 of 1895.

D — In the Vēdagiriśvara temple at Tirukkalukkunṇam.¹

1 Svasti śrī [||*] Śāgalabuvanachchakkaravatt[i]gal Avaniy-āla-ppirandār Kōpperuñ-j[ū]ngadēvarkku yāndu [3]lvadu Kumba-nāyarru pūrvva-pakshattu d[v]it[i]yayum Śa-

2 m-kkalamayum perra Uttirattādi-nāl

“ In the [3]1st year of the emperor of the whole world, him who was born to rule the earth, Kōpperuñjungadēva,— on the day of Uttarabhadrapadā, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month Kumbha ”

According to Professor Kielhorn, who has kindly examined these four dates, “ the first date (A), of Śaka-Samvat 1182 expired and the 18th year current, regularly corresponds to Sunday, the 31st October A D 1260, which was the 4th day of the month Vriśchika, and on which the tenth *tithi* of the dark half (of the month Kārttika) ended 6 h 31 m after mean sunrise. The second date (B), of the 7th year, corresponds to Friday, the 30th July A D 1249, which was the 3rd day of the month Simha, and on which the fourth *tithi* of the dark half (of the month Śiāvanī) ended 9 h 38 m, and the *nakshatra* was Rēvatī from 3 h 56 m, after mean sunrise. The third date (C) is incorrect. The fourth date (D), of the 31st year, corresponds to Saturday, the 10th February A D 1274, which was the 18th day of the month Kumbha, and on which the second *tithi* of the bright half (of the month Phālguna) ended 10 h 46 m, and the *nakshatra* was Uttara-Bhadrapadā for 21 h 1 m, after mean sunrise. The three dates A, B and D show that *Sakalabhuvanachakravartin* Kōpperuñjungadēva must have ascended the throne in A D 1243 between, approximately, the 11th February and 30th July ” His reign extended to at least A D 1278-79, for, as the subjoined list of his inscriptions shows, two of them at Chidambaram are dated in his 36th year. In this list the inscriptions are arranged under different heads according to the manner in which they quote the king's name and titles

I Kōpperuñjungadēva

- 1 20th year Tiruvottūr, No 83 of 1900
2. 22nd year do No 95 of 1900

II Sakalabhuvanachakravartigal śrī-Kōpperuñjungadēva.

- 1 5th year Vriḍdhāchalam, No 134 of 1900
- 2 [7]th year Tiruvennainallūr, No 320 of 1902
- 3 8th year Vriḍdhāchalam, No 135 of 1900
- 4 14th year Vallam, No 186 of 1892²
- 5 16th year Chidambaram, No 467 of 1902
- 6 Do do No 468 of 1902
- 7 18th year Tiruvīdamarudur, No 135 of 1895
- 8 [18th] year Conjeeveram, No 38 of 1890
- 9 26th year Tirukkōvalūr, No 308 of 1902
- 10 36th year Chidambaram, No 455 of 1902

III Sakalabhuvanachakravartigal Avaniy-āla-ppirandār Kōpperuñjungadēva.

[3]1st year Tirukkalukkunṇam, No 181 of 1894

¹ No 181 of 1894. The inscription records the gift of a lamp by the wife of Pañchanedi-Vānar *alias* Nilagangarayar (l 3). The same person or a relation of his is mentioned in an inscription of the 28th year of Kulōttunga III., *South-Ind Inscr* Vol III p 84

² See *South-Ind Inscr* Vol II p 340, note 4

IV Sakalabhuvanachakravartigal Avaniy-āla-ppirandār alias śri-Kōpperuñjungadēva

1.	3rd year	Chidambaram,	No 462 of 1902
2	Do	do	No 465 of 1902
3	Do	do	No 466 of 1902
4	5th year	do	No 459 of 1902
5	Do	do	No. 464 of 1902

V Sakalabhuvanachakravartigal śri-Avaniy-āla-ppirandār alias Kōpperuñjungadēva.

1	5th year	Chidambaram,	No 463 of 1902
2	8th year	do	No 460 of 1902
3	34th year	do	No 461 of 1902
4	36th year	do	No 456 of 1902

The Vallam inscription of the 14th year¹ mentions 'prince (*pillaiyār*) Nilagangaraiyar,' apparently a son of Kōpperuñjungadēva. An inscription in the Arulāla-Perumāl temple at Conjeeveram (No 41 of 1893), which is dated in the 22nd year of *Tribhuvanachakravartin* Vijaya-Gandagōpālādēva,² records the gift of a flower-garden by Nilaganga of Āmūr, who bore the surname Bhū-pālan-ōdbhava (in Sanskrit) or Puvi-āla-ppiranda (in Tamil), i.e. 'who was born to rule the earth.' This person is no doubt identical with the prince Nilagangaraiyar of the Vallam inscription, and his surname is a slight modification of *Avaniy-āla-ppirandār*, the title of his father Kōpperuñjungadēva.

As stated on page 163 above, the Tiruvēndipuram inscription mentions among the partisans of Kōpperuñjunga a certain Śōlakōṇ. This person is probably identical with an officer whose name occurs in most of the Chidambaram inscriptions of Kōpperuñjungadēva. In one inscription he is called "Perumālppillai alias Śōlakōṇār, (one) among his (*viz* Kōpperuñjungadēva's) officers,"³ and in another (No 462 of 1902) "the lord of Araśū, Śenganivāyar alias Pillai Śōlakōṇār Ālyār." The grant portion of the Chidambaram inscriptions of the 3rd to 16th years opens with the words *Śōlakōṇ ōlai*, i.e. "the order of Śōlakōṇ," and ends with the words *vai Śōlakōṇ eḷuttu*, i.e. "this (is) the signature of Śōlakōṇ." Accordingly, Śōlakōṇ must have been the representative of Kōpperuñjungadēva at Chidambaram until at least A D 1258-59.

A short undated inscription at Tiruvēndipuram supplies the name of Śōlakōṇ's younger brother. This inscription (No 146 of 1902) runs as follows —

1 Svasti sri [*] Avani-	7 Śōlakōṇ ta[m]-
2 āla-ppirandā-	8 bi Perumāl Vē-
3 n Kōpperuñ-	9 [n]ādudaiyān se[y*]-
4 jungadēvar ti-	10 vitta tirukkōpura-
5 rumēṇikkū nanṇā-	11 m 6-
6 ga Śenganivāyan	

"Hail! Prosperity! For the benefit of the royal body of him who was born to rule the earth, Kōpperuñjungadēva,— Perumāl Vēnādudaiyān, the younger brother of Śenganivāyan Śōlakōṇ, caused to be made (*this*) sacred gōpura."

Vēnādudaiyān seems to have succeeded his elder brother as officer in charge of Chidambaram. For, in two Chidambaram inscriptions of the 34th and 36th years of Kōpperuñjungadēva (Nos 461 and 456 of 1902), the grant portion opens with the words *Vēnādudaiyān ōlai* and ends with the words *vai Vēnādudaiyān eḷuttu*.

¹ Above, p 165, clause II No 4

² As the 15th and 16th years of this king corresponded to A D 1265 (*Ind Ant* Vol XXII p 220), the date of this inscription must fall in A D 1271-72

³ No 460 of 1902 — *vai mudaliyāḷ Perumālppillai dṇa Śōlakōṇār*

A solitary Sanskrit record of Kōpperuñjingadēva is found as far north as Drākshārāma in the Gōdāvarī district. Unfortunately this inscription (No 419 of 1893) is so much mutilated that no connected transcript of it can be given. It is dated in the Śaka year 1184 and records gifts to the temple of Bhīmanātha by the king, who is called *Sakalabhūvanachakravartin*, *Atany-avan-ōdbhata* or *Atany-avana-sambhava*, and *Mahārājasimha*. The two names beginning with *atani* are Sanskrit translations of his surname *Avanīy-āla-ppirandār*.¹ *Mahārājasimha* means 'the lion among great kings,' while Kōpperuñjinga would mean 'the great lion among kings.' The Drākshārāma inscription calls him 'the ornament of the Kāthaka family'² and 'a worshipper of Kānakasabhadhīnātha'.³ He is stated to have defeated the Kārṇāta⁴ and Chōla kings and to have established the Pāndya country.⁵ The Kākatī king and Ganapati-mahārāja are also referred to in the Drākshārāma inscription. The first three lines contain two verses in the Śārdūlavikrīḍita metre, and the sixth line states that certain verses were composed by the king himself and inscribed on his gifts to the temple.

It was stated in the preceding paragraph that Kōpperuñjingadēva claims to have established the Pāndya country. On the other hand, an inscription of the Pāndya king Jaṭāvarman *alias* *Tribhūvanachakravartin* Sundara-Pāndyadēva at Tiruppanduratti⁶ asserts that this king "besieged the prosperous city of Śēdamangalam and fought several battles to frighten the Pallava".⁷ This Pallava is evidently Kōpperuñjingadēva, and Śēdamangalam seems to have been his capital, as we might already conclude from the Tiruvēndipuram inscription, according to which Kōpperuñjinga was besieged in Śēdamangalam.

TEXT.

- 1 Svasti śrī [||*] Tirbu[vaṇa]ch[cha]kka[ra]vattigal śrī-Rājarājadē[va]r[k]ku yān[d]du⁸
15[va]d[il] edirā[m]āndu Prati[pa]chchakkaravatti Hoy[śa]na-śrī-Vī(vi)ra-
Nārasi[m*]hadēvan Śōla-chchakkaravattiyai=
- 2 Kkō[pp]eruñjingan ⁹[ś]ēpddaman[ga*]lattē [p]idi[t]tu kodu iru[ndu] tan
[pa]daiyai ittu rājayattai aittu dēv-ā[laya]nga[lu]m ¹⁰Vishna-stānaṅgalum
aigaiyālē ippadi dēvaṅ kē[t=f=a]ru-
- 3 1. Śōla-mandala-pratiśt-āśāmyan¹¹ enṇu[m] ki(ki)r[t*]t[il] m[ilai]-m[ru]tti a[il]ladu
i-k[k]ālam=uttuvad[il]lai¹² enṇu Dēra[sa]mūttiratti[pi*][n]ru[m] eduttu vandu
[Ma]ha[ra*]-rājya=urmmālam=ādi iṇṇaiyūm [i]van pendu-pandāra[mu]m kai-
kkodu
- 4 Pāchehūmlē vittu=Kkōp[pp]eruñjingan dē[śa]mu[m] aittu=Chchōḷa-chchakkar-
avattiyayum eḷund-arul(i)u vittu=tko(kko)duv=an[ru]¹³ dēvaṅ taruv-ullam=āy ēva
vidai kondu eḷunda svasti śrīmanu-¹⁴mahāpradhāni paramaviśvāsī
- 5 daṇḍinagōpaṇ Jagago(do)bbagandaṇ Appana-dann[ā]kkaṇum Śa[mu]tt[il]ra-
Gop[pa]ya-dannākkanum Kōpperuñji[n]gaṇ iru[n]da E[il]lēriyu[m]
Kalliyūrmu(mū)layum Śōlakōṇ iru[nda] Toludagaiyūrum aitt[il]tu vē-
- 6 [nda]n mudalgaḷi[l*] Viraganga[n]ā[d]ā[va]ṇ J[i](chi)ṇa[t]taraya[n] iḷattu rājā
Parāk[k]i[da](ra)mabāh-u[il]i[t]ta [mu]dali [4] pēriyūm . . . ko[il]ru

¹ See above, p 165 f

² Here 'Kāthaka' can hardly refer to the kings of Cuttack, but must be taken as a Sanskrit equivalent of 'Kādava,' see above, p 164, note 3

³ *I.e.* of the god at Chidambaram

I.e. the Hoysala king Nārasiṃha II.

⁴ *Pāndya mandala sthāpand-sūtradhārēna*

⁵ No 166 of 1894. According to Professor Kielhorn, the date of this record corresponds to the 7th October A.D. 1257; see above, Vol VI p. 307 f

⁶ Line 10 f. — *Śēdamangala chchēlum-badi muzri=Pallava-nad* — *ppala pōr-ddi*

⁷ Read *yāndu* ⁸ Read *Śēnda*.

nad Viśhṇu sthāna.

¹¹ Read *pratiśtā chāryan*

¹² Read *āduvadai*

¹³ Read *enṇu*

¹⁴ Read *śrīma*.

- 1[va][i*]gal kudiraiyu[m] kai-kondu Kolli-Chchōlakōn kunduṇaṇai(la)ṇum
kai-kkondu Po[n]-
- 7 na[mba]la-devanaiyūm kumbittu eduttu vāndu Tondaimāpallūr ullida tamukk-
u[rga]lum aitt[ta a]li . . [kka]dum vetti(ttu)vittu Tiruppā[d]i[r]i[p]-
pulyūr[i]lē vittu nundu Tiruvadigai Tiruvekkarai ullitta ūr-
- 8 galum aittu Vāranavāśi ārukku=tterku Śēn[da*]mangalattukkum ku² kaḷaku
kadahlō [a]li-ūrgalum kudi-k[kāl]ga[lu]m suttam aḷidudum³ pendu[ga]lai
pidittum kollai-kondum Śēdamangalattilē eduttu vi-
- 9 da=ppū(ppō)ḡṛa aladi(vi)lē Kōpperuṇṇ[i][n*]gan kulaindu Śōla-chchakka[r*]-
vattai e[lu]nd=a[r*]li(lu)[vi]kka=[kka*]davadaga dōvaṇukku vinnappa[m*]
śeyā ivar vittu namakkum āl vana=kkāttuḡṛyālē Śōla-chchakka[r*]vattai
e[lu]nd[d=a*]rni(lu)vittu=kkodu vō(po)ndu rāṇyattē puga vittadu 6.

TRANSLATION.

(Line 1) Hail! Prosperity! In the year which was opposite to the 15th year (i.e. in the 16th year)⁵ of the emperor of the three worlds, the glorious Rājārājadeva,—when king⁶ *Pratāpachakravartin*, the Hoysāna, the glorious Vira-Nārasimhadēva, heard that Kōpperuṇṇinga had captured the Chōla emperor at Śēdamangalam, that he destroyed the kingdom with his army, and that the temples of the god (Śiva) and the places (*sacred to*) Viṣṇu were destroyed, he exclaimed — “This trumpet shall not be blown⁷ unless (*I shall*) have maintained (*my*) reputation of being ‘the establisher of the Chōla country’⁸”

(L 3) He started from Dōrasamudra, uprooted the Maha[ra] kingdom, seized him,⁹ his women and treasures, and halted at Pāchchūr

(L 4) Then the king was pleased to order — “Destroy the country of Kōpperuṇṇinga and liberate the Chōla emperor”—Hail! (We), the glorious great minister, the very confidential servant, *Danḍinagōpa*¹⁰ Jagadobbaganda¹¹ Appana-Daṇṇākka and Samudra-Goppaya-Daṇṇākka, took leave (*from the king*) and started

(L 5) (We) destroyed (*the villages of*) Ellēri and Kalliyūrmūlai where Kōpperuṇṇinga was staying, and Toḷudagaiyūr where Śōlakōn was staying, killed . . . among the king’s officers Viraganaṇādālvān (*and*) Chinattarayan, and 4 officers including Parākrama-bāhu, the king of Iḷam, seized their horses, and seized the horses of Kolli-Śōlakōn

(L 6) Having worshipped the god of Ponnambalam, (*we*) started (*again*), destroyed rich (?) villages including Tondaimānallūr, caused the . . . forest to be cut down, and halted at Tiruppādiṇṇipulyūr

(L 7) (We) destroyed Tiruvadigai, Tiruvekkarai and other villages, burnt and destroyed the port-towns¹² on the sea and the drinking-channels to the south of the Vāranavāśi river and to the east of Śēdamangalam, and seized and plundered the women.

¹ Read *tamakḷ ūr* (?)

² Read *aittum*

³ See *South-Ind Inscr* Vol III p 33, note 3

⁴ Read *elund*

⁵ Cancel this syllable

⁶ Read *elund*

⁷ This word (*dēca*) occurs at the end of line 2

⁸ The trumpet (*kālam*) was one of the five instruments used in producing the *pañcha mahātābda*, see above, Vol V p 216, note 3, and p 260, note 3. The king here makes a vow that he will dispense with his right of using this instrument, until he will have defeated Kōpperuṇṇinga and re-established the Chōla king

⁹ Literally, ‘the architect (causing) the stability of the Chōla country’. The parallel term *Pāndya mandala-sthāpanā sūtradhāra* (see above, p 167, note 5) proves that the word *sthāpaka* is here used in its Tamil meaning ‘a master carpenter, an architect’

¹⁰ Viz the Mahara king

¹¹ This word is not Tamil, but Kanarese, and means ‘the commander of an army’

¹² On this *biruda*, which is also Kanarese, see above, Vol III p 64, note 9

¹³ See Dr Gundert’s *Malayālam Dictionary*, s v *aḷi* and *aḷi mukham*

(L 8) When (*we*) advanced against Śēdamangalam and were going to encamp (*there*), Kōpperuñjunga became afraid and submitted to the king that (*he*) would release the Chōla emperor

(L 9) As he (*is* the king) agreed and despatched a messenger to us, (*we*) liberated the Chōla emperor, went (*with him*), and let (*him*) enter (*his*) kingdom

NO 24 — DATES OF CHOLA KINGS

By F. KIELHORN, PH D., D. LITT., LL D., CIE., GÖTTINGEN

(Continued from page 10)

Dr Hultsch again has sent me a large number of dates of Chōla kings, of which I now publish twenty-three, with the results of my calculations. Of these, the dates Nos 61-74 show that the times previously found for the commencements of the reigns of the five kings to whom they belong—Rājarāja I, Rājendra-Chōla I, Kulōttunga-Chōla I, Vikrama-Chōla, and Kulōttunga-Chōla III—are correct. The dates of Rājarāja III, Nos 75-78, reduce the time during which this king must have commenced to reign, to the period from (approximately) the 23rd June to the 13th August A D 1216. And the dates Nos 79-83, belonging to Rājendra-Chōla III, of whom no dates had yet been examined, prove that this king commenced to reign between (approximately) the 21st March and the 8th May A D. 1246. The remaining dates sent to me are very difficult to deal with,¹ their publication will probably have to be deferred to the time when more dates of the kings to whom they belong have been discovered.

A — RAJARAJA I

61 — In the Mūlēsvara temple at Bāhūr²

- 1 Svasti śrī [||*] Kānda[1]ūr-Chch[ā]l[ai] ka[lam-aṇu]tta kō I[rā]jarāja-k[ē]sar[ipa]nmaṇku yā[n]-
- 2 du lla(ā)vadu ivv-āttai Mādhu(thu)na-nāyaṇṇu
- 3 apara-pakshattu Nāyaṇṇu-kkolamai perṇa Kātt[ig]ai-nāṇṇu³ pagal

"In the 11th year (of the reign) of king Rājarājakēśarivarman who destroyed the ships (at) Kānda[1]ūr-Śālū, — in daytime on the day of Kṛittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year"

The date corresponds to Sunday, the 14th June A D 996, which was the 22nd day of the month of Mithuna, and on which the 11th *tithi* of the dark half (of Jyāishtha) ended 12 h 58 m, while the *na' shatru* was Kṛittikā, by the Brahma-siddhānta for 13 h 47 m, according to Garga for 15 h 6 m, and by the equal space system from 2 h 38 m, after mean sunrise

B — RAJENDRA-CHOLA I.

62 — In the Karavandiśvara temple at Udayārkōyil.⁴

- 1 Sva[st]ī śrī [||*] Tīru manni valara
- 17 kō=Ppararē(kē)śaripaṇ[ma] . . [v=U]dayār śrī-Rājendra-Śōladēva[r]ku yāṇ]du 31ā[vadu]

¹ They apparently belong to three kings of whom no dates have yet been published in this list.

² No 178 of the Government Epigraphist's collection for 1902.

³ Read -nāṇṇu

⁴ No 433 of the Government Epigraphist's collection for 1902.

- 19 1[vv-āndu] Kaṛ[kadaga-nāya]ṛṛa pū[rvva-pakshat]tu chatu[r]tth[īy]um Vell[ī]-
kk[ī]lamaiyum [pe]ṛṛa Pa[narbū]-
20 śatti=nāl

"In the 31st year (of the reign) of king Parakēsarivarman [*alias*] the lord, the glorious Rājēndra-Chōladēva,—on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkataka in this year "

The date is intrinsically wrong because the *nakshatra* on the fourth *tithi* of a bright half in the month of Karkataka cannot be Punarvasu. The equivalent of the date apparently is Friday, the 23rd July A D 1042, which was the 28th day of the month of Karkataka and which was entirely occupied¹ by the fourth *tithi* of the bright half (of Śrāvana). The *nakshatra* on this day was Uttara-Phalgunī, by the equal space system and according to Garga for 13 h 8 m, and by the Brahma-siddhānta for 9 h 51 m, after mean sunrise

C — KULOTTUNGA-CHOLA I

63 — In the Karavandīśvara temple at Udayārkōyil²

- 1 Svasti śrī || Puṅgaḥ śūṇḍa punar . . .
8 . . . [kōv=Irāja]kēsaripat[ma]r-āna Tribhuva-
9 nachchakkaravattagal śrī-Ko[ī]ō[t]tunga-Śōladēvar[k*]ku yāndu 16āvadu . . .
Mina-nāyaṛṛu [apara-pakshattu V]i[y]āla-kkīlamai[y]um
dacha(śa)mīyu[m] peṛṛa Utirāda[ttu nāl]

"In the 16th year (of the reign) of king Rājakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttunga-Chōladēva,—on the day of Uttarāśādhā, which corresponded to a Thursday and to the tenth *tithi* of the second fortnight of the month of Mina "

A date of the month of Mina of the 16th year of Kulōttunga-Chōla I would be expected to fall in A D 1086,³ and in my opinion this date undoubtedly corresponds to Thursday, the 12th March A D 1086, which was the 19th day of the month of Mina, and on which the *nakshatra* was Uttarāśādhā, by the equal space system and according to Garga for 16 h 25 m, and by the Brahma-siddhānta for 9 h 51 m, after mean sunrise. But the *tithi* which ended on this day, 10 h 50 m after mean sunrise, was the 9th, not the 10th *tithi*, of the dark half (of Phālguna) — This result shows that the word *dachamīyum* of the original date should be altered to *navamīyum*⁴

D — VIKRAMA-CHOLA

64 — In the Vāmanapurīśvara temple at Tirumānikūḷi.⁵

- 1 [S]va[s]ta śr[ī] [ī]* Pū-mādu punara . . .
2 kō=P[parakē]śar[ī]pa[n]mar=ā[na] Tī[r]ibuvanachcha[k*]karavattagal
śrī-Vikrama-Śōladēvarku yāndu padīn-o[n]ṇāvadū [nāya]ṛṛ[u
apa]ra-pakshattu ēkādaśīyum Budan-kīlamaiyum peṛṛa Viśāgattu nāl

"In the eleventh year (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of . . . "

¹ The *tithi* was a *prathama-chaturthi*

² No 399 of the Government Epigraphist's collection for 1902

³ See above, p 7, note 5

⁴ [It is not absolutely excluded that the writer wanted to write *navamīyum*, and that the two Grantha letters *da* and *cha* are in reality a badly shaped *na* and *va*, respectively] — E H]

⁵ No 148 of the Government Epigraphist's collection for 1902

My calculation shows that the name of the month of this date was Dhanus. For this month the date corresponds to Wednesday, the 19th December A D 1128,¹ which was the 25th day of the month of Dhanus, and on which the 11th *tithi* of the dark half (of Mārgaśīrsha) ended 22 h 1 m after mean sunrise, while the *nakṣatra* was Viśākhā, by the equal space system and according to Garga for 16 h 25 m, and by the Brahma-siddhānta for 11 h 50 m, after mean sunrise.

65 — In the Karavandiśvara temple at Udayārkōyl²

1 [Sva]stī [ś]r[ī] [||*] Pū-mādu p[unara]
 2 kō= pan[ma*]r=āna
 Tīr[ī*]bu[va*]na[cha][l*]karavattigal śrī-Vik[kira*]ma-Śōladēvaik[ku yān]du
 l[5]ava[du Si]mha-nāyaru apara-[pa]³ [m]
 V[īya]la-kkila[m]ai[um pe]ra⁴

"In the 15th year (of the reign) of king [Parakēsa]rvarman *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva,—[on the day of] . . . , which corresponded to a Thursday and to the . . . [tithi] of the second fortnight of the month of Simha."

This date does not admit of verification

E — KULOTTUNGA-CHOLA III

66 — In the Vāmanapurīśvara temple at Tirumānikūḷi⁵

1 Svasti śrī [||*] Pūyal peruga
 3 Iḍ=Pparakēsariparmar=āna Tribhū(bhu)vanasakra[va]ttigal śrī-
 Kulōttunga-Śōladēvaikku y[ā]ndu ku(mū)[n]rāvadu Simha-nāyaru
 apara-bha(pa)kshattu pūṇchamiyum Tingal-kilamaiya(yu)m perra Aśvati-nāl

"In the third year (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttunga-Chōladēva,—on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Simha."

A date of the month of Simha of the third year of Kulōttunga-Chōla III would be expected to fall in A D 1180, and in my opinion this date undoubtedly corresponds to the 12th August A D 1180, which was the 16th day of the month of Simha, and on which the 5th *tithi* of the dark half (of Śrāvaṇa) ended 9 h 34 m, while the *nakṣatra* was Aśvini for 3 h 17 m, after mean sunrise. But the day was a Tuesday, not a Monday⁶

67.— In the Bhaktaparādhiśvara temple at Gīdangal⁷

1 Svasti śrī [||*] Kō=Pparakēsarivanmar=āna Tribhuvanachakravarttigal śrī-Kulōttunga-
 Śōladēvaikku
 2 yāndu 3vadu Simha-nāyaru irubattē[ān=dī]yadī[*]y=āna Budan-kilamai perra
 Aśvati-nāl

"In the 3rd year (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttunga-Chōladēva,—on the day of Aśvini, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of Simha."

¹ The year A D 1118 would yield no satisfactory equivalent for this date

² No 404 of the Government Epigraphist's collection for 1902

³ Read *-pakshattu*, the *tithi* is lost

⁴ The *nakṣatra* is lost

⁵ No 165 of the Government Epigraphist's collection for 1902, *South-Ind Inscr* Vol III No. 85

⁶ On Monday, the 11th August A D 1180, the 5th *tithi* of the dark half commenced 8 h, and the *nakṣatra* was Aśvini from 3 h. 56 m., after mean sunrise

⁷ No 226 of the Government Epigraphist's collection for 1902

Under the preceding date it has been stated that the *nakshatra* was *Asvini* on the 16th day of the month of *Simha* of the third year of the king's reign, *Asvini* therefore cannot have been the *nakshatra* on the 27th day of the same month. Nor would the weekday be correct, for the 27th day of *Simha* of the third year would be Saturday, the 23rd August A D 1180 (when the *nakshatra* was *Uttara-Phalguni*) — I have not found any year of the reign of Kulottunga-Chôla III for which the date would be correct

68 — In the Vâmanapurisvara temple at Tirumânikul¹

- 1 Svasti śrī [||*] Tirubuvanachchakravattigal śrī-Vīrarājēndira-Śōladēvarkku yāndu
ēlāvadu Simha-[nāyar]ru irubattarān=diyadi āṇa Budan-kūṇamayum
pūṣhva(rvva)-pakshattu chchattu[r*]daśiyum=āṇa² Śadaiya-
2 ttu nāl

“In the seventh year (of the reign) of the emperor of the three worlds, the glorious Vīrarājēndira-Chôladēva,³—on the day of Śatabhishaj, which was the fourteenth *tithi* of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of *Simha*”

The 26th day of the month of *Simha* of the 7th year of Kulōttunga-Chôla III corresponds to Wednesday, the 22nd August A D 1184⁴. On this day the 14th *tithi* of the bright half (of Bhâdrapada) ended 13 h 19 m, and the *nakshatra* was Śatabhishaj, by the equal space system and according to Gaiga from 1 h 19 m, and by the Brahma-siddhânta from 1 h 58 m, after mean sunrise

If this were a date of Rājendra-Chôla III, it would be quite incorrect

69 — In the Darbhâranyesvara temple at Tirunallâr⁵

- 1 Svasti śrī [||*] Tirubuvanachchakkaravattigal Madurai kondu Pandiyan mudi-
ttalaiyum kond-aruliyā si-Kulōttunga-Śōladēvarkku [y]āndu 17vadu Kumba-
[n]āyarpu pūrva-pattisattu⁶ ti[ti]jāiyum⁷ Tingat-kūṇamayum peṇṇa Uttirattadi-
nāl

“In the 17th year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Chôladēva, who, having taken Madurai, was pleased to take also the crowned head of the Pandya,—on the day of Uttara-Bhadrpadâ, which corresponded to a Monday and to the second *tithi* of the first fortnight of the month of *Kumbha*”

The date corresponds to Monday, the 13th February A D 1195, which was the 21st day of the month of *Kumbha*, and on which the second *tithi* of the bright half (of Phalgunâ) commenced 1 h 55 m after mean sunrise, while the *nakshatra* was Uttara-Bhadrpadâ, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system from 3 h 17 m after mean sunrise

70 — In the Kripâpurisvara temple at Tiruvennamallûr.⁸

- 1 Svasti śrī [||*] Pū maruviya disaimugattôn
Tirubuvanachchakkaravarttigaḷ Maduraiyum Pândiyan mudittalaiyum=gond-arulina

¹ No 164 of the Government Epigraphist's collection for 1902

² The *da* of 'daśi' is entered below the śrī

³ The name Vīrarājēndradeva (II) is applied to Kulōttunga III in two inscriptions of the 5th year at Ch dambaram (Nos 121 and 122 of 1887-88)

⁴ The *Simha-samkrânti* took place 16 h 48 m after mean sunrise of the 27th July A D 1184.

⁵ No 395 of the Government Epigraphist's collection for 1902

⁶ Read -pakshattu

⁷ Read denttiyayum

⁸ No 313 of the Government Epigraphist's collection for 1902

śri-Kulottunga-Śōladēva[*r*]ku yāndu 17avadu Miduna-nāyaṛ[*r*n] apara-pakshattu
traṇ(ṭa)yōdasiyum Viyāla-kkīlamaiyum peṛra Uṇōsanī-[nāl]

"In the 17th year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who was pleased to take Madurai and the crowned head of the Pāndya,—on the day of Rōhinī, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna "

The date undoubtedly corresponds to Thursday, the 8th June A D 1195, which was the 13th day of the month of Mithuna, and on which the *nakshatra* was Rōhinī for 9 h 51 m (or 9 h 12 m) after mean sunrise. As the 13th *tithi* of the dark half (of Jyāishtha) ended on this day only a minute or two after true sunrise, I should have expected the writer to quote the 14th *tithi* instead of the 13th

71 — In the Ikshupuriśvara temple at Kōvilvennī ¹

- | | | | | | | |
|---|---------------------------|-----------|--|-------------------|-----------------------------------|-----|
| 1 | . | . | . | T[<i>r</i>]bu | vanachchakkaravatt[<i>i</i>]gal | Ma- |
| 2 | duraiyum | Pāndiyan | mudi-ttala- | un=go[n]d-aruliya | [ś]i-[Ku]- | |
| 3 | lōttunga-Śōladēvaṛku | yā[n]du | pattonbadabadu=Kkani- ² nā- | | | |
| 4 | yaṛra=ppār[va*]-pakshattu | navamiyum | Tinga[<i>i</i>]-kīlamaiyum | peṛra | At[ta]- | |
| 5 | nāl | | | | | |

"In the nineteenth year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttunga-Chōladēva who was pleased to take Madurai and the crowned head of the Pandya,—on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyā "

The date is intrinsically wrong because the *nakshatra* on the 9th *tithi* of a bright half in the month of Kanya cannot be Hasta. The equivalent of the date apparently is Monday, the 2nd September A D 1196, which was the 6th day of the month of Kanyā, and on which the 9th *tithi* of the bright half (of Bhādrapada) ended 22 h 22 m after mean sunrise. The *nakshatras* on this day were Mūla and Pūrvāshādhā

72 — In the Vāmanapuriśvara temple at Tirumānikuḥ ³

- | | | | | | | | |
|---|-----------------|----------------------------|----------------|-----------------------------------|------------|--------|------------|
| 1 | S[va]sta | śri [*] | T[ri]bu | vanachchakkaravatt[<i>i</i>]gal | Ma[n]durai | kōndu | Pan[diya]n |
| | | | mudi-ttala- | | | | |
| 2 | un=gond-arulina | śri-Kulōttunga-Śōladēvaṛku | y[ā]ndu | pattonbadā- | | | |
| 3 | vadu | Rishabha-nāyaṛra | āṇ=diyadiy=ana | pūrvva-pakshattu | dvādaśiyum | Budan- | |
| | | kīlam[ai]yum | peṛra | [A]- | | | |
| 4 | ttattu | nāl | | | | | |

"In the nineteenth year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who, having taken Madurai, was pleased to take also the crowned head of the Pandya,—on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of Rishabha "

The date corresponds to Wednesday, the 30th April A D 1197, which was the 6th day of the month of Rishabha,⁴ and on which the 12th *tithi* of the bright half (of Vaiśākha) ended 19 h 37 m, while the *nakshatra* was Hasta, by the equal space system and according to Garga for 7 h 13 m, and by the Brahma-siddhānta for 3 h 56 m, after mean sunrise

¹ No 397 of the Government Epigraphist's collection for 1902

² Read *pattonbadāvadū=Kkani-*

³ No 161 of the Government Epigraphist's collection for 1902

⁴ The Rishabha-samkrānti took place 14 h 4 m after mean sunrise of the 24th April A D 1197.

73 — In the Vāmanapuriśvara temple at Tīrumānikuḷi.¹

- 1 Svasti śrī [||*] Tīmbuvanachchakkaravarttiḡa[1] Maduraiyūm Îlamūm Pāndiyan
mudi-ttalaḡayun=gond-arul[1]ya śrī-Kulōttunga-Śōladēva[r*]kku yāndu 2lvadu
Mēsha-n[ā]yārṡu pūrvva-[pa*]kshattu daśamiyūm Budan-kīlamaiyū[m] peṙṙa
[Ma]gattu nāl

“In the 21st year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who was pleased to take Madurai, Îlam and the crowned head of the Pāndya,—on the day of Maghā, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mēsha.”

The date corresponds to Wednesday, the 7th April A D 1199, which was the 14th day of the month of Mēsha, and on which the 10th *tithi* of the bright half (of Vaisākha) ended 23 h 39 m, while the *nakshatra* was Maghā, by the equal space system for 22 h 20 m, by the Brahma-siddhānta for 7 h 53 m, and according to Garga for 10 h 30 m, after mean sunrise

74 — In the Vāmanapuriśvara temple at Tīrumānikuḷi.²

- 1 Svast[1] śr[i] [||*] Pu[ya]l vāyttu . . .
4 . . . kō=Pparakēsariparmar=āna Tīmbuvanachchakkaravarttiḡa[1]
Maduraiyūm=Îlamun=gondū Pāndiyan mudi-ttalaḡayun=gond-arulṡa śrī-Kulōt-
5 tun[ga]-Śōladēvarkku yāndu 2lvadu Rishabha-nāyārṡu pūrvva-pakshattu tṡ(trayō-
daśiyūm Sanu-kkīlamaiyūm peṙṙa Attattī=nāl

“In the 21st year (*of the reign*) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who, having taken Madurai and Îlam, was pleased to take also the crowned head of the Pāndya,—on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Rishabha.”

A date of the month of Rishabha of the 21st year of the reign of Kulōttunga-Chōla III would be expected to fall in A D 1199, but for that year this date is incorrect, and I have not found any other year of the king's reign for which it would be correct. Such being the case, I feel certain that the month of Rishabha has been quoted erroneously instead of Mēsha. For this month the date regularly corresponds to Saturday, the 10th April A D. 1199, which was the 17th day of the month of Mēsha, and on which the 13th *tithi* of the bright half (of Vaisākha) ended 22 h 48 m after mean sunrise, while the *nakshatra* was Hasta, by the equal space system and according to Gaiga the whole day, and by the Brahma-siddhānta for 21 h 40 m after mean sunrise

F — RAJARAJA III.

75 — In the Tīrumālisvara temple at Māgaral.³

- 1 . . . i-ttē[varkku] yāndu nālāvadū Mid[u]na-[nāya]r[ru] apara-
pakshat[t]u=ppaūchamiyūn=D[1]ṡga[t-kū]lamaiyūm peṙṙa Sadaiyattu nāl

“In the fourth year (*of the reign*) of this king,⁴—on the day of Śatabhishaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna.”

The date corresponds to Monday, the 22nd June A D. 1220, which was the 29th day of the month of Mithuna, and on which the 5th *tithi* of the dark half (of Āshādha) ended 15 h

¹ No 169 of the Government Epigraphist's collection for 1902

² No 170 of the Government Epigraphist's collection for 1902

³ This is an earlier date of the same reign which is quoted in No 76 below

⁴ I.e. Rajarāja III

56 m, while the *nakshatra* by the equal space system was Śatabhishaj for 4 h 36 m, after mean sunrise

76 — In the Tirumāliśvara temple at Māgarai ¹

1 . . . T[1]r[1]buvāṇachchak[ka]ravatt[1]ga[1] śrī-Rāsarāśadēvarku yān[du]
5[va]du Simha-nāyarṛu a[pa]ra-[pa]kshattu pañchamiyum Buda[n]-
k[1]lāmayum [p]eṛra Aśvat[1]-nāl

“In the 5th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Aśvinī, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Simha”

The date corresponds to Wednesday, the 19th August A.D. 1220, which was the 24th day of the month of Simha, and on which the 5th *tithi* of the dark half (of Bhādrapada) commenced 10 h 38 m, while the *nakshatra* was Aśvinī for 18 h 24 m, after mean sunrise — As the 5th *tithi* commenced very late in the day, I consider it probable that it has been quoted erroneously instead of the 4th

77 — In the Ikshupuriśvara temple at Kōvilvenni ²

1 [Sva]sti śrī [1]* Tirubuvāṇachchakkara-
2 vattigal śrī-I[r]ājarājadēvarkku
3 yandu Cā[vad]u eḍir-am-a[n]-
4 du Tulā-nā[ya]r[ru] pūrva-[pa*]kshat-
5 tu saptamiyum Viyāla-[k]k[1]lāmai-
6 [y]um peṛra Uṭṭarādattu [n]i[1]*

“In the year which was opposite the 6th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Uṭṭarāśhādhā, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā.”

The date corresponds to Thursday, the 13th October A.D. 1222, which was the 16th day of the month of Tulā, and on which the 7th *tithi* of the bright half (of Kārttika) ended 11 h 33 m, while the *nakshatra* was Uṭṭarāśhādhā, by the equal space system and according to Garga for 13 h 8 m, and by the Brahma-siddhānta for 6 h 34 m, after mean sunrise

78 — In the Ādiyappaṇ temple at Kīl-Kāśākudi ³

1 Rājarājadēvarku yāndu pattāvadu Mēsha-nāyarṛu apara-pakshattu
ashtamiyum Śevvāy-kkīlāmayum peṛra Avittattu nāl

“In the tenth year (of the reign) of Rājarājadēva,—on the day of Śraviśthā, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mēsha”

The date corresponds to Tuesday, the 21st April A.D. 1226, which was the 28th day of the month of Mēsha, and on which the 8th *tithi* of the dark half (of Vaiśākha) ended 10 h 16 m, while the *nakshatra* was Śraviśthā, by the equal space system and according to Garga for 19 h 3 m, and by the Brahma-siddhānta for 19 h 42 m, after mean sunrise

G — RAJENDRA-CHOLA III.

79 — In the Karavandiśvara temple at Udaiyārkōyil ⁴

1 Svasti śrī [1]* T[1]r[1]bu[va*][ṇach]chakkaravatt[1]gal sr[i]-Irājēndira-Śōla-
dēvarrkū yāndu Svadu Mīna-nā-

¹ No 217 of the Government Epigraphist's collection for 1901

² No 396 of the Government Epigraphist's collection for 1902

³ No 392 of the Government Epigraphist's collection for 1902

⁴ No 406 of the Government Epigraphist's collection for 1902

⁵ Read 'dēvarka

2 [ya]ṛṛu pû[rva]-pakshattu pañ[cha]m[i]yum Śaṇi-kkīlamaiyu[m] peṛra [U]rosam-nāl

"In the 3rd year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chôladêva,— on the day of Rôhini, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mina "

My examination of the four dates Nos 79-82 has yielded the result that the reign of Rājendra-Chôla III commenced between (approximately) the 21st March and the 8th May A D 1246.

This date, No 79, corresponds to Saturday, the 20th March A D 1246, which was the 26th day of the month of Mina, and on which the 5th *tithi* of the bright half (of Chaitra) commenced 0 h 30 m, while the *nakshatra* was Rôhini for 18 h 24 m (or 17 h 44 m), after mean sunrise

80 — In the Ranganâtha temple at Śrīrangam ¹

1 . Kannarigarāja-pra[tī]kūla-kāladanda makarālaya-majjita-[Kali]-bala
Vi(vi)ra-Sômi(mê)śvara-kar-āmukta-pāda-[vī]rābharana
2 . Tiribuva[ṇa]chchakkaravattigal śrī-Râsêndra-Śôladêvarkku yāndu
7āvadu Magara-nāyaṛru apara-pakshattu ashtami[y]um Budan-k[i]lamaiyum
peṛra Śitturai-nal

"In the 7th year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chôladêva, . . . the hostile rod of death to the Kannariga (i.e. Karnataka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets² on whose feet were put on by the hands of Vīra Sômêśvara,³ — on the day of Chitrâ, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of Makara "

The date corresponds to Wednesday, the 25th December A D. 1252 On this day the Makara-(Uttarāyana)-samkrānti took place 13 h 3 m,⁴ the 8th *tithi* of the dark half (of Pausha) commenced 0 h 17 m, and the *nakshatra* was Chitrâ, by the equal space system and according to Garga the whole day, and by the Brahma-siddhānta for 21 h 1 m after mean sunrise

81 — In the Rājagôpāla-Perumāl temple at Mannārgudi ⁵

Svasti śrī [||*] Tribuvanachchakkaravattigal śrī-Rāja[jē]ndra-⁶[Śô]ladêvarku yāndu
21vadu Karkadaga-nā[yaṛru] a[para]-pakshattu êk[ā]dāśiyum Budha-
kīlamaiyum peṛra Rôhi[ni]-nāl

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chôladêva,— on the day of Rôhini, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of Karkataka "

The date corresponds to Wednesday, the 30th June A D. 1266, which was the fourth day of the month of Karkataka, and on which the 11th *tithi* of the dark half (of Āshāḍha) ended

¹ No 64 of the Government Epigraphist's collection for 1892

² *Vīra-ābharana* is used in the sense of the Tamil *vīra-kkaḷal*

³ This implies that the Chôla king had defeated the Hoysala king Sômesvara and employed him as a servant

⁴ Ordinarily, therefore, the 25th December A D 1252, here described as a day of the month of Makara, would be considered to be the last day of the month of Dhanu

⁵ No. 105 of the Government Epigraphist's collection for 1857

⁶ Read -Rājêndra

10 h 21 m after mean sunrise, while the *nakshatra* was Rôhini, by the Brahma-siddhânta and according to Garga the whole day, and by the equal space system from 2 h 38 m after mean sunrise

82 — In the Annâmalainâtha temple at Mannârgudi¹

1 T[ru](m)buvaṇachchak[ka]ravatṅgal śrī-Râj[ê*]n[dī]ra-Śô[la]d[ê]varkku yāndu 22vadu
Rishabha-nāyarṛu [pū]rvva-pakshattu śadurteśiyum Nā[ya]ṛru-kkalamaiyum perṛa
Viśigattu nāl

“In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chôladêva,—on the day of Viśâkhâ, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Rishabha”

The date corresponds to Sunday, the 8th May A D 1267, which was the 14th day of the month of Rishabha, and on which the 14th *tithi* of the bright half (of the first Jyaishta) ended 21 h 40 m after mean sunrise, while the *nakshatra* was Viśâkhâ, according to Garga the whole day, by the Brahma-siddhânta for 22 h 20 m, and by the equal space system from 3 h 17 m., after mean sunrise

83 — In the Ranganâtha temple at Śrirangam²

1 Svasti śrīh [i*] Mâma-Sômî(mê)évvara-pratikûla-kaladanda [T]ṛribuvanach-
chakkaravattṅgal śrī-Rājendra-Śôladêvarkku yāndu ê[iv]ad[īn] edir=âm=āndu
Vriśchika-nāyar[r]u pūrvva-[pa]ksha[t]tu pañchamiyum Tingat-kalamaiyum perṛa
Āsvati-nal

“In the year which was opposite the seventh year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chôladêva, the hostile rod of death to (his) uncle Sômêśvara,—on the day of Āsvini, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vriśchika”

The date is intrinsically wrong because the *nakshatra* cannot be Āsvini on the 5th *tithi* of a bright half in the month of Vriśchika — A date of the month of Vriśchika of the year opposite the 7th, i.e. of the 8th year, of the king's reign would be expected to fall in A D 1253, but for that year this date would correspond to Tuesday, the 28th October, when the *nakshatras* were Pūrvâshâdhâ and Uttarâshâdhâ. If the date were one of the 9th year of the king's reign, it would correspond to Monday, the 6th November A D 1254, when the *nakshatras* were Uttarâshâdhâ and Śravana — I am unable confidently to suggest any correction of the original date with which the date would yield a satisfactory equivalent

No 25 — KALUCHUMBARRU GRANT OF VIJAYADITYA-AMMA II

By J F FLEET, I C S (RETD), PH D, C I E

This record is the one which I have entered as U in *Ind Ant* Vol XX p 271, in one of my papers on the Eastern Chalukya chronology, and from which I have given a short extract (verse 8, line 35 ff) in the same Journal, Vol XII p 249. I edit it from the original plates, which belonged to Sir Walter Elliot and are now in the British Museum. There is no information as to where they were obtained.

The plates are five in number, each measuring about $8\frac{1}{4}$ " by $4\frac{3}{8}$ ". The first of them is inscribed on one side only, the others are inscribed on both sides. The edges of the inscribed

¹ No 91 of the Government Epigraphist's collection for 1897

² No 65 of the Government Epigraphist's collection for 1892

surfaces, except the last, were raised into rims, to protect the writing. The outer side of the last plate, having no such rims, is somewhat worn, and a few letters there are more or less illegible. But the rest of the record is in a state of very excellent preservation, and the text of it is quite clear and certain, throughout, except in one place in line 36 — The ring, on which the plates are strung, is about $\frac{1}{2}$ " thick and $4\frac{5}{8}$ " in diameter. It has been cut, but it seems to be the same ring which was attached to the plates, and which had not then been cut, when the record first came under my observation in 1877 or 1878. The seal, in which the ends of the ring are secured, is circular, about 3' in diameter. It has, in relief on a countersunk surface,— across the centre, a boar, standing to the right (proper left), and the legend *śrī-Tribhuvan[ā*]mhu[śa]h*, which presents a motto of the kings of the dynasty and means "the glorious elephant-goad of the three worlds." The *sa*, which is considerably damaged, stands behind the boar, and the *visarga* is in front of the boar, the rest of the legend is in one line above the boar. Above these, there is an elephant-goad, with the sun and moon above it. And, below the boar, there is a floral device, apparently an expanded water-lily shewing seven or eight petals — The characters belong to the southern class of alphabets, and are of the regular type of the locality and period to which the record belongs. They range in size from a little more than $\frac{1}{8}$ " to nearly $\frac{1}{4}$ ". The engraving, though good, is not very deep, and, the plates being substantial, the letters do not shew through on the reverse sides. Marks of the working of the engraver's tool can be seen in many places, both in the interiors of the letters, and in the copper which was pushed up by the tool at the sides of them, such marks on the sides of the letters, caused in the same way, can be seen very clearly in the lithograph of the Korumelli plates of Rājārāja I.¹ The lingual *d* is distinguished from the dental *ḍ* by a slight but marked prolongation upwards of the end of the character. The record presents final forms of *h* in line 17, of *t* in lines 8, 29, 31, 32, 42, 60, and 73, of *n* in lines 11 and 31, and of *m* in lines 10, 12, 13, 14 (twice), 15, 35, and 71. In line 15 it presents a peculiar mark of punctuation, regarding which reference may be made to the foot-note to that passage. As regards palæography,— the guttural *ṇ* does not occur. The *kh*, *j*, *b*, and *l*, all present the later cursive forms, throughout. The initial short *i* occurs three times, once in line 43, and twice in line 66. In each instance, it is of the old square type, but the actual form of it presents the following abnormal feature. The full form of the old square initial short *i* of the alphabet with which we are concerned, consisted of an upper component which may be likened to the outstretched wings of a hovering bird, and of a separate bottom part which consisted sometimes of two circles, as may be seen very clearly in *iti*, the last word of the Haidarābad plates of Pulikēśin II of A D 612,² and sometimes of two points or dots, as may be seen in *ita*, line 15, No 15, and in *iv*, line 40, the last *al shara* but four of the Diggubarru grant of Chālukya-Bhima II of the period A D 934 to 945.³ The peculiarity in the present record is, that the ends of the upper component have been brought right down to the lower line of the writing, and the bottom components have been omitted. The form of the letter thus presented is not a transitional form, but is a variety of the old square type. It may be characterised as more or less of a freak. But it cannot be stamped as a mistake. I have found one similar instance, in the word *iti* in line 23 of the Kolavennu plates of the period A D 934 to 945,⁴ and there it might perhaps be treated as a mistake, because the two bottom components are duly shewn in that record, as points, in *indur*, line 19, and *itham*, line 22. In the present record, however, there is no such contrast the abnormal form only is presented, and it was plainly intended — In lines 73, 74, there is a Telugu passage, for the translation of which I am indebted to Dr Hultzsch, and lines 65, 66 present some Telugu words, including the genitive *Idiyūri*. But, with those exceptions, the language is Sanskrit throughout. There are two of the customary benedictive and imprecatory verses in

¹ *J. Ind. Art* Vol XIV p 52 Plate 11 a, the last four or five lines, and Plate v

² *Id* Vol VI p 73, Plate

³ *Id* Vol XIII p 214, Plate

⁴ *Southern Ind. Inscriptions* Vol I p 45

A lithograph, however, has not been given there, and I am quoting from

* k 10 1 100-1000

lines 68 to 70, and seventeen ordinary verses in the body of the record, with one more, in line 72 f, which refers to the *ājñapti* the writer and the composer of the record — In respect of orthography, we need note only (1) the incorrect *samdhi*, made by the use of an epenthetic *m*, in *brahmanuam=Attili*, for *brahmanya Attili*, or more correctly *brahmanyô=Attili*, in line 49,¹ (2) the omission to combine the *t* and *s* in *samdhi* in *sat-saranam*, line 39, and *śrīmat śrī*, line 59-60, (3) the omission of the *visarga* in *chāru-śrī*, for *chāru-srīh*, line 55-56, in accordance with an optional rule of Southern India, — taught, Professor Kielhorn tells me, in the *Vyāsasthā*, — which permits the omission of a *visarga* before a sibilant that is followed by any consonant, hard or soft,² (4) the doubling of *s* before *y*, once, in *tassya*, line 65, and (5) the use of *s* for *ś* three times, in *aśau*, lines 17, 41, and *uttrāśa*, line 18

The inscription is a record of the Eastern Chalukya king Amma II, otherwise called Vijayāditya VI. It is not dated. But we know, from other sources,³ that he was anointed to the sovereignty on Friday, 5th December, A D 945, and reigned for twenty-five years. It registers the grant of a village named Kaluchumbarru, in the Attilīnāndu province (*vishaya*),⁴ to a Jain teacher named Aihānandin, belonging to the Valabhāri gana and the Addakali gachchha, for the purpose of providing for repairs to the charitable dining-hall of a Jain temple called Sarvalōkāśrīya-Jinabhaṭṭana. The grant was evidently made by Amma II himself, but it was "caused to be given" by a certain lady named Chāmekāmbā, who belonged to the Pattavardhika lineage and was a pupil of Aihānandin. On this point, see page 182 below. The Telugu passage at the end of the record mentions a present made by Aihānandin himself to the writer of the record.

To the identification of the places referred to in this record, we are led by the mention of the Attilīnāndu vishaya in line 49. This province evidently took its appellation from a town named Attili, which still exists in the Tanuku taluka of the Godāvari district, Madras Presidency, in the Indian Atlas sheet No 94 (1899), it is shown as 'Uttellee,' in lat 16° 41', long 81° 39', seven miles south-west-half-west from Tanuku. The name of the village that was granted, is presented as Kaluchumbarru in line 61, and in line 73 as Pedda-Kaluchuvubarru, this latter appellation marks it as being then the larger or older of two villages bearing the same name. It is the 'Kunsamurroo' of the map, the village site of which is about three miles south-by-west from Attili, the modern form of the name is to be explained by the not infrequent interchange of *l* and *n*, and by a transition of *ch* into *s*. Of the other places, mentioned in specifying the boundaries of Kaluchumbarru, Āruvilli, on the east, is the 'Arraveelee' of the map, the village-site of which is one mile towards the south-east from that of 'Kunsamurroo,' and Korukolanu, on the south, is 'Corecolloo,' one mile and a half south-west from 'Kunsamurroo,' and the Yidiyuru of line 64, on the west, mentioned again as Idiyūru in line 66, is 'Eedooroo,' one mile and a half west north-west from 'Kunsamurroo.' The other names cannot be identified,

¹ With this instance, compare the similar use of *m* in *Sūryyasulam=iva* and *Vrikṣḍāram=iva*, in Vol III above, p 1, lines 4, 5, and that passage presents also an epenthetic *v*, in *niravadya=udāra*, for *niravady ōdāra*. We have a somewhat similar use of *m* in *Kalpala(dru)mam=iva* and *Janārdānam=iva* in *Ind. Ant. Vol. XVIII* p 267, lines 7, 8, line 7 of that record, however, presents also *savitāram=iva=ōdayavantam* for *savit=ō=ōdayavādn*, which indicates the use, in the other two instances, of the accusative for the nominative, rather than of an epenthetic *m*. — Originally, not knowing of the existence of the modern Attili, I thought that the present reading ought to be corrected into *brahmany[ō] Mattili*. And that was how I came to present the name of the district as Mattilīnāndu, in *Ind. Ant. Vol. XX* p 271.

² In his *South-Ind. Palao* p 31, Dr Burnell said — "In S India the alternative allowed by the grammarians 'of assimilating visarga to a following sibilant is almost universally accepted, and the reduplication of the sibilant then omitted.' This remark covers the case in question, but also includes more, it would justify the omission of a *visarga* before a sibilant which is not followed by a consonant.

³ See *Ind. Ant. Vol. XX* p 271.

⁴ Regarding my having previously taken the name of this province as Mattilīnāndu (*Ind. Ant. Vol. XX*, p 271), see note 1 above.

unless Yullikodamandru, on the north, is 'Komera,' about two and a half miles north-west-by-north from 'Kunsamurroo'

The Attih country is mentioned again, as the Attih dēśa, in the Chellūr plates of A D 1143, where, we can now see, the correct reading is, — dēsē=sāv=Attih-iti kshatitāla-viditā . prādād . Kāta-dandādhnāthah,¹— "this same Kāta, the leader of the forces, gave to learned Brāhmans the Mandadoṛṛu *agrahāra*, together with the village of Ponduva, in the district known on the earth by the name of Attih." The Mandadoṛṛu *agrahāra*, it may be added, seems to be the 'Mamdooroo' of the Atlas sheet, about four miles south-east from Attih, and two miles on the east of 'Kunsamurroo'

* * * * *

Differing from all the records of the Western Chalukyas of Bādāmi, and from some of the other records of the series to which it itself belongs,² this record presents the family-name, in line 5-6, in prose, as Chālukya, with the long ā in the first syllable. It does the same, again, in prose, in line 30, in mentioning the king Chālukya-Bhīma I. But in line 52 it presents the family-name as Chalukya, with the short a, this instance is in verse

In order to introduce a play upon words in connection with the incarnation of the god Vishnu as a dwarf, the composer has presented the name of the founder of the dynasty as Kubja-Vishnu (line 7), instead of using the full form Kubja-Vishnuvardhana

In connection with Vijayāditya III, it may be noted that this record, following some others, presents in line 15, in verse, in the form of Gunaga, a *biruda*, belonging to him, which in the Masulpatam(?) plates of Chālukya-Bhīma II, of the period A D 934 to 945, is presented as Gunaka.³ And in the same verse, just after that, it describes him as *anakahāras-sākshāt*. As *gunaka* means 'a calculator, reckoner,' and *anaka* means 'a numerical figure,' I originally took the expression *anakahāras-sākshāt* as meaning "a thorough arithmetician," and as explaining the *biruda*.⁴ And it is, in fact, difficult to avoid thinking that the composer of this record may have had in view some kind of an explanation of the *biruda* as presented here. The full form of the *biruda*, however, was Gunakenallāta, "he who is good, excellent, or beautiful on account of his virtues," as given in the Kolavennu plates which also were issued in the time of Chālukya-Bhīma II.⁵ And, though *anakahāra* may have to be here invested with a secondary meaning, there is no doubt that it also stands for the word which in the southern records is usually written *anahāra*, with the Drāvidian r, and that the expression used by the composer is properly and primarily to be translated by "a veritable champion."⁶ Like all the other records, with one exception, this record states that Vijayāditya III reigned for forty-four years, and does not, in reality, add an alternative statement of forty-eight years, see note 8 on page 189 below. The sole exception is the Pithāpuram plates of Vīra-Chōdadēva of A D 1092-93, which specify forty years,⁷ this is to be attributed to a careless omission of the syllables *tuscha* or *schatu*

¹ *Ind Ant* Vol XIV p 58, line 49 f. For the point that the real date of this record is the 24th March, A.D 1143,—not the 23rd March, A D 1132, as suggested by me in *id* Vol XX p 285,—see page 9 f above, where Prof Kielhorn has shewn that the record presents *rasa-vīśikha* by mistake for *vīśikha-rasa*

² Regarding the variants of the family-name in, respectively, the Western and the Eastern records, see my *Dynasties of the Kanarese Districts* (in the *Gazetteer of the Bombay Presidency*, Vol I Part II), p 336, note 2, and *Ind Ant* Vol XX p 95, note 10

³ Vol V above, p 136, line 12-13

⁴ *Ind Ant* Vol XX p 102

⁵ *South-Ind Inscr* Vol I p 44, line 12 — I have already made some remarks on this *biruda* in Vol VI, above, p 179, note 2

⁶ For the meaning of *anakahāra*, see Vol VI above, p 56, note 1. To what has been said there, it may be added that Monier-Williams' Sanskrit Dictionary, revised edition, gives *anakahāra* as used in the *Bālarāmāyana* to mean 'a champion chosen by each side to decide a battle'

⁷ Vol V above, p 76, line 26. For the exact year of this record, see Vol VI above, p 335.

Differing from all the other records, this one says, in line 30 f, that Vikramāditya II. reigned for nine months. Of the other records, some say eleven months, and some say one year¹

If taken as it actually stands in line 31 f, in prose, this record would represent Yuddhamalla II as *Tālapa-rāj āgrajajanman*, "born from an elder brother of king Tālapa." This statement, however, is not borne out by the other records which mention the parentage of Yuddhamalla II. There is, indeed, one record, the Diggubayru grant of the period A D 934 to 945, which, in verse, speaks of him as Malla, and describes him as *Tāha-jyēshṭha-suta*,² and this expression, while ordinarily and most naturally meaning "eldest son of Tāha," might also be rendered as meaning "son of an elder brother of Tāha." The other records, however, are more explicit, and, it may be added, they all speak of him by his full name of Yuddhamalla. The Padamkalūru grant, of the period A D 945 to 970, describes him, in verse, as *Tālapa-rājasya sūnu*,³ "son of king Tālapa." The Masulipatam plates, of the same period, describe him, in prose, as *Tāl-ādhipa-sūnu*,⁴ "son of the lord Tala." The 'Yelvarru' plates, also of the same period, describe him, in prose, as *Tālapa-rājasya suta*,⁵ "son of king Talapa." And the Kōrnmell plates, of the period A D 1022 to 1063, the Chellūr plates of A D 1090-91, and the Pithapuram plates two years later in date, describe him, in prose, as *tat-Tādapa-rājasya suta*,⁶ "son of that same king Tādapa." And, in view of those statements, we may safely decide that there is a mistake of some kind in the present record, the explanation perhaps is that the composer used the word *agrajanman*, 'first-born,' in the sense, whether correctly or not, of 'eldest son,' instead of in its usual meaning of 'elder brother,' and that either he, or the writer of the record, carelessly repeated the *ja* and so produced the reading which is actually presented but is certainly wrong.

In connection with Chālukya-Bhīma II. (A D 934 to 945), whom it calls in line 33-34 simply Bhīma, and in line 41 Rāja-Bhīma, this record mentions, in line 35 ff, the following enemies overthrown by him, namely, Rājamayya, Dhalaga, Tātabikkī, Bijja, Ayyapa, Gōvinda, a ruler of the Chōlas named Lōvabikkī, and Yuddhamalla. Yuddhamalla is undoubtedly the Eastern Chālukya king Yuddhamalla II, the immediate predecessor of Chālukya-Bhīma II, a specific mention of his overthrow and expulsion by Bhīma II is made in the Padamkalūru grant of the period A D 945 to 970.⁷ Gōvinda is the Rāshtrakūta king Gōvinda IV, for whom we have dates ranging from A D 918 to 933-34. Ayyapa is very possibly the Ayyapadēva, doubtless a Nolamba prince of the Nolambavādī territory in Mysore, to whom the Western Ganga prince Ereyappa lent a force for the purpose of fighting against a certain Vīramahēndra,⁸ and, if so, it probably follows that Vīramahēndra was another *biruda* of Chālukya-Bhīma II, or, rather, was a variant of his *biruda* Gandamahēndra. Bijja seems to be identical with the Dantivarman, also named Bijja, who is mentioned in the spurious Sūdi plates, apparently in connection with Banavāsī, as one of the foes against whom, it says, the Western Ganga prince Būtuga II (A D 940 and 953) fought and prevailed.⁹ And Rājamayya is perhaps the Rājavarman who, also, is mentioned in that record, but without any indication as to where his territory lay. Lōvabikkī, the ruler of the Chōlas, is not as yet known from any other sources. To Dhalaga and Tātabikkī reference is made in the Kolavennu plates of Chālukya-Bhīma II himself, in a verse which,

¹ See *Ind Ant* Vol XX p 269. And, for the statement of eleven months, add now the Pithapuram plates, see Vol V above, p 76, line 28.

² *Ind Ant* Vol XIII p 214, line 30 f.

³ Vol V above, p 140, line 15 f.

⁴ *Id* Vol VII p 16, line 19.

⁵ *Ind Ant* Vol XII p 92, line 21.

⁶ See, respectively, *Ind Ant* Vol XIV p 52, line 45, *id* Vol XIX p 429, line 42, and Vol V above, p 76, line 28. — In line 17 of the Chellūr plates of A.D 1143 (*Ind Ant* Vol XIV p 56, for the correct date of this record, now given, see note 1 on page 180 above), the composer or writer used only the expression *tat-sūnu*, omitting *Tādapa-rāja*, with the result that that record practically represents Yuddhamalla II as a son of Vikramāditya II.

⁷ *Ind Ant* Vol VII p 18.

⁸ See Vol VI above, p 47.

⁹ See Vol III above, p 183.

presenting their names in the somewhat different forms of Dhaḷadī and Tātabikyana, appears to say — “He, this Rājamārtanda (a very sun among kings), piercing (*everything*) in front (of him), having conquered in battle, with his arm, him who was named Tātabikyana, (and also) Dhaḷadī, causes his fame to be sung by people”¹ We have, however, no information as yet as to the part of the country to which they belonged

It may be remarked, incidentally, that a *biruda* of Chālukya-Bhīma II., not mentioned in this record, which is presented in the Gundugolanu grant of the period A D 945 to 970 as, apparently, Kaṇṇayilladāta,² would have been given more correctly as Kaṇṇayilladāta it means “he in whom there is no spot or blemish” (*kaṇṇey-illad-āta*), and it answers exactly to the Sanskrit appellation Akalanka

* * * * *

Chāmekāmbā, who caused the grant to be made, seems to be clearly marked by line 53 as a courtesan It would appear, therefore, that she was a favourite mistress of the king And, for a case analogous to this one, we may quote that of the courtesan Vināpōti, the *prānavallabhā* or “mistress as dear as life” of the Western Chalukya king Vijayāditya, who is mentioned in one of the Mahākūta inscriptions as making certain grants to a temple, and whom that record has treated with such respect as to name also her mother and grandmother³ So also, the spurious Sūdi plates claim a grant of some land at that village by the Western Ganga prince Bātuga II. for the purposes of a Jain temple founded by his mistress Dīvalāmbā⁴

* * * * *

The Pattavardhika lineage (*anvaya*),— to which, as is indicated in line 52 f of this record, Chāmekāmbā belonged by birth, and in respect of which we are told that the members of it belonged to the retinue of the Chalukya kings,— is mentioned as the Pattavardhini race (*vamsa*) in a record of Amma I (A D 918 to 925) That record specifies, as members of it, Kālakampa, who had been a follower of Kubja-Vishnuvardhana I, and, with his permission, had killed in battle (*a king*) Daddam and seized his insignia, a descendant of Kālakampa, named Sōmāditya, Sōmāditya's son Prativijarāja, and Prativijarāja's son Bhandanāditya, also called Kuntāditya, who had been a servant of Vijayāditya IV (A D 918), and to whom the grant of a village, registered in the record, was made⁵ And another reference to it is to be found in a record of Amma II (A D 945 to 970), which registers the grant of some fields to the Yuvarāja Ballāladēva-Vēlābhata, also called Bōddiya, son of (the lady) Pammavā (of) the Pattavardhini (family).⁶

* * * * *

¹ *South Ind Inscr* Vol I p 45, line 17 ff I read the first two *pādas*, from an ink-impression, thus — Yas= Tatabikyana ākhyam=Dhaḷadī munn niva Rājamārtandau The verse is in the Āryāgiti metre At the end of the first *pāda*, *ākhyam* has of course to be corrected into *ākhyān* In the second *pāda*, three syllabic instants are wanting, the metre may be set right by reading. — Dhaḷadim munn niva Rājamārtandō=sau The words *munnn-iva* are Kanarese

² *Ind Ant* Vol XIII p 249, line 17 18

³ *Id* Vol X p 103

⁴ Vol III above, p 184, and see *Ind Ant* Vol XXX p 117, No 31 The expression *svakīya-priyā*, in line 70 of the text, should be rendered by “his mistress,” not by “his wife,” as was done by me in editing the record This should perhaps have been recognised by me at the time, from the description of Dīvalāmbā in line 54 as “the one Rambhā of the world,” and also because, the passage being in prose, the word *paṇṇi* or *bharyā* might have been used just as readily as *priyā*, if a wife was really intended. But there are, I think, a few cases in which quite respectable women were likened to Rambhā in respect of their beauty and general charms, and the name itself occurs as the name of Rambhā, the *sadhvī* or “virtuous wife” of the poet Ratnasimha, in the Ratnapur inscription of Prithvīdeva (*Jp Ind* Vol I p 50, verse 12) However, we know now that the wife of Bātuga II was Rāvakanimmadi, see Vol VI above, p 71

⁵ *South Ind Inscr* Vol I p 43

⁶ Vol V above, p 140

In addition to conveying the village itself, the record recites, in line 70 f, the grant in perpetuity, to a certain Kusumâyudha, son of Kattalâmbâ, of the *grâmakûta* or office of Grâmakûta or headman of the village. The post was evidently that of the village official who is known in Marâthî as the Pâtêl or Pâtîl, and in Kanarese as the Gavuda or Gauda.

Of the Kanarese word gavuda or gauda, we have various earlier forms, — *gaunda*,¹ *gavunda*,² *gâvunda*,³ *gavundu*,⁴ *gâvundu*,⁵ *gâmunda*,⁶ and *gâmundu*.⁷ And we can now see that it was derived from the word grâmakûta itself, through a corruption of *grâma* into some such form as the *gâmvu* which occurs as the termination of certain village-names in the Parthan plates of A D 1272,⁸ coupled with, in *hûṭa*, a disappearance of the *k* and a softening of the *t* into *d*, and accompanied by a shifting of the nasality of the first component of the word. It may be added that, in colloquial usage, the modern form *gauda* is often nasalised and pronounced *gaunda*, also, that Professor Pischel tells me that the *Dēsīnāmamālā*, 11 69, gives *gâmauda* as the Prākṛit form of *grâmakûta*.

It may be remarked here that the Marâthî word pātêl, pātîl, can now be distinctly traced back to the earlier word pattakîla, which we have in, for instance, the Ujjain plates of A D 975 and 1023⁹ and the Bhôpâl plates of A D 1200,¹⁰ through an intermediate form pattêla which I have found in a Sanskrit Nagari inscription, of about the thirteenth century A D, at Mañchal in the Poona district, in which a certain person is described, in verse, as *paṭṭêla-varîya*, "best or chief of the *paṭṭêlas*" In this case, again, there has been an elision of a medial *l*.

* * * * *

In line 72, the record presents the expression âjñaptîh katakâdhîśah. The word âjñaptî means literally 'a command'. But, as has been indicated before now, in such passages as the present one it was employed to denote the Dûtaka or messenger, whose duty it was to communicate the fact and details of a grant to the local authorities.¹¹ What was intended by the word *katakâdhîśa*, has not been so obvious. But it can now be made clear by a comparison of passages

¹ Vol V above, p 232, and p 247, line 34

² *Ibid* p 232

³ *Ibid* pp 214, 261, and *Ind Ant* Vol XII p 219, the last line of the text this last instance is of A D 866

⁴ *Jour Bo Br R As Soc* Vol X p 245, line 48

⁵ *Ibid* p 204, line 1, and p 245, line 46, the first of these two instances is of A D 980

⁶ *Ind Ant* Vol XI p 70, line 17, of about A D 750, and *id* Vol XIX p 144, line 8 ff, of about A D 690

⁷ *Id* Vol XII p 271, lines 12, 13, this instance is of A D 973

⁸ See *id* Vol XXV p 517

⁹ *Id* Vol VI p 51, line 10, and p 53, line 7 8 Mr N J Kirtane, who edited those records, recognised the meaning of *paṭṭakîla*, and translated it by *pâtîl*

¹⁰ *Id* Vol XVI p 254, line 10

¹¹ See, for instance, *id* Vol XX pp 18, 36, and Vol V above, p 119 — The word has, indeed, been otherwise rendered, by 'executor,' see *South Ind Inscr* Vol I pp 36, 62, and Vol V above, p 71. But that is opposed by such expressions as *âjñâ svayam* and *sva mukhâ âjñâyâ* in two of the records of the Eastern Gangas of Kalinganagara, see *Ind Ant* Vol XIII p 121, line 19, and Vol III above, p 129, line 24. The word *âjñâ*, also, means 'a command'. It was, indeed, sometimes used in the same technical sense with *âjñaptî* for instance, another Eastern Ganga record says *âjñâ mahâmahattara Gaurisarmm[â]*, "the *âjñâ* is the *Mahâmahattara Gaurisarmman*," see *Ind Ant* Vol XIII p 123, line 24. But in the expression *sva mukhâ âjñâyâ* it is to be translated by its ordinary meaning of 'command,' the passage tells us that "this charter of Râjasimha has been written, at the command of his (the king's) own mouth, by Vinayachandra, son of Bhânuchandra." In the expression *âjñâ svayam*, it may have a more technical meaning. But it cannot there mean 'executor,' for, a king would certainly not attend in person to the administration of an endowment made by him. On the other hand, neither would he act as a *Dûtaka*, and Prof Kielhorn has reminded me of two cases in which the expression *âjñâ svayam*, in the transposed form *svayam=âjñâ*, "the *âjñâ* is Ourselves," is followed by the words *dâtakâch=âtra*, "and the *Dûtaka* in this matter is, etc.," introducing the name of a person who was not the king who is designated by the words *svayam=âjñâ*, see *Ind Ant* Vol IX p 170, line 21, and p 175, line 22 23

We must set aside one instance of an anomalous nature, occurring in the record of the second year of Vishnuvardhana II. It presents the expression *sva-mukh-ājñāptā*¹. Here, we have to emend the text, and read either *ājñāptā*, or *ājñāpitā*, or more probably *ājñāptyā*, "by the command of (Our) own mouth," on the analogy of the *sva-mukh-ājñāyā* which occurs elsewhere². And, irrespective of the necessity for emendation, this instance is not to the point. The other instances, in chronological order, are —

(1) The record of the eighteenth year of Vishnuvardhana I recites,—
ājñāptir=Atavidurjjayah,³—"the *ājñāpti* is Atavidurjaya, born in the illustrious Matsya family, who has bowed down his enemies by the strength and prowess of his arm"—(2) The record which purports to be of the eighteenth year of Jayasimha I but is of somewhat doubtful authenticity, recites,—*a(ā)jñāptis=Śiṣaśarmma=āśya*,⁴—"the *ājñāpti* of this (*grant*) is Śiṣaśarman"—(3) A record of the time of Maṅgi-Yuvaraja (A D 672 to 696) recites,—*ājñāpti Nissaramiṇi* (?)⁵—"the *ājñāpti* is Nissaramiṇi (?)"—(4) A record of the time of Vijayāditya II (A D 799 to 843) recites, in verse,
ājñāptir=asya dharmmasya Nriparudrō,⁶—"the *ājñāpti* of this act of religion is the most excellent prince Nriparudra, brother of Narēndramrigarāja-(Vijayāditya II), born of the Haihaya race"—(5) A record which purports to be of the same period (A D 799 to 843) but is of somewhat doubtful authenticity, recites, in verse,—*a(a)jñāptir=asya dharmmasya Boḷama-nām[ā*]*⁷—"the *ājñāpti* of this act of religion is that spotless best of men named Boḷama, a very store of religion, who devotes his thoughts to meritorious actions in this world"—(6) A record of the time of Vijayāditya III (A D 844 to 883) recites, in verse,—*ājñāptir=asya dharmmasya Pandarāṅgaḥ*⁸—"the *ājñāpti* of this act of religion is the majestic Pandarāṅga, who like a second Bibhatu (Arjuna) has overcome all hostility by his valour"—(7) A record of the time of Chālukya-Bhīma I (A D 888 to 918) recites, in verse,—*ājñāptir=asya dharmmasya Kadeyarājaḥ*⁹—"the *ājñāpti* of this act of religion is the majestic Kadeyarāja, whose father's father was Pāṇḍarāṅga who vexed his foes"

(8) A record of the time of Amma I (A D 918 to 925) recites,—*ājñāpti[h*] katakarājah*,¹⁰—"the *ājñāpti* is the Katakārāja"—(9) A record of the time of Amma II (A D 945 to 970) similarly recites,—*ājñāptih katakarājah*,¹¹—"the *ājñāpti* is the Katakārāja"—(10) Another record of the same period (A D 945 to 970) similarly recites,—*ājñāptih katakarājah*,¹²—"the *ājñāpti* is the Katakārāja"—(11) Another record of the same period (A D 945 to 970) similarly recites,—*ājñā(jñā)ptih katakarājah*,¹³—"the *ājñāpti* is the Katakārāja"

(12) The present record, also of the time of Amma II (A D 945 to 970) recites, in verse,—*ājñāptih katakādhiś[ō*]*,¹⁴—"the *ājñāpti* is the Katakādhiśa"—(13) A record of the time of Rājārāja I (A D 1022 to 1063) recites, in prose,—*ājñāptih katī(ta)kēśo*,¹⁵—"the *ājñāpti* is the Katakēśa"

¹ *Ind Ant* Vol VII p 189, line 67, and Vol VIII p 320, Plate

² See p 183, above, note 11

³ *Ind Ant* Vol XX p 17, line 20

⁴ *Id* Vol XIII p 138, line 28

⁵ *Id* Vol XX p 106, line 28 For *ājñāpti*, read *ājñāptih*

⁶ *Id* Vol XX p 417, line 51 f The actual reading of the name, presented in the original, is *nriparudra*

⁷ Vol V above, p 121, line 25

⁸ *Ibid* p 125, line 24 f

⁹ *Ibid* p 130, line 45 f

¹⁰ *Ibid* p 133, line 36

¹¹ *Ind Ant* Vol VII p 17, line 63 For *ājñāptih*, read *ājñāpti*

¹² *Id* Vol XII p 93, line 60

¹³ *Id* Vol XIII p 250, line 35

¹⁴ Page 158 below, line 72.

¹⁵ *Ind Ant* Vol XIV p 55, line 113 f I have previously taken this passage as meaning—"the *ājñāpti* is Katakēśa, son of Rāchya-Peddēri-Bhīma," see *id* Vol XX p 275 But the last words have to be connected with the name of the composer, Chētanabhatta

(14) A record of A D 1090-91 recites,— . . . dattasy=āśya śāsanasy=ājñaptiḥ pamcha pradhānāḥ,¹—“the ājñapti of this charter, given in the twenty-first year of the glorious and victorious reign, is the five ministers”—And similarly (15) A record of the same reign, two years later in date, recites,— . . . dattasy=āśya śāsanasy=ājñaptiḥ pamcha pradhānāḥ,²—“the ājñapti of this charter, given in the twenty-third year of the glorious and victorious reign, is the five ministers”

Now, in the instances Nos 1, 2, 4, 5, 6, and 7, the word ājñapti unmistakably introduces certain individual persons mentioned by name, and probably also in No 3, where, however, a continuation of the text may have been lost And, *rāja* being a frequent enough ending of proper names, it was, therefore, not unnatural that the word *kaṭakarāja* should have been originally taken as, similarly, a personal appellation

On the other hand, in the instances Nos 14 and 15, no individual is mentioned by name, and the word ājñapti introduces a body of officials known as the five ministers

The word *kaṭakēśa*, in No 13, is a mere variant of the *kaṭakādhiśa* of No 12, and both these words are fairly capable of being taken as only synonyms of *katakarāja* We can recognise a decided objection to interpreting *katakarāja* as a proper name, in the fact that it could at least not denote one and the same individual through so long a period as that which is covered by the instances Nos 8, 9, 10, and 11 And, from a comparison of all the passages, we may finally decide that, as has been suggested some time ago,³ the word *katakarāja*, and, with it, *katakādhiśa* and *katakēśa*, should be taken as denoting an official post, that of the governor or superintendent (*adhīśa*, *iśa*, *rājan*) of the royal camp (*kaṭaka*)

In earlier records, the word *ājñapti* occurs in the Prākṛit forms, used in the same way, of *ānatti* in the ‘Gunapadeya’ plates of Vijaya-Buddhavarman,⁴ and of *ānati* in the Mayidavolu plates of Śiva-Skandavarman⁵

TEXT⁶

First plate

1 Ōm⁷ Svasti Śrīmatām sakala-bhuvana-samstūyamāna-Mānavya-sagōtra-
2 nām Hārīti-putrānām Kauśīki-vara-prasāda-labdha-rājyānām-Mātrigana-pari-
3 pālītānām Svāmī-Mahāsēna-pād-ānudyātānām⁸ bhagavan-Nārāyana-prasa-
4 da-samāsādita-vara-varāhalāmchchha(chha)n-êkshana-kshana-vaśīkṛit-ārātī-
5 mandalānām⁹=aśvamēdh-avabhṛita¹⁰snāna-pavitṛikṛita-vapushām Chā-
6 lukyānām kulam=alamkarishnōs=Satyāśrayavallabhēndrasya bhrātā [!*] Śrī(śrī)¹¹-
patir=vvī-

¹ *Ind Ant* Vol XIX p 433, line 113 f For the exact year of this record, see Vol VI above, p 335

² Vol V above, p 94, line 280

³ *Ind Ant* Vol XX p 267, note 5

⁴ *Id* Vol IX p 102, line 16 — [Compare above, p 69, note 1 The same Prākṛit form occurs in the Kāsakudi plates, *South Ind Inscr* Vol II No 73, l 106 f, in the Rājahōta plates, above, Vol V No 8, l 13, in the Madras Museum plates of Jātīlavarman, *Ind Ant* Vol XXII p 71, l 75, and in a Tiruvallam inscription, *South-Ind Inscr* Vol III No 43, l 16 — E H]

⁵ Vol VI above, p 88, line 27

⁶ From the original plates

⁷ Represented by an ornate symbol

⁸ In the syllable *nām*, the *ā* was formed by a direct continuation, upwards, of the last stroke of the *n*, instead of being attached, in the usual way, as a projection to the right of that stroke This form of the *ā* occurs again in the *tyā* of *Satyāśraya*, line 6 It is met with in other places also But it is not, on the whole, common And the explanation probably is that, in all such cases, the vowel was at first omitted by the writer and then was inserted on a revision of his work, and that it was formed in this exceptional manner because there was no space in which to make it in the usual way

⁹ Read *mandalānām*

¹⁰ Read *dvabhṛita*

¹¹ Metre, Ślōka (Anushtubh) There are two syllables too many in the fourth *pada* An omission of the two syllables *laya* would make the metre correct

- 7 kramên(n)=âdyô durjyâd=Balitô hritâm ashtâdâsa samâh Kubja-Vishnur-
jjushnu-
8 r=mmahim=apâlayat |(II) Tad-âtma-jô Jayasimhas=trayas-trimsâtam [I*] tad-a-

Second plate, first side

- 9 nuj-Êndrarâja-nandanô Vishnuvarddhanô nava | tat-sûnur=Mmamgi-Yuvarâjah pa-
10 mcha-vimśa[tī*]m | tat-putrô Jayasimhas=trayôdâsa || Tasya dvaimâtur-
ânujah Ko-
11 kkil[h*] shan=mâsân [I*] tasya j[y*]êsthô bhrâtâ Vishnuvarddhanes=tam=
uchchâtya sapta-trimsâ-
12 tam | tat-sutô Vijayâditya-Bhattârakô=shtâdâsa | tat-sutô Vishnu-
13 varddhanah shat-trimsâtam | tat-sutô Narêndramrigarâjas=s-âshta-chatvârimsâ-
14 tam | tat-putrah Kali-Vishnuvarddhanô=dhy-arddha-varsham [I*] Tat-sutô
Gunaga-Vijayâditya-
15 ś=chatuś chatvâr[m*]śatam | athavâ¹ Sutas²=tasya jyêsthô Gunaga-
Vijayâditya-patr=a-
16 mkakâras=sâksh[â*]d=Vallabhanripa-samabhyarchchita-bhujah pradhâna[h*] sūrâ-
nâ(nâ)m=api subhata-

Second plate, second side

- 17 chûdâmani(n)r=aśau(sau) chatasraś=chatvârimsâtam³=api samâ bhûmim=abhunak ||
Tad⁴=bhratu-
18 r=yyuvarâjasya Vikramâditya-bhûpatê[h*] śatru-vitrâsa(sa)-krt=putrô dâni
19 Kânina-sannibhah || Jitvâ⁵ samyati Krishnavallabha-mahâ-dandam sa-dâyâ-
20 dakan=datvâ dēva-muni-dvijâti-tanayô dharmm-ârttham=arttarm⁶=muhuh kri-
21 tvâ râjyam=a[ka*]ntakan=nirupamam sa[m*]vriddham=riddha-praja[m*] Bhimô
bhûpati-
22 r=anvabhû[m*]kta bhuvana[m*] nyâyât=samâs=trimsâtam || Tad⁷=anu Vijayâdityas=ta-
23 sya priya-tanayô⁸ mahân=adhika-Dhanadas=s a t y a t y â g a p r a t â p a s a m a
24 nvitah para-hridaya-ni[r*]bhêdî nâmn=aiva Kollabigand a b h û p a t i r = a k r i-

Third plate, first side.

- 25 ta shan=mâsâm(n) râjyan=naya-sti(sth)ti⁹-samyutah || Tasy¹⁰=âgra-sunûr=aparâji-
26 ta-śaktir=Amma-râjah parâjita-par-âvanî.âja-râjî(ji)h râj=[â*]bhavad=vidita-¹¹
27 Râjamahêndra-nâm[â*] varshâm sapta saranih karunâ-rasasya || Tasy=a-
28 tmaja-Vijayâditya-bâlam¹²=uchchâtya ś r î - Y u d d h a m a l l - â t m a j a s = T â -
29 lapa-rajô mâsam=êkamm(m)=arakshî || Tam=âhavê vinurjitya
30 Châlukya-Bhima-tanayô Vikramâdityô vikramên=âkramê

¹ This mark of punctuation, which may be taken either as a single mark or as a double mark, is represented by what is substantially a final n. But it occurs elsewhere, also, for instance, in lines 51 and 53 of the Diggubârṅga grant, *Ind Ant* Vol XIII p 214, and Plate. And it seems to be a recognised variant, not a mistake.

² Metre, Śikharinî

³ See note 8 on page 189 below

⁴ Metre, Ślôka (Anushtubh)

⁵ Metre, Śardûlavikridita

⁶ Read *arttham*

⁷ Metre, Harinî

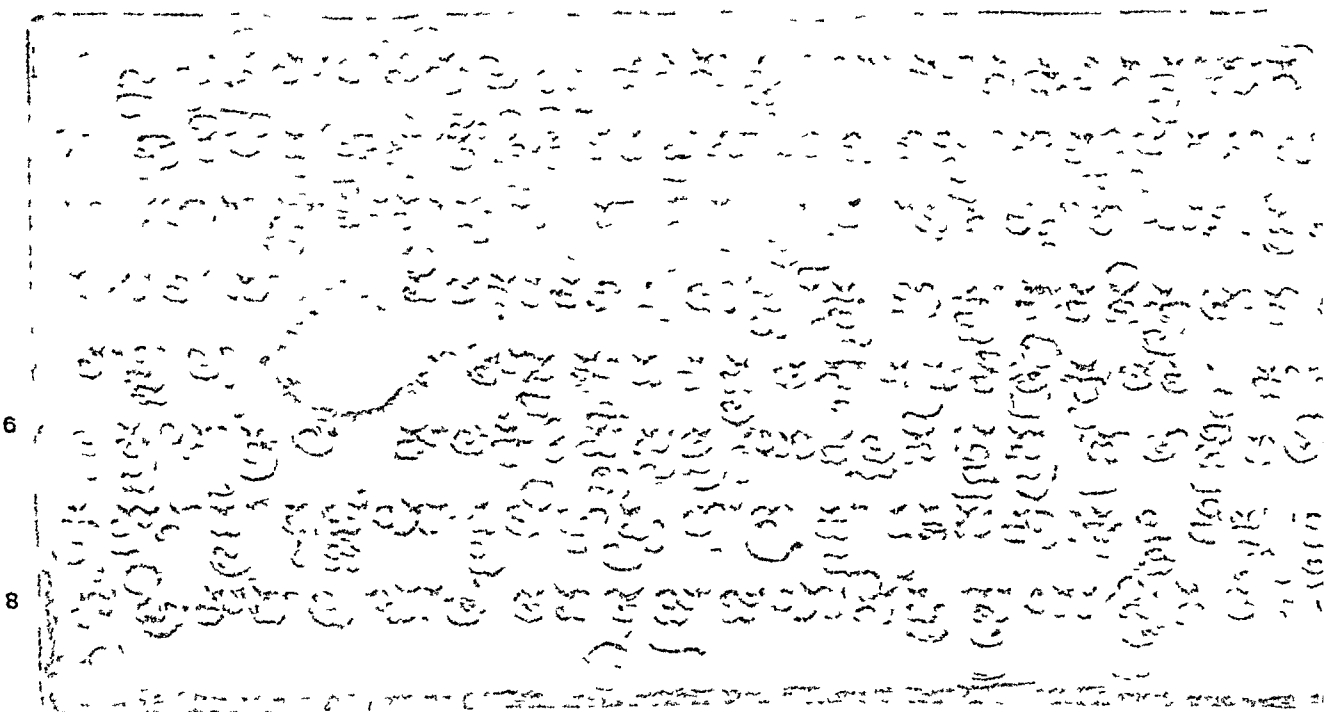
⁸ Read *privas=anayô*, as required by the metre. The correction of *nibhêdî* into *nirbhêdî*, in the next line, is required in the same way.

⁹ This *ti* was at first omitted, and then was inserted below the line.

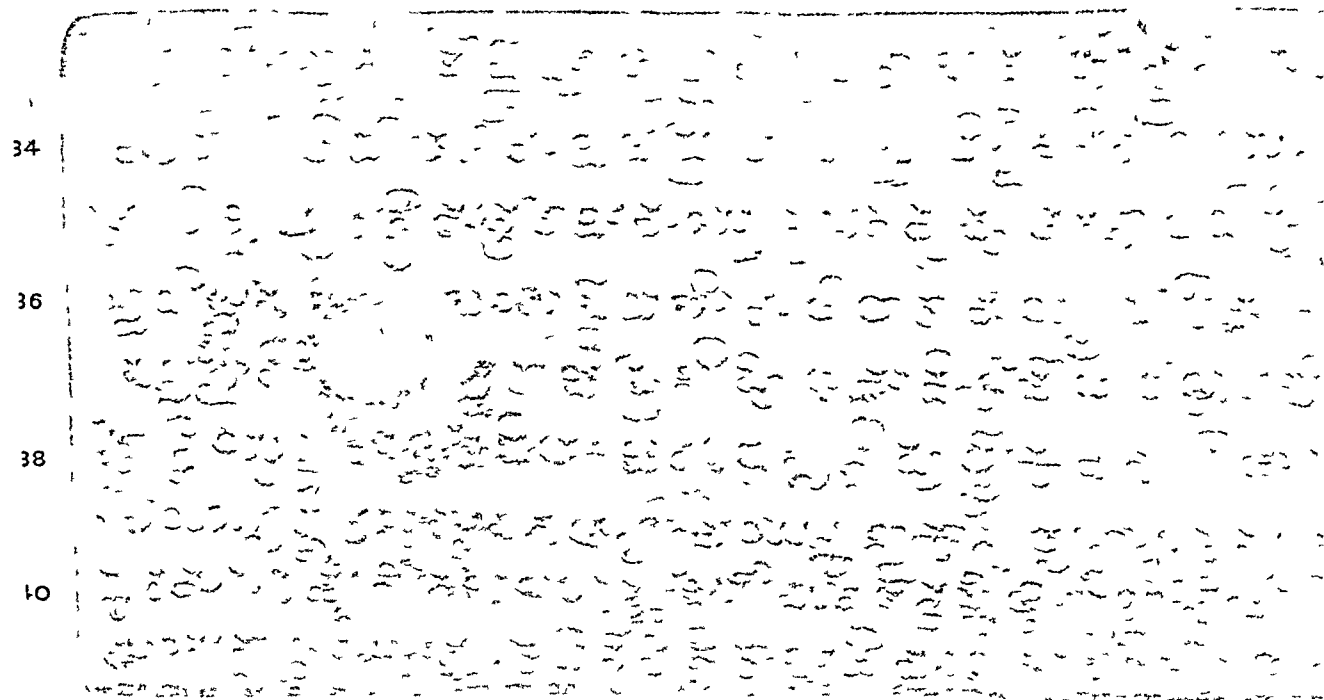
¹⁰ Metre, Vasantatilaka.

¹¹ The syllable *di* was at first omitted, and then was inserted below the line.

¹² Read *tasyâtmajaḥ Vijayâdityaḥ bâlam*



mb



FLEET

SCALE 80

W GRIGGS COLLO

[The page contains dense handwritten text in Devanagari script, arranged in approximately 10 horizontal lines. A circular stamp or seal is visible on the left side of the page.]

The image shows a page from a manuscript, likely a historical record or account. The text is written in a cursive script, possibly from the 16th or 17th century. The page is filled with dense, handwritten text, arranged in several columns. The handwriting is dark and somewhat faded, typical of older documents. The text appears to be a detailed account, possibly of a journey or a series of events, given the use of words like "journey" and "account" in the transcription. The page is numbered "10" in the top right corner. The overall appearance is that of a well-preserved but aged historical document.

31 mkahipya nava māsān pālayat¹ || Tatō Yuddhemallas=Tālapa-rā-
32 j-āgrajajannā² sapta varshāni grihi(hi)tv=ātishthat || Tata³=āntarō vidita-

Third plate, second side

33 Kollabiganda-sutō⁴ dvaimātuiō vinuta-Rājamahēndra-nāmnah Bhi-
34 m-ādhipō vijita-Bhi(bhi)ma-bala-pratāpah prāchin=disam vimalayann=ndi-
35 tō vijētum [||*] Śrīmantam⁵ Rājamayyan=Dhalagam=urutaran=Tātābikkim
pracha-
36 pda[m*] Bijjam sa[jjam cha]⁶ yuddhē bahnam=atitā(ta)īam=Ayyapam bhīmam=
ugrañ
37 dandam Gōvinda-rāja-prapūṭam=adhikam Chōla-pam Lōvabikkim⁷ vi-
38 krānta[m*] Yuddhamallam ghatita-gaja-ghatān=sannihaty=auka ēva || Bhītān=
āsvā-
39 sayan=sat-śaranam⁸=upagat[i*]n=pālayan=kantakān=utsa n n ā n=k n i v v a n=s u-g r i h u a-
40 n=karam=apara-bhuvō ramjayana(n) svañ=jan-augham tanvan=kūtti[m*] narēndr-
ōchchayam=avana-
41 mayann=ājjayan=vastu-rāśin=ēva śrī-Rāja-Bhīmō jagad=akhilam=aśau(sau) dvādaś=ā-

Fourth plate, first side

42 bdāny=arakshat [(||) Tasya⁹ Mahāśvara-mū[r*]itō=Umā-samān-ākritēh Kumāra-
samāna[h*] Lō-
43 kamahādēvyāh khalu yas=samabhavad=Amma-rāja iti vikhyātō(tah) [(||) Yō
rūpā
44 Manōjam vibhavēna Mahēndram=ahimakaram=uru-mahā(ha)sā Haram¹⁰=aru-pura-
daha-
45 nōnā nyak-kurvan=bhātī vidita-nūmmala-kīrttiḥ [||*] Yad¹¹-bāhu-dapda-karavāla-
vidārit-āri-
46 matt-ōbha-kumbha-galitāni vibhānti yuddhō muktāpa(pha)lāni subhata-ksha-
47 taj-ōkshatāni bijāni kīrtti-vitatēr=iva rūpitāmh¹² [(||) Sa samasta-
48 bhavanāśraya-śrī-Vijayāditya-mahārājādhirājaparamōśvara-parāma-bha-
49 ttārakah parama-brahmanyam=Attilindandū¹³-vishaya-nivāsino iāshitvākūta-pramu-
50 bhān=kutumbinas=samāhūy=ēttham=ājñāpayati¹⁴ || Addakali¹⁵-gachchha-nāmā | Vala-

Fourth plate, second side

51 hāri-gana-pratita-vikhyāta-yasā[h*] | chāturvvarnā(rnya)-śramana(na)-viśēsh-Anna-
śrīnan-ūbhi-

¹ Read māsān=apālayat

² Read āgrajannā, and see the remarks on page 181 above

³ Metro, Vasantatilaka

⁴ Read putrō, or sūnur, to suit the metre

⁵ Metro, Sragdharā, and in the next verse

⁶ I give what appears to be the reading But the letters are so filled in with ruet here, that it is not quite certain

⁷ The first syllable of this name is probably lō, with the ordinary l But it might possibly be taken as lō, with the Dravidian l

⁸ Read sach chharanam

⁹ Metro, Āryāgiti, and in the next verse

¹⁰ The ra was at first omitted, and then was inserted below the line

¹¹ Metro, Vasantatilaka

¹² Read rūpitāni A visarga has in the same way been mistakenly inserted in ājñāpayatiḥ, line 50, and bhavatiḥ, line 68

¹³ Read, either brahmanya Attilindandū, with hiatus, or, more correctly, brahmanyō=Attilindandū, with samāh

See note 1 on page 179 above

¹⁴ Read ājñāpayati

¹⁵ Metro, Āryāgiti, and in the next three verses

- 52 lashita-manaskah || Śrī-rāja-Chaluky-ānvaya- | -parivārita¹-Paṭtavarddhik-ānvaya-ti-
 53 lakā | ganikājana-mukha-kamu(ma)la-dyumanī-dyutir=iha hi Chāmekā-
 54 mb=ābhūt=sā |(II) Jina-dharmma-jala-vivarddhana- | -śaśi²-ruchira-samā-
 55 na-kirtti-lābha-vilolā | dāna-dayā-śi(śi)la-yutā |³ chāru-
 56 sri⁴ śrāvaki budha-śruta-muratā || Yasyā⁵ guru-pamktir=uchya-
 57 tē || Siddhānta-pāradriśvā prakatita-guna-Saḥalachandrasiddhānta-muni[h*] |
 58 tach-chhishy[ō*] gunavān=prabhura=amita-yaśāśu=matir=Asya potim-
 59 nindrah || Tach⁶-chhishyāy=Ārhanandy-ā(a)mkita-vara-munayī Chāmekāmba su-
 bhaktyā śrī-

Fifth plate, first side

- 60 mat śrī⁷-Sarvalōkāśraya-Jinabhavana-khyāta-śatr-ātta(rttha)-n=uchchair-Vvomgīnāth-
 Āmma-
 61 rāj[ē*] kshatibhṛti Kaluchumbarū-su-gramam=ishitam |⁸ cha(sa)ntushā
 dāpayitvā bu-
 62 dha-jana-vinutām yatra jā(ja)grāha kirttum || Uttarāyana-nimittēna ka(kha)nda-
 sphuti-
 63 ka(ta)-navakarmm-ārttha[m*] sarvva-kara-parihāram śāsanīkṛtya dattam=Asy=
 āvadhayah [i*] pūrvva-
 64 tah Āruvillī⁹ [i*] dakṣhinataḥ Korukolanu | paśchimataḥ Yidīyūru |
 65 uttarataḥ Yullikodamandru || Tassya kshētr-āvadhayah [i*] pūrvvataḥ
 Śarkarakurū [i*]
 66 dakṣhinataḥ Irrulakoḷu [i*] paśchimataḥ Idīyūru pola-garusu | uttarataḥ
 Kamcharigu-
 67 ndu || Asy=ōpari na kēnachid=bādhā kartavyā yah karōti sa pamcha-
 mahāpātaka-sa[m*]yu-
 68 ktō bhavati¹⁰ |(II) Bahubhir¹¹=vvasudhā dattām¹² bahubhiś=ch=ānupālītā yasya
 yasya ya-
 69 da bhūmis=tasya tasya tadā phalam || Sva-dattā[m*] para-dattā[m*] va yō
 haiēta vasu-

Fifth plate, second side

- 70 [ndha]rā[m] shashti-varsha-sahasrāni viśthāyā[m*] [jāya*]tē kṛmih || Asya
 grāmasya¹³ grāmaku(kū)ta-
 71 tva[m] Ka]ttalāmb-ātmajah¹⁴-Kusamāyudhāya dattam śāśvatam || Asya grāmasya
 72 [ka?]pp-ābhīdhānam kara-varjitat(m) || Ājūaptih¹⁵ katakādhiś[ō*] Bhattadēvaś=
 cha lēkhakah kavīh Ka-

¹ Read *ānvaya-parivārita*, omitting the mark of punctuation

² Read *vivarddhana śaśi*, omitting the mark of punctuation

³ This mark of punctuation, at the end of a third *pāda*, is superfluous

⁴ This stands for *chāru śrīh* See page 179 above

⁵ Read *yasya*

⁶ Metre, Sragdharā

⁷ Read *śrīmach-chhīrī*

⁸ This mark of punctuation, at the end of a third *pāda*, is superfluous

⁹ The *ll* was first written in the place of the *v*. Then the *akṣara* was corrected into *v*; and the *ll* was added, before the writer went any further

¹⁰ Read *bhavati*

¹¹ Metre, Ślōka (Anushtubh), and in the next verse

¹² Read *dattā*

¹³ The *ma* was at first omitted, and then was inserted below the line

¹⁴ Read *dīmaja*

¹⁵ Metre, Ślōka (Anushtubh)

- 73 vichakravartī śāsanassāśyukṛt¹ || Peddha(dda)-Kaluchuvubariti śāsana[m*]bu
sesina Bha-
- 74 ttadēvanik=Arabanandi-bhatār[u*]lu Gumsimiya r[e*]tt-edlu-gāmpulunundi paau
nda² tūmuna ne(² m)³ vutlu vittu-pattu vrasādañ=chēsū [||*]

TRANSLATION.

Om! Hail! Of Satyāśrayavallabhēndra-(Pulakēśin II),— who adorned the family of the Chālukyas, who are glorious, who belong to the Mānavya gōtra which is being praised throughout the whole world, who are Hāratiputras, who acquired sovereignty by the favour of a boon from the goddess Kauśikī, who are protected by the assemblage of the Mothers (of the world), who meditate on the feet of the god Svāmi-Mahāsēna, who have made the territories of their enemies subject to themselves on the instant at the mere sight of the excellent boar-crest which they acquired through the favour of the divine Nārāyaṇa, and whose bodies have been purified by ablutions performed after celebrating *asīamēdha*-sacrifices — the (younger) brother —

(Verse 1, line 6) The victorious Kubja-Vishnu (that is, Vishnuvardhana I), the first husband of Fortune,⁴ protected for eighteen years the earth, taken by his valour from a mighty (foe)⁵ hard to be conquered, just as the dwarf Vishnu, the first husband of Śrī (Lakshmi), protected the earth, taken by his stride from the demon Bali hard to be conquered

(Line 8) His son Jayasimha (I) (reigned) for thirty-three (years) Vishnuvardhana (II), son of his younger brother Indrarāja, for nine (years) His son Mangi-Yuvarāja, for twenty-five (years) His son Jayasimha (II.), for thirteen (years)

(L 10) His younger brother Kokkili, born from a different mother, (reigned) for six months His elder brother Vishnuvardhana (III), having expelled him, (reigned) for thirty-seven (years) His son Vijayāditya (I)-Bhātāraka, for eighteen (years) His son Vishnuvardhana (IV), for thirty-six (years) His son Narēndramrigarāja-(Vijayāditya II), for forty-eight (years) His son Kali-Vishnuvardhana (V), for one year and a half

(L 14) His son Gunaga-Vijayāditya (III) (reigned) for forty-four (years), or (in other words) — (V 2, l 15) His eldest son, the lord Gunaga-Vijayāditya (III), a veritable champion,⁶ to whose arm great honour was paid by the Vallabha king,⁷ and who, in addition to being a chief of heroes, was a crest-jewel of great warriors, enjoyed the earth for four and forty years.⁸

(V 3, 4, ll 17, 19) The son of his brother the Yuvarāja king Vikramāditya (I.), namely, the king Bhima (I),⁹ who caused alarm to his foes, and who was (so) liberal (that) he

¹ Read, probably, *śāsanasy=śāśya kāśya kṛt*

² Read, perhaps, *pannendu*

³ It seems either that *ni* was engraved and was corrected into *ne*, or else that the reverse was done Further the *akshara* is perhaps a mistake for the figure 9

⁴ That is to say, the first king in his dynasty

⁵ There is, perhaps, an intimation that the territory first acquired by the Eastern Chalukyas had belonged to a ruler named Bali But we have no facts as yet, in support of such an interpretation

⁶ *Ankakāra*, for *ankakāra* see page 180 above

⁷ That is, the contemporaneous Rāshtrakūta king of Mākhēd, either Amōghavarsha I or Krishna II, see Vol VI above, pp 174, 175

⁸ When I originally saw this record, many years ago, I read, in line 17, *asau chata asvatvāmsatim*, and thought that it should be emended into *asōbhat=dshtā[cha*]tvāmsatim*, and that is how I came to say (*Ind Ant* Vol XX p 102) that this record adds an alternative statement that the duration of the reign of Vijayāditya III was forty eight years The real reading, however, — *asau(sau) chataasat=chatavāmsatim*, — is quite certain; and my mistake was due to the great similarity between the initial *a* and the *akshara sra*, and between the subscript *v* and *ch*, in the period to which this record belongs

⁹ This king is mentioned again in line 30 as Chālukya Bhima (I), by his more usual appellation

resembled Kānina (Karna), conquered in fight the great army of Krishnavallabha,¹ together with kinsmen of his own, and,—being a very son to gods and saints and Brāhmanas,—repeatedly gave away wealth for religious purposes and made his kingdom free from troubles and unequalled and very thriving and possessed of prosperous subjects, and enjoyed the earth righteously for thirty years

(V 5, 1 22) After that, his dear son Vijayāditya (IV),—who was great, who bestowed so much wealth that he surpassed the god Dhanada (Kubera), who was endowed with truthfulness and liberality and majesty, who cleft open the hearts of his enemies, and who by name indeed was (*known as*) the king Kollabiganda,—reigned for six months, possessed of prudent behaviour and steadfastness — (V 6, 1 25) His eldest son king Amma (I),—whose power was unconquered, who conquered whole rows of hostile kings, who had the famous name of Rājamahēndra, and who was the straight path of the sentiment of compassion,—was king for seven years

(L 27) Having expelled his son Vijayāditya (V) (*while he was*) a child king Tālapa, son of the glorious Yuddhamalla (I),² guarded (*the earth*) for one month Having completely conquered him in battle, Vikramāditya (II), son of Chālukya-Bhima (I),³ having overthrown him by prowess in attack protected (*the earth*) for nine months Then Yuddhamalla (II), the eldest son⁴ of king Tālapa, took (*the sovereignty*) and continued for seven years

(V 7, 1 32) At that juncture, the lord Bhima (II),—who was a son of the famous Kollabiganda-(Vijayāditya IV), who was a brother born from a different mother of him (Amma I) who had the extolled name of Rājamahēndra, and who surpassed the epic hero Bhima in strength and majesty,—rose up to conquer, purifying the eastern region — (V 8, 1 35) Having unaided indeed, slain the glorious Rājamayya, and Dhalaga who excelled far and wide, and the fierce Tātabikkī, and Bijja who was (*always*) ready for war, and the excessively powerful Ayyapa, terrible and savage, and the extremely great army sent by king Gōvinda, and Lōvabikkī the ruler of the Chōlas, and the valorous Yuddhamalla,—(*all of them*) possessed of marshalled arrays of elephants — (V 9, 1 38) Verily, this glorious Rāja-Bhima (II),—giving encouragement to those who were frightened, and protecting those who came to the excellent refuge (*which he afforded*), and removing troublesome people, and justly levying taxes from the lands of his enemies, and giving pleasure to the mass of his own people, and spreading his fame abroad and making the multitude of kings bow down, and accumulating stores of wealth — guarded the whole world for twelve years

(V 10, 1 42) He who, resembling Kumāra, was born of him, an embodiment of the god Mahesvara, from Lōkamahādēvi whose form resembled that of Umā, is he who is famous under the appellation of king Amma (II) — (V 11, 1 43) Who, putting to shame Manōja (Kamadēva) by his beauty, and Mahēndra (Indra) by his might, and the hot-rayed sun by his great glory, and Hara (Śiva) by burning up the cities of his enemies, is resplendent, his spotless fame being well known — (V 12, 1 45) The pearls, dropping down in battle from the temples of rutting elephants cleft open by the scimitar which is his long arm, shine out as the planted seeds, moistened by the blood of great warriors, of the clump (*of trees*) which is his fame.

(L 47) He, the asylum of the universe, the glorious Vijayāditya-(Amma II), the Mahārājādhirāja, Paramēstara, and Paramabhātāraka, who is most kind to Brāhmanas, having

¹ That is, the Rāshtrakūta king Krishna II

² From other sources, we know that Yuddhamalla I was a (younger) brother of the Vikramāditya I who is mentioned in line 18 of this record

³ That is, of the Bhīma who is mentioned in line 21 of this record

⁴ See page 181 above

called together the householders, headed by the *Rāshtrakūta*,¹ who dwell in the Attilināndu district, thus issues his commands —

(V 13, 1 50) “(There is) the sect which has the name of the Addakali gachchha, which has established its renowned fame in the Valahāri gana, and the minds of the members of which have their desires bent on granting excellent food to ascetics of the four castes

(V 14, 1 52) “Here (on earth), indeed, there came into being she, Chāmekā, who is an ornament of the Pattavardhika lineage which belongs to the retinue of the lineage of the glorious royal Chalukyas, and who possesses the lustre of a sun to the water-lilies (blooming in the daytime) which are the faces of courtesans — (V 15, 1 54) And who agitates herself in acquiring fame as radiant as that of a moon to bring to full tide the waters of the religion of Jina, and is endowed with charity and tenderness and good character, and is beautiful, and is a disciple who delights in the teachings of learned people

(L 56) ‘The line (of succession) of her teacher is declared — (V 16, 1 57) (There was) the saint Sakalachandrasiddhānta, possessed of virtues which were very manifest, who was thoroughly well versed in the *Siddhānta*-writings, and his disciple was the great saint Ayyapōti, virtuous and masterful and possessed of unmeasured fame and very intelligent

(V 17, 1 59) “To his disciple, the excellent saint who is marked by (the name of) Arhanandin, Chāmekāmbā, through her great devotion to him,—while king Amma (II), the high lord of Vengi, is reigning,—has, with great pleasure, caused to be given the excellent village of Kaluchumbarru, wished for by him, for the purposes of the renowned dining-hall of the holy and famous Jain temple called Sarvalōkaśraya-Jinabhavana, whereby she has acquired a reputation praised by learned people

(L 62) “On account of the winter solstice, (this village) has been given, conveyed by (this) charter, with exemption from all taxes, for the purpose of the restoration of whatever may become broken or torn Its boundaries are — On the east, Āruvillī, on the south, Korukolanu, on the west, Yidiyūru, and, on the north, Yullikodamandru. The boundaries of its fields are — On the east, Śarkarakurru,² on the south, Iṛulakoḷu, on the west, the waste land of Idiyūru, and, on the north, the rock (?) called Kaūcharigundu

(L 67) “No one should cause any molestation (to the enjoyment) of this (village), he who does so, incurs (the guilt of) the five great sins³— (V 18, 1 68) Land has been given by many people, and has been protected (in enjoyment) by many, whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making or protecting this grant)⁴— (V. 19, 1 69) He who confiscates land that has been given, whether by himself or by another, is born as a worm in ordure for the duration of sixty thousand years⁵

(L 70) “The office of *Grāmakūta*³ of this village has been given in perpetuity to Kusumāyudha, son of [Ka]ttalāmbā That, belonging to this village, which is named *kappa*,⁴ is exempt from taxes

(V 20, 1 72) “The *ājñapti* is the *Kaṭakādhiśa*,⁵ and the writer is Bhattadēva, the composer of the poetical parts of this charter is the poet Kavichakravartin ”

¹ That is, the head official or governor of the *rāshtra* or *viśhaya* or province

² This was perhaps the name of a hamlet The *Madras Manual of Administration*, Vol III p 229, gives ‘*corroo*,’ = Telugu *kurru*, in the sense of ‘a small hamlet’ Dr Hultzsch tells me that the word is a frequent ending of village-names

³ That is, the office of village-headman,—the post of *Gauda* or *Patti* See page 183 above

⁴ This seems to be the word which in Kanarese means ‘tribute,’ but the exact bearing of the passage is not apparent

⁵ That is, the governor of the royal camp, see page 185 above

(L 73) To Bhattadēva,¹ who has drawn up the charter concerning Pedda-Kaluchuvubarru, the venerable Arahamandi has given, as a present, land requiring as seed 9(?) *puttis* of twelve *tūmus* (each), (which he received) from the cultivators, (possessing) two bullocks, at Gumsimi (?)

NO 26 — FOUR INSCRIPTIONS AT SOLAPURAM

By E. HULTZSCH, PH.D.

Mr G. Venkoba Rao, one of my assistants, lately visited Śōlapuram,² a village about 8 miles south of Vellore, and copied a number of inscriptions, of which I am now publishing the four most interesting ones.

The ancient name of Śōlapuram was Kāttuttumbūr (B and D below), which was included in Pangala-nādu,³ a subdivision of the district of Paduvūr-kōttam⁴ (B below). In inscriptions of the Chola kings Rājaraṣa I (No. 421 of 1902) and Kulōttunga I (Nos. 422 and 425 of 1902), the village is called Uyyakkondān-Śōlapuram and is stated to have belonged to Mugai-nādu, a subdivision in the north of Pangala-nādu, a district of Jayangonda-Śōla-mandalam. From other inscriptions we know that Pangala-nādu included Vēlūrppādi, a suburb of Vellore,⁵ and that Trumalai near Pōlūi belonged to Mugai-nādu.⁶

Vol. I of *South-Indian Inscriptions* contains one inscription from Śōlapuram (No. 53), which I now republish (B below) because my former transcript of it was not quite correct. A fresh copy (No. 422 of 1902) of another Śōlapuram inscription which was noticed in *South-Indian Inscriptions*, Vol. I (No. 96), enables me to add that this record opens with the words *Pugaḷ-mādu vilanga* and hence belongs to Kulōttunga I⁷ and that it mentions the temple of Rājaraṣeśvara at Uyyakkondān-Śōlapuram, which, as well as Rājendra-Chōlēśvara,⁸ is perhaps a later designation of the Nandikampisvara temple.⁹

A — INSCRIPTION OF VIJAYA-KAMPA.

This inscription (No. 429 of 1902) is engraved on a long stone broken in three pieces, which were dug up by Mr G. Venkoba Rao in a tope of trees opposite the ruined Īśvara temple at Śōlapuram.

The inscription consists of 2½ mutilated Sanskrit verses in the Grantha character, and a passage in Tamil prose which is incomplete at the end. The Tamil portion is dated in the 8th year of king Vijaya-Kampa. The archaic alphabet of the inscription makes it probable that this king is identical with Kampavarman, whose inscriptions at Ukkal are dated in the 10th and 15th years.¹⁰ As I shall show further on (p. 196 below), he was perhaps a son of the Ganga-Pallava king Vijaya-Nandivikramavarman and hence belonged to the ninth century of the Christian era.

The Tamil portion records that a chief named Rājāditya built a temple of Śiva and a tomb in memory of his deceased father Prithivigangaraiyar and apparently made a grant to a Brāhmana. The mutilated Sanskrit portion contained a genealogical account of this Rājāditya. His earliest ancestor was Mādhava of the Gāṅgēya family, whose son was "he who was renowned as the splitter of even a stone-pillar." In the inscriptions of the Western Gangas, this

¹ This passage is in Telugu. I am indebted to Dr. Hultzsch for the translation of it.

² No. 95 on the *Madras Survey Map* of the Vellore taluka.

³ An inscription of Parāntaka I (No. 423 of 1902) mentions Śōlapuram as 'Kattuttumbur in Pangala nādu' and Vellore as 'Vēlūr alias Paramēśvaramangalam,' compare *South-Ind. Inscr.* Vol. I No. 110.

⁴ For other divisions of Paduvūr kōttam see *ibid.* Vol. III p. 89.

⁵ Above, Vol. IV p. 83.

⁷ See *ibid.* Vol. III p. 126.

⁹ See p. 196 below.

⁶ *South-Ind. Inscr.* Vol. I Nos. 67 and 68.

⁸ See *ibid.* Vol. I No. 97.

¹⁰ *South Ind. Inscr.* Vol. III Nos. 8 and 5.

feat is ascribed to the mythical king Konganivarman,¹ who is, however, there represented as the father and not as the son of Mādhava. The Śōlapuram inscription then states that in his (viz Konganivarman's) family was born a king whose name is given in the corrupt form of Atvivarman, which may be meant for Atrivarman, Agnivarman, Arivarman, etc. Verse 2 praises a king whose name is lost, but the Tamil portion suggests that this is the person who is there called Prithivigangaraiyar. Verse 3, of which only the first and last words are preserved, opens with the name of Rājāditya, who is described in the Tamil portion as the son of Prithivigangaraiyar and the contemporary of Vijaya-Kampa. As regards Prithivigangaraiyar, he must be different from the Ganga chief Prithivipati I, because the latter was the father of Mārasimha and the son of Śivamāra,² while the former was the father of Rājāditya and apparently the son of the king whose name is hidden in the corrupt form Atvivarman.

TEXT.

- 1 Svastī śrī [||*] Gāmgēya-vamśyō vijai(ja)y-ābhūnāma[h] śrī-Mādhava[s=*] tasya
 sūtō va(ba)bhūva |³ chhētā ślā-sta[m]bham=apī prī(pra)siddha[s=*] tat(d)-
 vamśa-jō=bhu(bhūt=) prī(pra)[thi]tō=tvī[varmmā]⁴ [|| 1*]
 gō
- 2 nripati[h*] parantapa[h |*] nrip āpī(bhu)vandya[h*] Śiva-bhaktimān kavī[r=*]
 vikalpa-kallōla-padārti-ha-tatpara[h*] || [2*] Rājādity-ākhyā-bhūpa[h*] sura[ta]u-
 sa[d]rīśō Narga[ti-nāma] ram-asau
- 3 dāpayām=āsa v[i]ia[h*] || [3*]⁵ Kō Viśaiya-Kamparkku yāndu ettāvadū
 Prithiviga[n][ga*]raiyyar at[i]tai=āyina pīrpādu tat-putra-Rājāditya[n] ma[hā-
 dō]yan para-nripati-makuta-ghattita-chara-
- 4 [na]n. tam=appanār[ai]=ppalli-paduttav=īdattu Īśvar-ālayamum atiyta-⁶garamum
 edū[p]pittu kandu(ndu) śevvittān⁷ [i*] Pīāvaśa(cha)na-sūttirattu Kausika-
 gōtrattu perum-bā[r*]ppāṇ Tittaiśaimma-⁸

TRANSLATION OF THE TAMIL PORTION

(Line 3) (In) the eighth year of king Vijaya-Kampa,—after Prithivigangaraiyar had died, his son, the great king Rājāditya, whose feet were rubbed by the diadems of hostile kings, caused to be built, constructed, and caused to be made a temple of Īśvara (Śiva) and a house for the deceased (i. e. a tomb) on the spot where his father had been buried.

(L 4) [To] Tittaiśarman, a great Brāhmana of the Prāvachana-sūtra⁹ (and) of the Kausika-gōtra

B — INSCRIPTION OF VIJAYA-KAMPAVIKRAMAVARMAN

This Tamil inscription is engraved on the north wall of the Perumāl temple at Śōlapuram. It has been edited before in *South-Indian Inscriptions*, Vol I No 53, but is now republished from a better impression prepared in 1902.

The inscription is dated in the 23rd year of king Vijaya-Kampavikramavarman¹⁰—who is probably the same as the Vijaya-Kampa of A — and records the building of a temple of Nārāyaṇa

¹ Above, Vol III p 164 f and p 186, *South-Ind Inscr* Vol II p 380

² *South-Ind Inscr* Vol II p 380

³ This sign of punctuation is expressed by a *visarga*

⁴ I am unable to correct with confidence this corrupt name

⁶ Read *attita*

⁸ The remainder of the inscription is lost

⁵ This is only *half* a verse

⁷ Read *śevvittān*

⁹ See above, Vol V p 52, note 11

¹⁰ The same form of the king's name is found in an inscription at Dūśi, *South-Ind Inscr* Vol III p 8 and note 5. Twelve further inscriptions of Vijaya-Kampavarman and Vijaya-Kampavikramavarman have been copied at Uttaramallūr, and two of Kampavarman at Kavantandēlam; see my *Annual Reports* for 1897-98 and 1900-01, pp 18-20 and p 23, respectively.

(Vishnu) at Kāttuttumbūr (i.e. Śōlapuram), which must be identical with the temple of Perumāl (Vishnu) on which the inscription is engraved. The temple was named Kanakavallī-Vishnugriha after the village of Kanakavallī, in which some land was granted to it. The name of the person who built the temple and granted land to it is lost.

TEXT.

- 1 Svasti śr[i] [i]* Kō V[i]saiya-[Ka]mpavikkaramaparumarakk-iyāndu
irubattu-mu(mū)nrāvadu [Pa]duv[ū]r-kkōttattu-Ppa[n]-
- 2 gala-nāttu=Kkāttuttumbūr Nārāyana-bhattāragarkku śri-lōy[i]l cduppittu
Ka[na]kava[llī]-Vishnu-griham eṇṇu-
- 3 m nāmathê(dhê)yattāl amaippittu idanukku [tri]kālām ārādhippadaṅkum
tri[kāl]ām tuu-amuḍukkum na-
- 4 ndā-vilakkum ārādhippānukku jīvitamum āga i-kkōttattu i-nāttu Kanakavallī
ēri kī(kī)l bhūmi i-¹

TRANSLATION.

Hail! Prosperity! (In) the twenty-third year of king Vijaya-Kampavikramavarman a sacred temple was caused to be built to the god Nārāyana (at) Kāttuttumbūr in Pangala-nādu, (a subdivision) of Paduvūr-kōttam, (it) was endowed with the name Kanakavallī-Vishnugriha, and, for the worship at the three times (of the day), for offerings at the three times (of the day), (for) a perpetual lamp, and as a living for the worshipper, [there was granted] to it land below the tank of Kanakavallī in the same kōttam (and) in the same nādu.

C—INSCRIPTION OF SAKA-SAMVAT 871

This Tamil inscription (No 428 of 1902) is engraved on a rock near a pond called Kallanguttai, south-west of Śōlapuram.

The date of this inscription is expressed in three different ways, viz (a) "the year two," (b) the Śaka year 871 (in words), and (c) "the year in which the emperor Kannaradēva-Vallabha, having pierced Rājāditya, entered the Tondai-mandalam." The second and third portions of the date furnish an interesting confirmation of the Âtakūr inscription, according to which the Rāshtrakūta king Krishna III. had killed the Chōla king Rājāditya at Takkōlam in Śaka-Samvat 872 current, the Saumya-samvatsara = A.D. 949-50.² As the date of the Śōlapuram inscription does not contain a cyclic year, it is impossible to say if its Śaka year has to be taken as expired or current. In the former case the date would be the same as that of the Âtakūr inscription, and in the second case it would be A.D. 948-49. The "year two" with which the Śōlapuram inscription opens cannot refer to the reign of Krishna III, because we know from the Dîlî plates that Amoghavarsha, the father of Krishna III, had died and that the latter was reigning³ in A.D. 940.⁴ Hence, as far as I can see, the "year two" can only refer to the reign of the Chōla king Rājāditya. This would indirectly confirm Professor Kielhorn's calculation of the date of an inscription at Kūram, according to which the 40th year of Parāntaka I, the father and immediate predecessor of Rājāditya, corresponded to A.D. 948.⁵ It may now be provisionally assumed that Parāntaka I reigned from about A.D. 907 to at least 946, and that Rājāditya was crowned in about A.D. 948 and was killed by Krishna III in about A.D. 949.

The purpose for which the subjoined inscription was engraved was to record the construction of the pond near which it is found, and which was called the Kallinangai pond.

¹ The remainder of the inscription is lost.

² Above, Vol V p 195, vv 27 and 28.

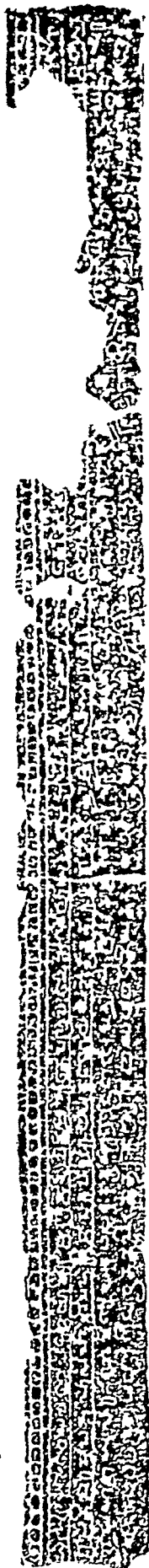
³ See p 1 above.

⁴ See above, Vol VI p 51.

⁵ Dr Flett's *Dyn Kan Distr.* p 420.

Scale One-fifteenth

No 26A - Solapuram Inscription of Vijaya-Kampa



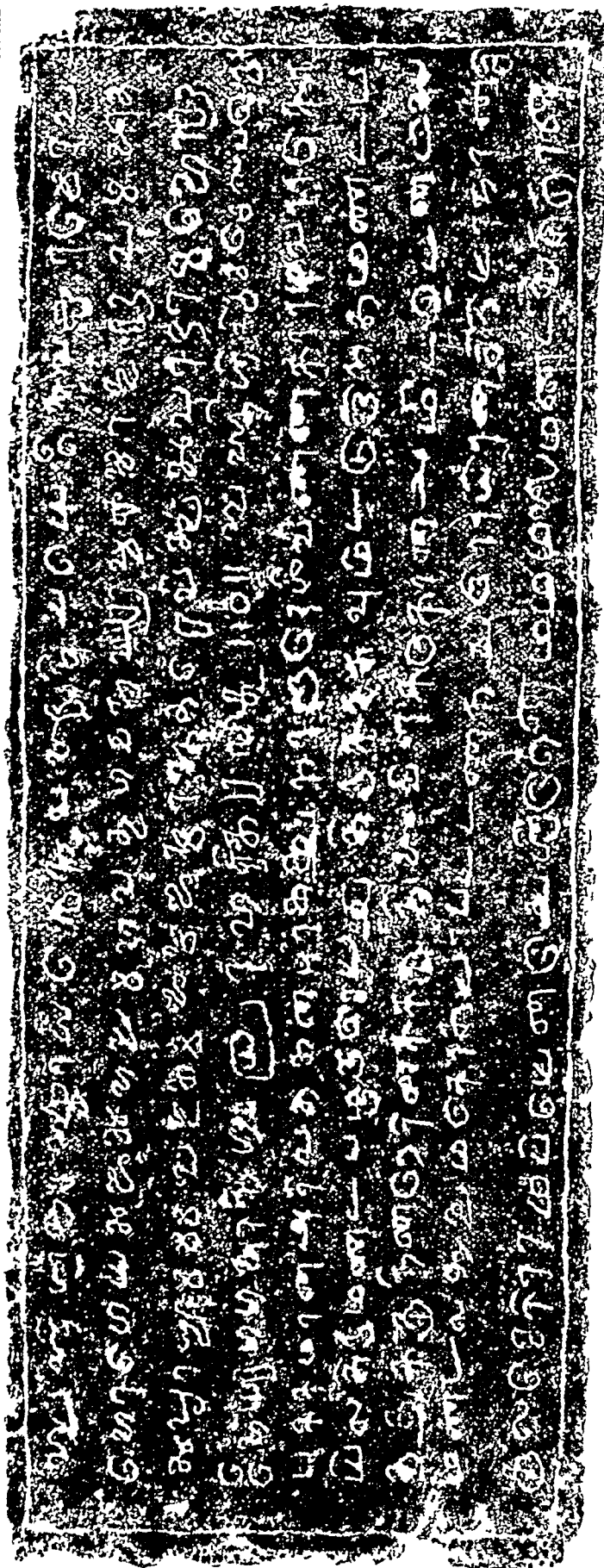
Scale One-fifteenth

No 26B Solapuram Inscription of Vijaya Kampaikramavarman



No 27 - Valshnava Inscription at Pagan

Scale Three-tenths



E HULTZSCH

WIELE & KLEIN PHOTO-71NCO

in memory of a woman named Kallinangai. The present name Kallanguttai, i.e. 'the robber's pond,' is evidently a popular corruption of the original one. Kallinangai had died at Arangunram, a village in the modern Arcot taluka¹. She was the daughter of the Ganga chief Attimallar (i.e. Hastimalla) alias Kannaradēva-Prithvigangaraiyar. This chief was the son of Vayiri-Adiyan, the lord of Pangala-nādu². Hence he seems to be different from the Ganga-Bāna chief Hastimalla alias Prithivipati II, who was the son of Mārasimha³. The word Kannaradēva, which is prefixed to the name of Prithvigangaraiyar, characterises the latter as a subordinate of the conqueror Krishna III. His wife Kāmakkanār bore the title Gangamahādēvi and was the daughter of Vānakōvaraiyar Orriyūr-Adiyan. Vānakōvaraiyar is known to have been the title of certain chiefs⁴. Orriyūr-Adiyan means 'the devotee of the temple at Tiruvorriyūr'⁵.

TEXT

- 1 Svasti śrī [||*] Yāndu irandu Śaka-varsham ennūrr-elubatt-onru
- 2 śa(cha)kravartti Kannaradēva-Vallabhan⁶ Rājādittarai erndu Tondai-mandalam pugun[da]-
- 3 [v=ā]ndu Pangala-nād-udaiya Vayiri-Adiyan maganār Attimallar=āgiya Kannaradēva-Prithvigangaraiyar
- 4 [raiyrark]ku [Vāna]kōvaraiyar Orri[yū]r-Adiyan magalār Kā[mak]kanār=āna Gangamahādēviyār vayirra[t=pi]randu Arangunrattir=[svargga]-
- 5 r-āyina Kallinangaiyārkkukka[n]da Kal[h]inangai-kulam [||]

TRANSLATION

Hail! Prosperity! (In) the year two, the Śaka year eight-hundred and seventy-one, the year in which the emperor Kannaradēva-Vallabha, having pierced Rājāditya, entered the Tondai-mandalam,—the Kallinangai pond was constructed for (the merit of) Kallinangaiyār, who died at Arangunram, having been born by Kāmakkanār alias Gangamahādēviyār, the daughter of Vānakōvaraiyar Orriyūr-Adiyan, to Attimallar alias Kannaradēva-Prithvigangaraiyar, the son of Vayiri-Adiyan, the lord of Pangala-nādu.

D—INSCRIPTION OF SAKA-SAMVAT 875.

This Tamil inscription (No 346 of 1901) is engraved on the base of the ruined Īśvara temple at Solapuram. It is dated in Śaka-Samvat 875 (in words), while Hastimalla alias Kannaradēva-Prithvigangaraiyar⁷—the same chief who was mentioned in C—was ruling the Kalleduppūr-maryādā. This may have been a subdivision of Pangala-nādu, the lord of which his father is stated to have been (C line 3), but I cannot find Kalleduppūr on the map.⁸

The inscription records grants to the two temples of Nandikampīśvara and Gunamālai at Kaṭṭuttumbūr (i.e. Solapuram) by Hastimalla's minister Puttadigai alias Alivina-Kalakanda-Prithvigangaraiyan. The last portion of this name is evidently derived from that of his master, *kalakanda* is the Tamil form of *kalakanṭha*, 'a kōhila,' *alivina* means 'devoted

¹ See above, Vol IV p 271

² See p 192 above

³ *South-Ind Inscr* Vol II p 380 f, and above, Vol IV p 222 f

⁴ See p 139 above

⁵ Above, Vol V p 106, *South-Ind Inscr* Vol II p 290, note 1, and Vol III p 132

⁶ The engraver seems to have written at first *Vallabhar*, and then to have cancelled the *r* and added an *n* after it.

⁷ In line 9 he is called simply Prithvigangaraiyar

⁸ A village of the same name is referred to in *South-Ind Inscr* Vol I No 83, line 5. No 85 mentions a village of a slightly different name, viz Kalladuppūr, which must be different from Kalleduppūr, because it belonged to Virpeḍu-nādu (see above, Vol. VI p 228 and note 5), a subdivision of Kāliyār kōttam

of destruction; and Puttadigaḷ means 'a devotee of Buddha' Hence the donor seems to have been a Buddhist¹

Nandikampīśvara must have been the ancient name of the temple of Īśvara (Śiva) on which this inscription is engraved. As no other Śiva temple exists at Śōlapuram it may be also identified with the Īśvara temple that was founded during the reign of Vijaya-Kampa according to the inscription A, and the Nandi-Kampa, after whom the Nandikampīśvara temple was called, may be identical with Vijaya Kampa. As the alphabet of the inscriptions of Vijaya-Kampa, Kampavarman or Vijaya-Kampavikramavarman resembles that of the inscriptions of Vijaya-Dantavikramavarman, Vijaya-Nandavikramavarman and Vijaya-Nripatnūgavikramavarman,² I feel tempted to explain Nandi-Kampa by 'Kampa, the son of Nandi,' and to assume that Kampavarman was a son of Nandavikramavarman and a brother of Nripatnūgavikramavarman. The temple of Gunamālai may have been a shrine in the Nandikampīśvara temple or another name of the Vishnu temple referred to in B above.

TEXT.

- 1 Svasti sri ||— Śāgar yā[adu] . [luba]tt-ānūjāvaḍu ēr[i]-
Att[im]allār=ag[i]yā [Kannara]d[ēva-P]r[ithiv]iganga[rā]iyar Kall[e]du-
- 2 ppūr-majjādi ślāv-nukka [ajvar=adigva Puttadigaḷ=agnya Alivi(vi)pa-Kalakanda-
Ppīridigangarayāṇ-ēṇ Kattuttumbūr Nandi-
- 3 kampiśvara-dēvarkk=oru-nandā-v[il]akku [cha]nd[r]āditya-prasiddham=⁴erippadōḡ=
chchāvā mu(mū)vā=ppēr-āḍu tonnūr=ādum Gunamālai-
- 4 pperumānukk=oru-nandā-vilakk=erippadarkku=ttonnūr=ādum=ivv-ūr naga-attōr-vaḷi=
lkātti=kkuduttēṇ
- 5 Alivi(vi)pa-Kalakanda-Ppīridigangarayāṇ-ēṇ[¹] i-Nnandikampi(mpi)śvara-dēvarkku
nāḍa[m²] [u]laku=ttumbai-ppuvum Guna[m]ā-
- 6 l[ai]-pperumānukku [u]laku=ttumbai-ppūv=attuvadōḡ chandrāditya-pramāṇam
lalaṇṇu poṇ kuduttēṇ=i-dēvar ti-
- 7 [ru³][ru]nāligai-pperumakkalē [a]ttuvippadōḡ [kuduttēṇ] [¹] Gunamālai-
pperumānukku [mū]ṇṇu sandh[ī]y[um] tirumavidu⁵ kāttuvadōḡ Amalaṅga[va]l]-
- 8 li-Attimalla-chechaturvēdimangalam=en[ru] nā]l=ūrayum=eka-grāma[m]=ōḡa=
chcheyya [A]livi(vi)[pa]-Kalakanda-Prithviganga[n]garayāṇ-ē-
- 9 ṇ [|| u]dāiyār Prithviga[m]garayarkku vinnappaṇ=jeyya [u]dāiyārum=ika-
grāmaṇ=jeygira [pō]lḍu i[pa]-⁷Kkunamālai-pperumāṇu-⁶

TRANSLATION

(Line 1) Hail 'Prosperity' (In) the [eight-hundred-and-]seventy-fifth year of the Śaka (Era), while the glorious Attimallār alias Kannaradēva-Prithvigangarayār was ruling the Kalleduppūr-majjādi,²—I, his minister (*adhikārī*) Puttadigaḷ alias Alivina-Kalakanda-Pīridigangarayāṇ, exhibited and gave to the citizens of this town ninety undying (and) unaging big sheep¹⁰ for burning (with ghee prepared from their milk) one perpetual lamp in the Nandikampīśvara temple (at) Kāttuttumbūr as long as the moon and the sun shall last, and ninety sheep for burning one perpetual lamp in the Gunamālai temple

¹ For another instance in which the same person worshipped both Śiva and Buddha, see above, Vol. VI p 148.

² See above, Vol VI p 321, and Vol VII p 139 f

³ Read -*pramāṇam* as in line 6

⁴ Read -*Prithvigangarayāṇ*

⁵ The remainder of the inscription is lost

⁶ This word is a corruption of the Sanskrit *maryāda*

¹⁰ See above, p 134 and note 2

⁷ Restore *ennūr-ēṇuball-*

⁸ Read *tirumavida*

⁹ Cancel the *pa*

(L 5) For supplying daily, as long as the moon and the sun shall last, one *uḷakku* of *tumba* flowers to this Nandikampīśvara temple and one *uḷakku* of *tumba* flowers to the Gunamālai temple, I gave one *kaḷaṅgu* of gold, I gave (*it*) in order that the great men (*in charge*) of the store-room of the temple¹ of this god² should cause (*the flowers*) to be supplied.

(L 7) When I, Alivina-Kalakanda-Prithvigangaraiyan, requested the lord Prithvigangaraiyar to combine four villages into one village called Amalangavalli-Attimallachaturvedimangalam (*which should provide*) for offerings to be made at the three times (*of the day*) in the Gunamālai temple, and when (*accordingly*) the lord combined (*them*) into one village, . . . [to] this Gunamālai temple . . .

No 27.—A VAISHNAVA INSCRIPTION AT PAGAN

By E HULTZSCH, PH D

This inscription was noticed at Pagan by the Honourable Mr A T Arundel, C S I, in the course of his tour through Burma. At his instance, Mr Taw Sein Ko furnished me with an ink-impression of it in December 1902. After I had sent him a copy of the subjoined text and translation, he was good enough to supply me in February 1903 with three further ink-impressions and with the following additional information — The inscription “is engraved on sandstone and was found at Myinpagan, which is situated about a mile to the south of Pagan. At Myinpagan lived Manōhari, the last of the Talaing kings, who was led into captivity by Anawrata, king of Pagan, in 1057 A D. The captive king was surrounded by his fellow countrymen, who must have extended their friendship to colonists from Southern India. A Vaishnava temple has been found at Pagan, but none at Myinpagan. The inscription may belong to that temple, or to some other building which has since been demolished.”

The inscription consists of one verse in the Sanskrit language and Grantha alphabet, and a prose passage in the Tamil language and alphabet. The Tamil characters are those of the thirteenth century of the Christian era.

The Sanskrit verse is taken from the *Mukundamālā*³ (verse 6), a short poem by the Vaishnava saint Kulasēkhara, who, as shown by Mr Venkayya, must have lived before the eleventh century⁴.

The Tamil prose passage records gifts by a native of Magōdayarpattanam in Malaimandalam, *i.e.* Cranganore⁵ in Malabar. His name, Śrī-Kulasēkhara-Nambi, stamps him as a devotee of the Vaishnava saint Kulasēkhara, from whose *Mukundamālā* the opening verse is derived. The recipient of the gifts was the Vishnu temple of Nānādēśi-Viṇṇagar at Pukkam *alias* Arivattanapuram, *i.e.* at Pagan, which in the Kalyāṇi inscriptions is styled ‘Arimaddanapura *alias* Pugāma’⁶. Nānādēśi-Viṇṇagar means ‘the Vishnu temple⁷ of those coming from various countries’. This name shows that the temple, which was situated in the heart of the Buddhist country of Burma, had been founded and was resorted to by Vaishnavas from various parts of the Indian Peninsula.

¹ See above, p 145 and note 1

² The word *dēva* refers to Nandikampīśvara dēva. Evidently the authorities of this temple had to make over one *uḷakku* of flowers per day to the temple of Gunamālai perumān.

³ Printed in the *Kāvyamālā*, No. 1

⁴ Above, Vol. IV p 294

⁵ See *South-Ind. Inscr* Vol III p 148

⁶ *Ind. Ant* Vol XXII p 17.

⁷ On Viṇṇagar, ‘a Vishnu temple,’ see above, Vol V p 47, note 4

TEXT

- 1 Svasti śrī [||*] N=āsthā dhanmī(imē) na vasa-mchayē n-uvā kām-ōpa-
 2 bhōgē yat jat¹ bhavyam bhavatu [bha*]gavan pūrvva-kaṇṇa(rn)-anutūpaṇ [||*]
 eta-
 3 t prāthyām(rthyam) mama bahutama² jauma-jam ātatārē=3p tāt pāḍ-
 āmbhōrū(rn)-
 4 hai(ha)-yuga-gatī nischalā bhaktir=astu || o || Svasti śrī [||*] Tiru-chchel[va][m*]
 peruga [||*]
 5 Pukkam=āṇa Arivattanapurattu Nānā-dēśi-Vinnagar-Ālvār kō-
 6 yil tiru-mandapamuṇ=jeydu tiru-k[ka]davum=ittu inda mandapa-
 7 ttu³ku nīr=engaikku nīlai-vilakk=onnam=ittū Malai-
 8 mandala[n]ju(ttu) Magōdayarpattana[tt]u I(1)rayuṇ Śrīyān-āṇa Śī(śi)-
 9 Kulaśēgara-Ra(na)mby-ēn [||*] idu śrī [||*] i-danmam Malaimandalattāp [||*]

TRANSLATION.

(Line 1) Hail! Prosperity! (*I have*) no regard for merit, none for a heap of wealth, none at all for the enjoyment of lust. Whatever is to happen, let it happen, O God! in accordance with previous actions. This (*alone*) is to be prayed for (*and*) highly valued by me — In every other birth also let (*me*) possess unswerving devotion to the pair of Thy lotus-feet!

(L. 4.) Hail! Prosperity! Let the wealth of (*this*) temple increase! (*In*) the temple of Nānā-dēśi-Vinnagar-Ālvār at Pukkam alias Arivattanapuram, I, Irāyūṇ Śrīyāṇ alias Śrī-Kulaśēkhara-Nambi of Magōdayarpattanam in Malaimandalam, made a sacred *mandapa*, gave a sacred door, and gave one fixed lamp to burn constantly in this *mandapa* (*Let*) this prosper! This meritorious gift (*was made by*) a native of Malaimandalam

No 28 — SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

(Continued from Vol VI page 198)

D — Mantrawāḍi inscription of the time of Amōghavarsha I.—A.D. 885.

This inscription has been mentioned by me in Vol III above, p 163, note 1. It was originally brought to my notice by Mr Govind Gangadhar Deshpande. And I obtained ink-impressions of it in 1882. It is now edited for the first time. The colotype is from an ink-impression received in 1886 from Mr Cousens, Superintendent of the Archaeological Survey of the Bombay Presidency.

Mantrawāḍi is a village about five miles towards the east-by-north from Shiggaon, the head-quarters of the Bankāpur tāluka of the Dhārwar district. The Indian Atlas sheet No 42 (1827) shews it as 'Manturrehdee'. The Map of the Dhārwar Collectorate (1874) shews it as 'Mantrawudee'. The present record seems to indicate that its original name was Elpunuse, or else Elamvalli.⁴ And the purport of it places both Elpunuse and Elamvalli in the Purigere district,—the Purigere three-hundred of other records. The inscription is on a

¹ Read *yad=yad=*, the *Mukundamālā* reads *yad=bhāgya tad=bhacatu*

² The *Mukundamālā* reads *bahumatam*

³ Read *-āntarē=*

⁴ The maps do not shew, in the neighbourhood of Mantrawāḍi, any villages with names resembling these two.

stone tablet, which was found near a temple of Hanumat at Mantravāḍi and is now stored in the kachēri at Shiggaon

At the top of the stone, there are sculptures representing the goddess Lakshmi, squatting and facing full-front, with an elephant on each side, standing towards her, the tips of the trunks of the elephants, which are uplifted, meet above her head, and each of them holds, apparently, a flower over her — The writing covers an area about 2' 0½" broad by 3' 9¼" high, and is mostly in a state of very good preservation. In addition to the record edited and shewn in the colotype, there is one line of writing below the sculptures, which are, as usual, on a surface which projects somewhat in front of that part of the stone which bears the body of the record. It is in characters of the same type with those of the body of the record, and it gave the name of the writer but the greater part of it is damaged and illegible, we can only recognise, at the beginning of the line *Śrī-Rê(?)vayyana*, and at the end *likhitam*, with perhaps a cross-mark below the *m*, as if to shew that something is to be supplied here, — namely, possibly, the *aksharas*, standing before the *Svasti* of line 1 of the body of the record, which are not wanted there and seem to be meaningless — The characters are Kanarese, boldly formed and well executed. The size of them ranges from about ¾" in the *dha* of *dharmmadol*, line 22, to about 1¼" in the *ra* of *goravarum*, line 8, the *lch* of *pelchisal*, line 15, and the *ṭṭa* of *hoṭṭar*, line 17, are each about 2⅜" high. The lingual *ḍ* is not very clearly, if at all, distinguished from the dental *d*. As regards the palæography, — the *n* does not occur. The *j* occurs four times, in lines 2, 3, and 8, and is, in each case, of the old square type the exact form aimed at in this record, is illustrated best in the *jā* of *rājādhi*, line 2, No 2, it is a closed form, of that particular shape from which there may have been derived, quite directly, the back-to-back *j* and the open *j* which we have in the Doddahundi inscription of Nītimārga and Satyavākya.¹ The *kh* occurs three times, in lines 6, 17, and 20, and again in *likhitam* in the line below the sculptures in each case, it is of the later cursive type, and the form of it is practically identical with the modern form of the present day. it is seen best in the *lha* of *akhanḍita*, at the end of line 17. The *b* occurs more often, and is of the later cursive type, throughout, the intended form of it is seen very clearly in the *bā* of *bādhdā*, line 16, No 11, and is to be recognised as almost identical with the modern form of the present day. The *l* occurs still more freely, and is, also, of the later cursive type, throughout, including the *l* in *likhitam* in the line below the sculptures, the particular form of it aimed at in this record, is perhaps exhibited most clearly in the *la* of *kālam*, line 17, No 2. Except in the *l* of *rakhsisal*, line 15, where it is hardly to be detected, in the *l*, as presented in this record, we can recognise a feature which played an important part in the process by which the later cursive type of this character was evolved from the old square type, namely, the miniature representation, of the principal part of the old square character, which stands here in the centre of the later cursive character. In the development of the later character, the first step was the prolongation, with a sweep to the right, of the downstroke with which the formation of the original character ended, — a feature which is well illustrated in the Hattī-Mattūr inscription of the time of Krishna I,² that was eventually followed by a continuation of that stroke up to the top line of the writing, and, meanwhile, the principal part of the original character was diminished, rounded off, and raised, until the original leading characteristic of the old square letter was almost entirely lost. In some Kanarese fonts of the present day, it has disappeared altogether, — for instance, in the font used, in accordance with the general custom, in the Rev Dr F Kittel's Kan-nada-English Dictionary, on the other hand, the miniature of the principal part of the old square character is distinctly recognisable in the font used for the words presented in Kanarese characters in the compilation entitled *Bombay Places and Common Official Words*. In lines 7, 8, 14, 20 (twice), 21, and 22 of this record, we have a peculiar form of the *m*, for which at present the earliest limit is fixed by its occurrence in *para-dattam=bā* in line 14 of the Kanarese grant of

¹ See Vol VI above, p. 42, and Plate

² Vol. VI above, p. 160, and Plate.

Gōvinda III of A D. 804,¹ it is here seen best in the *mā* of *nelanum=Āditya*, line 14, No 7: it occurs again in *lkhītam*, in the line below the sculptures, where it is formed somewhat smaller than usual, so as to mark it as a final form; it is a character which may often be confused with one form of *re*, *rē*. The corresponding form of the *v* occurs, but not very clearly, in the upper *v* of *sarvva*, line 16, No 10—The language is Kanarese, of the archaic type, in prose. In *śāsanamum*, line 9-10, the copulative ending *um* is attached to the usual archaic ending of the nominative singular neuter in *m*, *m*, on the other hand, in line 8 it is doubtful whether the *m* has been retained,—*mahājanamum*, or whether it has been softened into *v*,—*mahājanatūm*. In line 20 we seem to have the accusative singular neuter in *v*,—*dharmaṭam*, while, on the other hand, in line 17 we have clearly the more archaic form in *m*,—*sthānaman*. In line 14, in *sthānamuvam* or *sthānavutam*, the *m*, *m*, of the copulative suffix, with the accusative ending after it, seems distinctly to have been softened into *v*, but, whether the *m* of *sthānam*, *sthānam*, has been retained before it, or has been softened into *v*, is doubtful. Line 10 gives us—(unless we assume a mistake of *s* for *ś*)—*disē*, as another variant of *dise*, *dese*, 'a quarter or point of the compass, direction, region, side,' line 12 gives *nṛu-gal*, which seems clearly to mean 'a set-up stone,' *nṛu* being, no doubt, connected with *nṛi*, *l*, 'to be properly arranged or prepared, to be ready,' from which we have *nṛisu*, 'to put down, place, arrange, adjust, prepare,' which occurs in line 20 in respect of the setting up of the stone itself that bears the record,² line 15 gives *peḷchisu*, as a variant of *perchisu*, *pechchisu*, 'to cause to increase, to multiply',³ and line 21-22 gives *brahmūti*, as a variant of *brahmaṭi*, *brahmūti*, = *brahmahatyā*, 'the killing of a Brāhman.'—The orthography does not present anything calling for comment.

The inscription refers itself to the reign of the Rāshtrakūṭa king Amōghavarsha I,—son and successor of Gōvinda III,—who was on the throne from A D 814 or 815 to A D 877 or 878. And it mentions a feudatory of his, named Kuppēya,⁴ who was governing the Purigere district. The object of it was to record the grant of some lands to a priest named Gōkarnapanditabhatīra. The sculptures at the top of the stone mark the record as a Vaishnava record, and thus shew that the donee was a Vaishnava. And it seems worth noting that one of the donors was a *Gorava* or Śaiva priest.

The record is dated on the full-moon day of Vaiśākha of the Pārthiva *samvatsara*, coupled with Śaka-Samvat 787. Whatever system of the cycle is applied, the Śaka year is the expired year.⁵

¹ *Ind Ant* Vol XI p 127, and Plate

² Compare *śāsanaman=nṛisidar*, "they placed, adjusted, or set up, this charter," in the Dandāpur inscription (*Ind Ant* Vol XII p 223, text line 12).—Compare, also, *nṛisida kinnari galla guḍde nālku* in an inscription at Naregal in the Ron taluka, Dhārwar (*Jour Bo Br R As Soc* Vol XI p 229, text lines 51, 53, 55), and *nṛisida guḍde nālku* (*ibid* p 230, line 57). As regards the first of these passages, the occurrence of the combination *kinnarigal* (line 51) or *kinnarigal* (lines 53, 55) in a record at a place named Naregal,—which is mentioned as Hiriya Nareyamgal in a neighbouring record (*ibid* p 219, line 20-21), and the name of which would often be written Naregal in the present day,—led me to think that the text referred to a smaller or later Naregal, distinguished from Hiriya Nareyamgal, but I now see that we should interpret the text as meaning, not "four heaps of stones above graves of Kim Naregal," etc., but "four set up heap of stones (bearing representations) of female Kinnaras together with a *linga* and ascetics and a cow."

³ Compare *peḷ-dore*, 'the great river,' for the more usual *per dore* in the Mulgund inscription of A D 975, Vol VI above, p 259, text line 5.

⁴ The vowel of the penultimate syllable is apparently to be taken as the long *ē*, on the analogy of the *ē* in Bankeya, which is marked as long by the metre in line 53 of the inscription at Kounūr (Vol VI above, p 33), but it is not quite certain that the long *ē* is not used there simply to suit the metre. The name of Bankēya or Bankeya appears also as Banka, in Bankesa (Vol VI above, p 30, text line 19). So, also, the name Kuppēya or Kuppeya appears—(but in the case of another person)—as Kuppa, and Kuppanna, in the Nidagundi inscription, F below, page 214.

⁵ By the luni solar system of the cycle, northern or southern, the Pārthiva *samvatsara* was Śaka Samvat 788, current, = A D 865-66. By the mean sign system, it began on the 27th September, A D 864, Ś S 786 expired, and ended on the 23rd September, A D 865, S-S 787 expired.

2

4

6

8

10

12

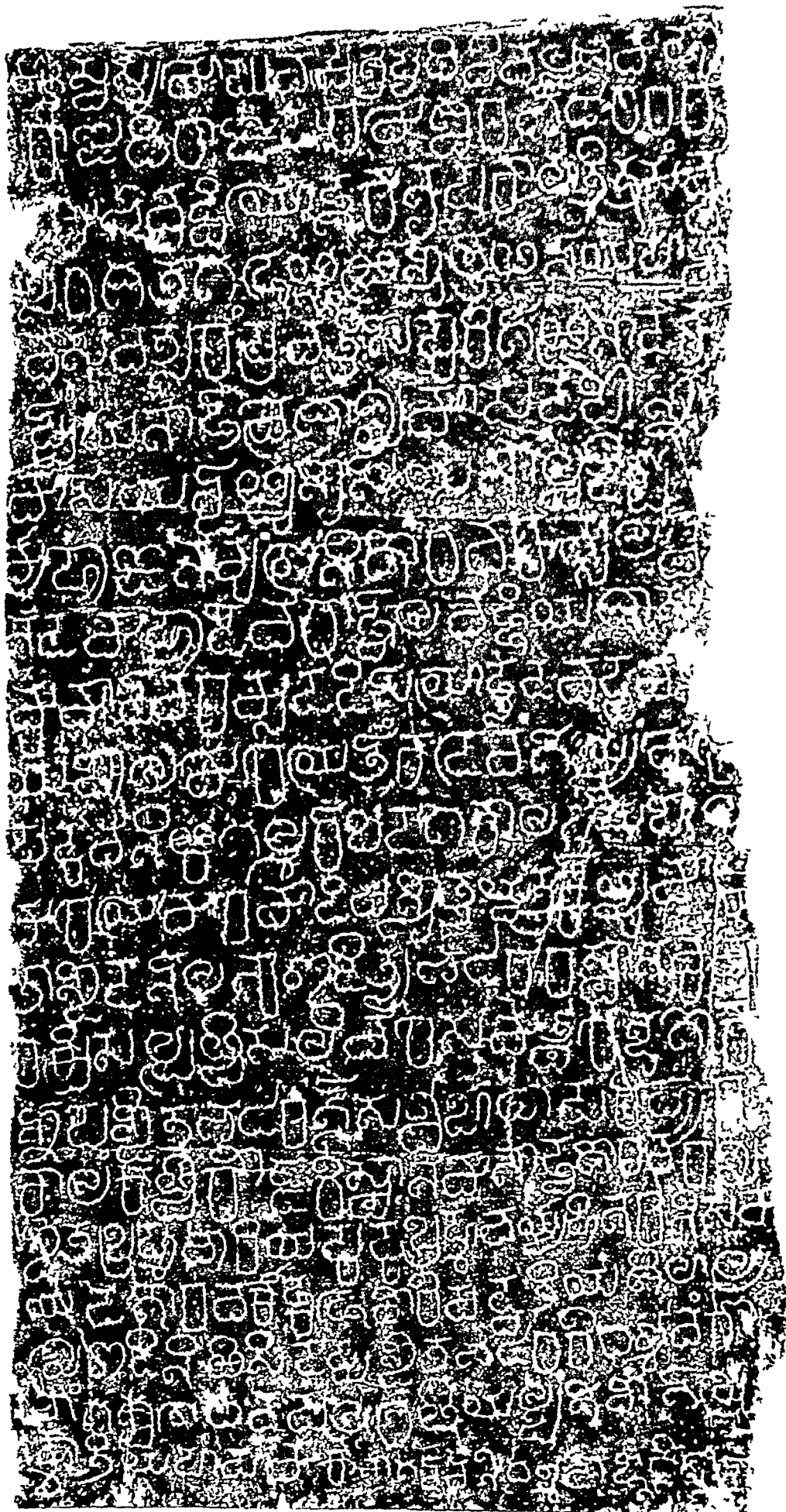
14

16

18

20

22



And the corresponding English date is the 14th April, A D 805, on which day the full-moon conjunction occurred at about 20 hrs 54 min after mean sunrise (for Ujjain)

TEXT ¹

- 1 [Ôm]² Svasty=Amôghavarsha śrīprthivīvallabha mahā-
 2 rājādhiāja paramēśvara bhatārara r[ā]-
 3 [jy]-ābhivṛddhiyol=Śaka-n r i p a - k ā l - ā t i t a - s a m v a -
 4 tsara-satamgaḷ=ēl-nūr=enbhatt-ēlaneya Pārthi-
 5 va-samvatsaram pravarttise Purigere-nāda[m] Ku-
 6 ppēyan³=āle Vaiśākha-māsada paurṇa-
 7 māse(sī)y-and=Elpunuseya nālvadimba-
 8 r=mmahajanamu(?vu)m⁴ Moni-goravarum Mūlasthā-
 9 nada Mahādēvar=ālv=Elamvalliya śāsa[na]-
 10 mum=ā dēvaia mūda-diseyol=mūda vaddaya⁵
 11 ya pola mēreya temka dēvam-geyye mēre
 12 paduva nīṇ-gal=mēre badaga Kālabo(?)ya pola
 13 m[ō]reya mēre mādi enbhattay-vattar=kk[e]jyūm=āru
 14 tontada nelannu=Āditya-bhatārara sthānamu(?vu)vam⁶
 15 rakshisal=peḷchisal=ivarē samartthai=endu Gōka-
 16 rṇna-pandita-bhatāraraige sarvva-bādhā-parihāram
 17 kālam kaḷchi kottar=ī sthānaman=ālv goravar=akha-
 18 ndita-brahmachāry=apadu brahmacharyya-hīnaran=i
 sama-
 19 yada goravarkkal=kalevor=ī paddhatyam śilā-lē-
 20 khe-mādi nīṇsīdar=ppandita-bhatārara=ī dharmmavam⁷ kā-
 21 domg=aśvamēdhada phala[m] aḷiyal-bamgevomge⁸ bra-
 22 hmātya pāpam=akkum [||*] Nāgadēvan=i dharmmadol=
 gōshthi(shthi) ā(?)dom⁹ [||*]

TRANSLATION

[Ôm] ¹ Hail! In the increase of the sovereignty of Amôghavarsha (I), the favourite of Fortune and of the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Bhatāra*,—while the Pārthiva samvatsara, the seven hundred and eighty-seventh (year of) the centuries of years that have gone by from the time of the Śaka king, was current,—while Kuppēya¹⁰

¹ From the ink impressions

² There seems to have stood here, originally, a plain symbol for the word *Ôm*, on which there were afterwards overlaid two *aksharas*, which seem to be *māgi*, apparently belonging to the line of writing below the sculptures above the body of the record (see page 199 above)

³ Regarding this name, see note 4 on page 200 above

⁴ There is a small mark between the consonant and the vowel, half-way down the consonant, which makes it probable that *m* was written but was not fully engraved, so, also, in *sthānamu(?vu)vam*, line 14, and perhaps, but not so probably, in *dharmmavam*, line 20

⁵ One *akshara* is lost here. The consonant must, apparently, be either *n* or *ṇ*. The vowel must be either *i* or *e*. There is a word *oddavane*, 'array, preparation,' which, however, does not seem suitable here. Otherwise, I can only think of *vaddavane*, for *odda mane*, but I do not know whether the *m* of *mane* ever changes into *v*, and this word also, meaning 'the house or abode of the Oddas,' does not seem altogether suitable

⁶ See note 4 above

⁷ See note 4 above

⁸ Read *bagevomge*

⁹ The *akshara* before the *dom* is doubtful. And the dictionaries do not give any such word as *gōshthi* or *gōshthin* in the sense of 'president of an assembly,' which clearly seems to be implied. Perhaps what was intended was *gōshthikan=ddom*.

¹⁰ See note 4 on page 200 above

was governing the Purigore district,—on the day of the full-moon of the month Vaisākha —

(Line 7) The forty *Mahājanas* of Elpunuso, and the *Gorata* Moni, and the managers¹ of Elamvallī which belongs to the god Mahādēva (Śiva) of the Mūlāsthāna,²—saying “He, indeed, is able³ to protect (*the property*), and to increase it,”—gave to the honourable Gōkarnapandita, free from all molestation, having laved his feet, eighty-five *mattars* of cultivable land, and six plots of garden-land, and the property of Ādityabhatāra, on the east side of that same god, making the boundaries to be on the east, the field, on the south, the cultivable land of the god, on the west, a stone that was (*then*) set up, and, on the north, the field of Kālabe(?).

(L 17) Let the *Goravas* who manage this property be such as keep unbroken the vow of continence, the *Goratas* of this community shall reject those who are wanting in continence. The honourable pandit⁴ put this precept into (*the form of*) a writing on stone, and set it up

(L 20) To him who protects this religious grant, there shall accrue the reward of performing an *astamēdha*-sacrifice, to him who (*even*) thinks of destroying it, there shall attach the guilt of slaying a Brāhman¹

(L 21) Nāgadēva was the president of the meeting in the matter of this religious grant.

E — Sirūr inscription of the time of Amōghavarsha I.— A.D. 866.

This inscription was brought to notice and edited by me in 1883, in the *Ind Ant* Vol XII p 215 ff, from an ink-impression obtained in 1882. A lithograph of it was not given then. And, for that and other reasons, it is now re-edited. The collotype which accompanies the present revised version of the record, is from an ink-impression which Mr. Cousens was good enough to obtain for me in 1898, the original impression having suffered some damage and become unsuitable for reproduction⁵

Sirūr is a village about sixteen miles west-by-north from Nawalgund, the head-quarters of the Nawalgund tāluka of the Dhārwar district. The Indian Atlas sheet No 41 (1852) shews it as ‘Serroor’. And the Map of the Dhārwar Collectorate (1874) shews it as ‘Siroor’. The record gives its name in the older form of Śrīvūra, which may possibly be a mistake for Śrīvūra, with the long ī. And the purport of it places Sirūr in the Belvola three-hundred district. The inscription is on a stone tablet somewhere on the south of the *hāde* or village-bastion at Sirūr.

I have no information as to whether there are any sculptures at the top of the stone — The writing covers an area about 3' 7" broad by 3' 3" high. The extant portion of it is in a fairly good state of preservation, and can be read without any uncertainty, throughout. But, before it came to notice at all, a portion of it had been broken away and lost at the upper left-hand corner, in consequence of which there is missing a part of the text ranging from fifteen or sixteen *aksharas* in line 1, to one *akshara* in line 7. And, since the time when the original impression was obtained by me, some damage has been done to the lower left-hand corner, whereby we have lost one complete *akshara* at the beginning of lines 22, 23, and 24 — The characters are Kanarese, boldly formed and well executed. They contrast rather curiously with those of the Nilgund inscription, edited in Vol. VI above, p 98 ff., which are of a much more square and upright

¹ *Śāsana* seems to be used here in the sense of ‘the act of governing, ruling, government,’ and to be like *maḥājana*, a neuter employed with a collective meaning

² This probably implies that the temple of Mahādēva was the earliest and principal temple of the village

³ The original uses the honorific plural,—“these, indeed, are able”

⁴ *I.e.*, doubtless, the grantee, Gōkarnapanditabhatāra

⁵ Owing to the paper used in making the ink impressions having stretched somewhat unevenly, marks of joining are observable below the end of line 12, and from between the syllables *ta* and *cha* of *ghattita-oharanas*, line 5, down to the bottom

style suggestive, at first sight, of their belonging to a period considerably earlier than the time of the present inscription, though the two records are, in reality, of precisely the same date, this difference is to be attributed, of course, to the facts, that the two records were written by different persons, and that the *Bhaṭṭa* who wrote the *Nilgund* record for the engraver to transfer it to the stone, or who painted it on the stone for the engraver to reproduce it there, was a better writer or draughtsman than *Mādhavayya* who wrote or painted the present record, and also was more guided, in some details, by a prepossession in favour of the older types and style. The writing of the present record is fairly uniform, the size of the letters ranging mostly between about $\frac{3}{8}$ " and $\frac{11}{8}$ ", the *r*, however, in *Annigerayal*, line 19, and the *ya* in *vijaya*, line 16, are only $\frac{5}{8}$ " high, and the *l* in *lñārvorūm*, line 20, is somewhat less. The *ryju* in *Nāgarjjunam*, line 23, is $2\frac{3}{8}$ " high. The record presents final forms, of *l* in *rājyam-bol*, line 14, and of *l* in *Būrandśvadol*, line 21, there ought to have been a final *t*, of *abhāt*, in line 3, but it was omitted. The distinct form of the lingual *ḍ* is, curiously enough, presented in *pudūdudu*, line 24, where, however, it is a mistake for the dental *d*, whereas it is not shewn in the *du* of *eradum* at the end of line 16. A remark, which might have been made earlier, may be made here, namely that it was seldom, if ever, the early practice to use the distinct form of the *d* in the combination *nd*, we must suppose that the *n* was considered sufficient to mark the nature of the subscript consonant. As regards palaeography,—this record presents all the five principal test-letters. The *kh* occurs twice, in *śamkha*, line 9, and in *likhītam*, for *likhitam*, line 23; and, in both places, it is distinctly of the old square type, though there are no actually straight lines in it. It is exhibited best in the *khī* of *likhītam*, line 23, No 18. The *j* occurs freely, and is of the old square type throughout. We have an open form of it in the *jō* of *dhvajōru*, line 9, No 29, and again in the *ja* of *paṃhaja*, line 18. In some other cases, illustrated very well by the *ja* of *mahājanada*, line 20, No 19, there is a clear space between the centre stroke and the upright part of the letter, but, in other cases, that stroke is joined to the upright stroke, according to the original practice, and we have the fully closed form of the character, as is illustrated very well by the upper *j* of the *ryju* in *Nāgarjjunam*, line 22, No 22. The *n* occurs ten times, and, following the *j* in the usual manner, is of the old square type, throughout. In some cases, it presents the open form, as in the *nga* of *ttunga*, line 11, No 2, in the other cases, it presents the fully closed form, which is illustrated very well in the *nga* of *Nripatunga*, line 13, the last *akshara*. The *b* occurs eleven times. In nine cases, it is of the old square type, sometimes in the closed form illustrated in the *be* of *Belvola*, line 18, No 26, and sometimes in the open form exhibited in the *bī* of *bīṭom*, for *bīṭom*, line 20, the last *akshara* but one. But in the *bda* of *śabḍa*, line 7, No 4, we can recognise clearly, though the *akshara* is somewhat damaged, the later cursive form, the occurrence of which here is made doubly peculiar by the fact that the old square type was presented in the same word, of the same passage, in line 9 of the *Nilgund* record; evidently the writer of this official record, familiar with both types but more accustomed to the later type for ordinary purposes, intended to use the older type of the *b* throughout, but made an involuntary slip in the word *śabḍa* and inadvertently used the later type there, and it would seem that he began to do the same in the subscript *b* in *nba*, the last *akshara* of line 4, but recognised the mistake almost directly after beginning the letter, and turned it into a *b* of the old square type with a very abnormal dip down in the top stroke¹. The *l* occurs freely, and is here of the later cursive type throughout, though the *Nilgund* record presents the old square *l* much more frequently than the later character. The exact form aimed at, as a rule, in this record, is perhaps exhibited in the *la* of *kālam*, line 20, No 23, as well as anywhere else. But the *l* of *likhītam*, line 23, No 17, exhibits very markedly the preservation in

¹ It may be remarked that lines 4 and 7 present the first instances of the occurrence of the letter *b* in this record, and that may account for the peculiarity pointed out. After the first use of the old square *b*, in *badde*, line 12, there is no relapse of any kind into the later cursive type. In the *bā* of *Bārandśyu*, line 22, there is a stroke in the centre, which seems to be due to a slip of the engraver's tool, through some mishap in the final printing, some of the copies of the colotype shew a break, which does not really exist, in the top stroke of this *akshara*,

miniature, in the centre of the later cursive letter, of the principal part of the old square character, to which attention has already been drawn on page 199 above, in the remarks on the Mantrawādi inscription of A D 865, and the same feature is recognisable, though not so pointedly, in *alamkṛtaṁ*, line 1, *lavileyaṁ*, line 21, and *lavileyu*, line 22. There seem to be three abnormal vowel-marks in this record: the stroke projecting downwards from the bottom of the *h* of *ganikā*, near the end of line 8, appears to be intended to supply the *ā*, which was omitted in its proper place on the top line of the writing; in the superscript *i* of *vīmad*, near the beginning of line 16, the long vowel appears to be marked by a curve on the right, instead of the left in the usual manner; and in *śrīmad*, line 18, it appears that, *i* having been written instead of *ī*, an upward stroke to the right was added, on revision, by way of marking the vowel as long. As regards the language, we have ordinary Sanskrit verses in lines 1 to 6, and the remainder of the record is in Kanarese, of the archaic style, in prose. As far as the words *Annigereyaḥ*-*vre*, in line 19, this record follows the same draft on which there was based the corresponding part of the Nīlgund inscription. But this record does not seem¹ to have included the verse *Jayati bhuvana-kīraṇam*, etc., which we have in the beginning of the Nīlgund inscription, and it presents a few various readings, of which, however, only *Śauṇ*, instead of *Gaudān*, in line 4, is of any particular interest. Like the Nīlgund inscription, this record presents, in line 8, the word *prātirājya*, employed in the sense of *pratirāja*, 'a hostile king,' or rather, perhaps, 'a collection of hostile kings.' In *Bāraṇśivadul*, line 21, we have a curious substitute for the usual locative *Bāraṇś.yol*, with which we have to compare the locative *Vāraṇśivadul* in an inscription at Baḷagāmi,² and *Bāraṇśivada*, in the place of the usual genitive *Bāraṇśiya*, in an inscription at Pattadakal,³ these forms suggest, of course, the existence and occasional use of a base *Bāraṇśiva* (with such variants as *Bāraṇśiva* and *Vāraṇśiva*), for which, however, it is difficult to account. — In respect of orthography, the only points to be noted are (1) the use of *ri* for *ri* in the word *śrīṣṭi*, line 10, just as in lines 12 and 33 of the Nīlgund record, and again in *vṛiddhi*, line 15, and (2) the occurrence of *lāñchanam*, instead of *lāñchhanam*, in line 13, just as in line 16 of the Nīlgund record.

This inscription is another record of the reign of the Bāshtrakūta king Amōghavarsha I, and it is distinctly dated in such a way as to shew that he commenced to reign in A D 814 or 815.⁴ It mentions, like the Nīlgund inscription, an officer of his, named Dēvannayya, who, residing at Annigere,⁵ was governing the Belvola three-hundred district. And, devoted to the same end with the Nīlgund inscription, it records that Dēvannayya assigned the tax on clarified butter to the two-hundred *Mahājanas* of Śrīvūra,—doubtless in order to make the proceeds of the tax available for expenditure by them on communal purposes, instead of being credited to the state revenues.⁶

The record is dated at the time of an eclipse of the sun on Sunday the new-moon day of the (*amānta*) month Jyāishṭha of the Vyaya *samvatsara*, Śaka-Samvat 788 (expired), in the fifty-second year of the reign of Amōghavarsha I. And the corresponding English date is Sunday, 16th June, A D 888, when there was a total eclipse of the sun, visible in India, at 9 hrs 4 min. after mean sunrise.⁷

The date presented in this record fixes, as I have pointed out before now,⁸ the commencement of the reign of Amōghavarsha I in A D 814 or 815, in the following manner. The record places the new-moon day of the *amānta* month Jyāishṭha, on which day the assignment

¹ See page 205 below, note 2.

² *Ind Ant* Vol XIX p 145, text line 13.

³ *Ind Ant* Vol X p 167, No 105, text line 6.

⁴ See the next paragraph but one.

⁵ Regarding the use of this form of the name, instead of Annigere with the lingual *nn*, see Vol VI above, p 100, note 2.

⁶ See Vol VI above, p 107, note 4.

⁷ See Vol VI above, p 102, note 3.

⁸ In *Ind Ant* Vol XII p 216 a, and more fully and clearly in my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, Vol I Part II, p. 401, note 2.

registered in it was made, in the Vyaya *saṃvatsara*, Śaka-Samvat 788 (expired), and in the fifty-second year of his reign. But it does not say that the fifty-second year of his reign coincided either with the *saṃvatsara* or with the Śaka year. The new-moon day of the *amānta* Jyāishtha, Ś-S 788 expired, being in his fifty-second year, it follows that the new-moon day of the *amānta* Jyāishtha, Ś-S 737 expired, fell in the first year of his reign. And the first year of his reign began on some day from Āshādha śukla 1 of the Vijaya *saṃvatsara*, Ś-S 736 expired, falling in May or June, A D 814, to the *amānta* Jyāishtha kṛishna 30 of the Jaya *saṃvatsara*, Ś-S 787 expired, falling in June, A D 815.

TEXT.¹

- 1 [Ōm || Sa² vō=vyād=Vēdhasā dhāma yan-nābhi-kamalam kri]tam Haraś=cha yasya kānt-[ē]ndu-kalayā kam=alamkṛita[m] | (||)
- 2 [Labdha³-pratishtham=achurāya Kalim su]-dū[ra]m⁴=utsāryya śuddha-charitair=ddharanī-talasya kṛtvā punah Kṛtayuga-śrī(sri)-
- 3 [yam=apy=aśēshām chi]tra[m] katha[m] Nirupama[h*] Kalivallabhō=bhū[t*] [||*] Prabhūtavarshō⁵ Gōvinda-rājā(jah)⁶ śauryyēshu vikramah⁷
- 4 [itvā jagat=sama]st[am] [yō*] Jagat[t*]junga ita śruta[h] [||*] Kērala⁸-Mālava-Śautān⁹=sa-Gujjarā¹⁰ Chitraku(kū)ta-giridurgga-sthān=ba-
- 5 [ddhvā Kāñch-iśā]n=ā(a)tha sa Kirtanārāyan[ō*] jagati¹¹ [||*] Ari¹²-nripati-makuta-ghattita-charanas=sakala-bhuvana-va-
- 6 [ndita]-ś[au]ryya[h*] Vang-Ānga-Magadha-Mālava-Vemg-iśair=arohchitō=Trisaya-dhavalah [||*] Svasti Samadhigartō(ta)pañcha-
- 7 mā(ma)hāsabda-mahārājādhirāja-paramēśvara-bhattāraka chatur-udadhi-valaya-va(?vā)laya(yi)ta¹³-sakala-dharātala-
- 8 prātrājy-ānēka-mandalakarkkalā kataka-kā(ka)ta[ū]tra-kundala-kēyūra-h[ā]rābharan-ālamkṛita-ganikā¹⁴-sahasra-

¹ From the ink impression — In the footnotes to the text of the Nilgund inscription, Vol VI above, p 102 ff, such differences of reading in the two records, as seem to present anything at all of interest, have been exhibited. It does not seem necessary to shew them all here again.

² Metre, Ślōka (Anushtubh) — Before the verse, there was doubtless an Ōm, represented by a plain symbol, as at the beginning of the Nilgund inscription. There seems to be not room enough for the word *Svasti* to have stood after the Ōm — From the ink impressions, it cannot be decided whether there was, or was not, any writing above the first extant line of the present record. But the verse *Jagati bhuvana-kāranam, etc*, which we have in the beginning of the Nilgund inscription, would fill about a line and a half in the writing of the present record, and the first *pāda* of the verse *Sa vō=vyād, etc*, preceded by Ōm, quite suffices to fill the lacuna in the first part of line 1. And it seems, therefore, that the verse *Jagati bhuvana kāranam, etc*, was not used here, and that no writing is missing above the first extant line, because it would be contrary to custom to leave a blank space of half a line or so between two such verses.

³ Metre, Vasantatilaka.

⁴ The *dū* was at first omitted by the writer, and then was inserted below the line, over the *pa* of *Nirupama* of the next line.

⁵ Metre, Ślōka (Anushtubh).

⁶ See Vol VI. above, p 102, note 10.

⁷ Read, probably, *śauryyēna, vikramah*, but see Vol VI above, p 102, note 11. In the *akṣhara ryyē*, the vowel *ē* was at first omitted, and then was added on revision — An inscription at Chūfichū in the Gadag tāluka, of the time of Krishna II., dated in the P. ngala *saṃvatsara*, Śaka Samvat 819 (expired), = A D 897-98, seems to present the reading *śauryy-[dhāka]-vikramah*, "possessed of prowess characterised by heroism."

⁸ Metre, see Vol VI above, p 102, note 13.

⁹ Nilgund, line 6, has *Gaudān*, see page 207 below, note 9.

¹⁰ Read *Gurjjarān*, or, if *samdh* is observed, *Gurjjarāms=Chitra* and see Vol VI. above, p 102, note 15.

¹¹ In the first syllable of this word, *y* was formed and then was corrected into *ja*.

¹² Metre, see Vol VI above, p 103, note 2.

¹³ See Vol VI above, p 103, note 4.

¹⁴ The *ā* omitted in its proper place, seems to have been supplied, in a very unusual manner, by the stroke projecting downwards from the bottom of the *ka*.

- 9 chāmar-āndhakāra-vāḍiyya-viyya-māna¹-śvêt-âtapatra-traya-kalaha-śamk ha-p â l i d h v a j -
ôru²kcttu-patāk-âchchhâdita-
- 10 digantar-ella³ sri(sri)sh[t]i-sênâpati puravara-talavargga-dandānâyaka-sâmant-âdy-
ânêka-vishaya-vinâmn⁴-ô-
- 11 ttunga-kirîta-makuta-ghrîshtha-pâdâravinda-yugma nirjita-vairi ripu-nivaha-Kâlâ-dandâ
dushta-mada-bhajjana-
- 12 na⁵ amôgha-Râma[m] para-ohakra-pañch[â*]nanam sur-ûsura-marddanam vairi-
bhaya-karam badde-manôharam abhimâna-mandiram
- 13 Ratta-vams-ôdbhava[m] Garuda⁶-lâñcha(ñchha)nam tivili-pareghôshanam
Lattalûra-pura-paramâsvaram sri-Nripatunga-
- 14 nâm-ânakita-Lakshmivallabhêndram⁷ chandr-âdityara kâlam-varegam mahâ-Vishnuva
râjyam-bol uttar-ôttaram râjy-âbhi-
- 15 vri(vri)ddhi salutt-ire Śaka-nripa-kâl-âtita-samvatsarangal=ê]-nûr=enbhatt-
entaneya Vyayam=emba sa[m*]vatsaram prava-
- 16 rttise śrimad⁸-Amôghavarsha-Nripatunga-nâm-ânkitanâ vijaya-râjya-
pravardda(rddha)mâna-samvatsarangal=ayvatt-eradu-
- 17 m=uttar-ôttaram⁹ râjy-â¹⁰bhivridhi¹¹ salutt-ire Atisayadhavala-narêndra-
pras[â*]dadind=Amôghavarsha-
- 18 dēva-pâdapamkaja-bhramara visishta-jan-âsrayan=appa śrimad¹²=Dāvannayya[m*]
Belvola-mûnûruma-
- 19 n=âluttum=Annigereyal¹³=ire Jēshta¹⁴-mâsad=amaseyum=Âdityavâra[mu*]m=âge
sûryya-grahanad-andu
- 20 Śrîvûrada Ravikayyam modal-âgi iñûrvvorum mahâjanada kâlam kalchi tuppa-
dereyam bi(bi)ttom [[*]]
- 21 Î sti(sthi)tiyam kâd-âtâ(ta)nge Bâranâsvadol¹⁵ s[â*]sura kavileyam kotta
phalam=akkum

¹ See Vol VI above, p 103, note 7, and for *vāḍiyya viyya-māna* read either *dēdīpyamāna*, 'very brightly shining,' or *dōdhūyamāna*, 'being waved to and fro like fans' In favour of *dēdīpyamāna*, it may be noted that a Tamil song presents the expression "O king, whose white umbrella shines resplendent," see *Ind Ant.* Vol XXVIII p 29

² After the *gô*, the writer or engraver first formed a *k*, and then, without properly correcting the *k* into *r*, added the *u* rather imperfectly

³ In the *akshara re*, the superscript *e* is formed very anomalously

⁴ Read, probably, *vishay ādhināth*, see Vol VI above, p 103, note 11

⁵ Apparently *bhāṇjanan* was intended, without *samdh* with the following word. As remarked in Vol VI above, p 103, note 12, from this point more attention was paid, both in this record and in the Nilgund record, to the case endings of the nominatives.

⁶ First *ta* was written, and then it was corrected into *da*

⁷ Read *callabhêndrana* or *callabhendranâ* Nilgund, line 17, has the same mistake, except that the *anuscâra* was omitted.

⁸ In the *sri*, the long *i* seems to be marked here by a curve on the right, instead of the left as, for instance, in *sri*, line 13, so, also, in *śrimad* in line 18 below, it seems to be abnormally marked by a stroke upwards to the right

⁹ The *anuscâra* is quite clear in the impression, though not in the collotype

¹⁰ The original had *râjyagya*, and then the *gya* was cancelled

¹¹ Read *âbhivridhiyam*, see Vol VI above, p 104, note 7

¹² Regarding the way in which the superscript *i* is formed, see note 8 above

¹³ Read *Annigereyal*, as in Nilgund, line 22, or else *Annigereyal* As regards the *nn*, which is probably a mistake for *nni*, see Vol VI above, p 100, note 3 From the collotype, it might be thought that we have here the long *i* But that is only due to a fault in the impression My impression of 1882 shews distinctly that the vowel-mark is quite closed down on to the top stroke of the consonant, and that the vowel is therefore the short *i*.

¹⁴ Read *Jyêsthâ*, or, more correctly, *Jyâsthâ*

¹⁵ Regarding this word, see some remarks on page 204 above

-
- 9 chāmar-ānd
ōru²kētu
- 10 digantar-ell
ānēka-vis
- 11 ttunga-kirū
dushta-m
- 12 na⁵ amôg
bhaya-ka
- 13 Ratta-vam
Lattalūr
- 14 nām-āṁkita
rājyam-b
- 15 vīn(vīn)ddh
entaneyi
- 16 rttise
pravard
- 17 m=uttar-ōi
pras[a^{*}]
- 18 dēva-pādaḥ
Belvola-
- 19 n=āluttum=
sūryya-i
- 20 Śrīvūrada
dereyam
- 21 î stī(sth
phalam=
-

¹ See Vol V
shining,' or *dōdhi*
a Tamil song pr
XXVIII p 29

² After the *ḥ*
the *u* rather imperi

³ In the *aksh*

⁴ Read, prob

⁵ Apparently
above, p 103, not
the case-endings of

⁶ First *ta* wa

⁷ Read *talla*
was omitted

⁸ In the *srf*,
in *srf*, line 13, so,
right

⁹ The *anusca*

¹⁰ The origina

¹¹ Read *abhi*

¹² Regarding t

¹³ Read *Ann*

mistake for *nni*, s
long *f* But that *u*
mark is quite close

¹⁴ Read *Jyēsh*

¹⁵ Regarding t

- 22 [i]dan¹=aḥidu tuppam²-unt-âtâ(ta)m Bâranâsiyu³ sâsira kavileyu[m*] sâsuvvar=
pp[â*]rvvaruman=aḥidon=akku[m] [||*]
23 [N₁]mbichchara⁴-Bam[m*]ayya besa-geysido Mâdhavayyana lkhî(khî)tam
Nâg[â*]rjunam bhe(he)sa-geydo
24 [S₁]m-gâvundana e[ttu⁵-puḍi(di)dudu [||*]

TRANSLATION.

[Om!]— (Verse 1, line 1) [May he (Vishnu) protect you, the water-lily (*growing*) in whose navel is made a habitation by Vêdhas (Brahman)], and Hara (Śiva), whose head is adorned by a lovely digit of the moon!

(V 2, 1 2) Since, with his pure actions, he [in no long time] drove far away from the surface of the earth [Kali who had secured a footing there], and made again [complete even] the splendour of the Krita age, [it is wonderful] how Nirupama-(Dhruva) became (*also known as*) Kalivallabha.⁶

(V 3, 1 3) (*There was his son*)⁷ Prabhûtavarsha-Gôvindarâja (III), who, [having conquered the whole world] by his heroism and deeds of prowess(?),⁸ was known as Jagat-tuṅga.— (V. 4, 1 4) Having [fettered] the people of Kêrala and Mâlava and Śaṭta,⁹ and, together with the Gurjaras, those who dwell in the hill-fort of Chitrakûta,¹⁰ and then [the lords of Kâñchi], he (*became known as*) Kirtinârâyana on the earth.¹¹

(V 5, 1 5) (*And then there came his son*) Atisayadhavala-(Amôghavarsha I), whose feet are rubbed by the diadems of hostile kings (*bowing down before him*), and whose heroism is [praised] throughout the whole world, and who is worshipped by the lords of Vanga, Anga, Magadha, Mâlava, and Vengi.

(Line 6)—Hail! While, to an extent ever greater and greater, the increase of the sovereignty of him, Lakshmivallabhendra,¹² who is distinguished by the name of the glorious

¹ Read *idan*, with the short *i*. The *î*, of which only a small part is now extant, is supplied from the original ink-impression of 1882, which was made before the stone suffered injury at this place, so, also, the *N*: at the beginning of the next line, and the *S*: at the beginning of line 24

² Read *tappum*

³ Read, probably, *Bârandsiyum*. We might, of course, supply *l*, and, reading *Bârandsiyul*, obtain here another instance of the comparatively rare locative in *ul*, regarding which see Vol VI above, p 99, and note 1 on page 100. But it seems more likely that the copulative nominative (*Bârandsiyum*), standing for the accusative (*Bârandsiyumam*), was intended here, as was certainly the case in the next word but one, *kavileyu*, which is a mistake for *kavileyum*, standing for *kavileyumam*. For the justification of the use of the accusative of *Bârandsi* in this and similar passages, see Vol. VI above, p 107, note 5

⁴ This *ra* was evidently at first omitted, and was then inserted on revision

⁵ The original impression of 1882 shews, between this *akshara* and the *be* which is above it, a thin horizontal line, seven-eighths of an inch long, which seems to have been intended to turn the *l* into a *t*,—*ettu*. In Mr Cousens' impression, also, this line is visible, but more faintly, because of a little too much ink having been used. In the colliotype, it is hardly discernible at all.

⁶ See Vol VI above, p 105, note 9

⁷ See Vol. VI above, p. 102, note 11

⁸ See Vol VI above, p 105, note 10

⁹ The Nîlgund inscription gives Gauda. Śaṭta may perhaps be accepted as another form of Śauda, the name of a country mentioned in the *Rājataranginī*, vi 300, which speaks of a *matha* founded at Diddāpura for the accommodation of people from the Madhyadēśa or middle country, and from Lāṭa, Śauda, and Udra (?). Or, as in line 18 the writer first wrote *Garuta* and then corrected the *ta* into *da*, *Śautān* may be treated as an uncorrected mistake for *Śaudān*. Or, again, we might assume that the *ś*, also, is a mistake for *g*, which would not be at all impossible, and, on that view, the *Śautān* of this record would be simply a mistake for *Gaudān* in the original draft

¹⁰ The allusion here seems to be to 'Chitor' and 'Chitorgarh,' in Rājputāna, rather than, as previously thought by me, to Chitrakôt or Chatarkôt in Bundêlkhând

¹¹ See Vol VI above, p 106, note 1

¹² See Vol VI above, p 106, note 2

Nripatunga,— the *Mahārājādhirāja* and *Paramēśvara* and *Bhaṭṭāraka* who has attained the *pañchamahāśabda*,¹ he who has covered all the territories of the numerous chieftains of the hostile kings, over the whole surface of the earth which is girdled by the belt of the four oceans, with his thousands of female elephants² decorated with rings on their tusks and lines on their cheeks and pendants from their ears and bracelets and strings of pearls, and with the darkness (*caused by the multitude*) of his *chaurīs*, and with his very brightly shining (?)³ three white umbrellas, and with his battle-conches, and with his broad standard of the *pālīdhvaja* banner and his (*other*) flags, he who is a born leader of armies, he whose feet, resembling water-lilies, are rubbed by the lofty tiaras and diadems (*bowed down before him*) of *Dandanāyakas* (*in charge*) of capitals and groups of places, and of chieftains and other lords of districts (?), he who has conquered his foes, he who is a very staff of Death to the host of his enemies, he who breaks down the pride of wicked people, he who is a very unfailing Rāma, he who is a very lion to the army of his enemies, he who subdues gods and demons, he who causes fear to his foes, he who captivates the minds of truthful women, he who is the habitation of haughtiness, he who has been born in the race of the Rattas, he who has the *Garuda* crest; he who is heralded in public with the sounds of the musical instrument called *tivli*; (*he who has the hereditary title of*) supreme lord of the town of *Lattalūra*, — was continuing, like the sovereignty of the great *Vishnu*, so as to endure as long as the moon and sun might last —

(L 15)—While the *samvatsara* named *Vyaya*, the seven hundred and eighty-eighth of the years elapsed of the era of the *Śaka* kings, was current, and while the fifty-second of the augmenting years of the victorious reign of him who is distinguished by the name of the glorious *Amôghavarsha-Nripatunga* was continuing (with) an increase of sovereignty to an extent ever greater and greater —

(L 17)—While, by the favour of the king *Aṅśayadhavala*, the illustrious *Dēvannayya*, a very bee on the water-lilies that are the feet of *Amôghavarshadēva* and a very asylum for excellent people, was dwelling at *Annigere*, governing the *Belvola* three-hundred —

(L 19)—When it was the new-moon day of the month *Jyēshtha* and a Sunday, at the time of an eclipse of the sun, he (*Dēvannayya*) laved the feet of the two-hundred *Mahājanas*, headed by *Ravikayya*, of *Śrīvūra*, and relinquished (*to them*) the tax on clarified butter

(L 21)—To him who protects this ordinance, there shall accrue the reward of giving a thousand brown cows at *Bāranāsi*, he who, having destroyed it, is (*thereby*) guilty of a misdemeanour, shall be (*as*) one who destroys *Bāranāsi*⁴ or a thousand brown cows or a thousand *Brāhmans* !

(L 23)—Written by *Mādhavayya*, at the command of *Nimbichchara-Bammayya*, set up and fixed in its place by *Singāvunda*, at the command of *Nāgārjuna*

F — *Nidagundi* inscription of the time of *Amôghavarsha I* — About A. D. 874-75

This inscription has been mentioned by me in Vol III. above, p 163, note 1. It is now edited for the first time. I originally obtained ink-impressions of it in 1882. The accompanying collotype, however, is from an ink-impression received from Mr Cousins in 1886.

Nidagundi is a village about four miles towards the south-south-west from *Shiggaon*, the head-quarters of the *Bankāpur tāluka* of the *Dhārwar* district. The Indian Atlas sheet No 42

¹ See Vol VI above, p 106, note 3

² Using another meaning of *ganikā*, which is given in Monier-Williams' Sanskrit Dictionary, revised edition, namely 'female elephant' instead of 'courtesan,' I give here a translation which seems more appropriate than that put forward for the same passage in the *Nilgundi* inscription

³ See above, p 206, note 1

⁴ See Vol VI above, p 107, note 5. An inscription at *Āraṇi* in *Mysore* (*Ep. Carn.* Vol IV, Ng 51) speaks, in the same connection, of the destruction of *Prayāga* as well as of *Bāranāsi*

(1827) shews it as 'Neergoondée' And the Map of the Dhârwâr Collectorate (1874) shews it as 'Needgoondée' The present record gives its name in the older form of Nidugundage, and marks it as the chief town of a group of villages known as the Nidugundage twelve And the purport of the record has the effect of placing it and its attached villages in the Kundarage seventy, and perhaps in also the Belgali three-hundred. The inscription is on a stone tablet, which was found in a field, Survey No 64, at Nidagundi, and is now stored in the kachêri at Shiggaon

The top of the stone, about $7\frac{1}{2}$ " high, shews the sculptures of a *linga* on its *abhishêka*-stand, with the bull Nandin, recumbent, and facing towards it These sculptures cover about two-thirds of the top part of the stone The rest of it, on the proper right side, is occupied by six short lines of writing, in characters of the same type and period, which contain a short supplementary record, they have been numbered 20 to 25, and are given after the text of the body of the record — The writing of the body of the record covers an area about $1' 9\frac{1}{2}"$ broad by $2' 4\frac{1}{2}"$ high, and is mostly in a state of very good preservation — The characters are Kanarese, boldly formed and well executed They are fairly uniform in size, ranging mostly between about $\frac{3}{8}"$ and $1\frac{1}{8}"$, but the *yo* of *Vâranâsîyol*, in line 17, is only a little more than $\frac{1}{3}"$ high the *śrî* in line 1 is about 2" high The record itself presents final forms, of *t* in *srimat*, line 5, and of *m* in *koṭṭam*, line 13, and *padedorim*, line 16, and we have the final *m* again in the supplementary record at the top of the stone, in *bhaṭṭāram*, line 22 The *anusvāra* is formed between the lines of writing, instead of above the top line, in *idam*, line 16, and apparently also in *lavileyum*, line 18 The distinct form of the lingual *d* can be recognised clearly in *panneradumân*, line 9, and still more so in *perggeḍe*, for *perggade*, line 11, it is also marked, though not so plainly, in *Nidugundage*, line 9, *Gāḍiyammañn*, line 15, and *padedomm*, line 16 and it is exhibited again in *padeḍa[m]*, line 24 As regards palæography, — the *kh* does not occur The *j* occurs four times in the *jya* of *rāḷyam*, line 3, No 8, and in the *ja* of *vijaya*, line 4, No 8, it is of the old square type, closed, but in *jā* twice in *mahārājādhirājā*, line 2, Nos 6 and 9, it is the later cursive character The *n* occurs twice, in lines 16, 17 in both places, it is of the old square type, closed, it is presented most clearly in the *nge* of *kādonge*, line 16, the last *akshara* but one it occurs again in the supplementary record, in *anugrahan-geydu*, line 23-24, and there, also, it is of the old square type, closed The *b* occurs nine times in the *bḍha* of *ôpalabḍha*, line 4, No 6, we have the later cursive form, but, in all the other instances, we have the old square type, in the closed form, and the intended exact form of it is perhaps best illustrated by the *ba* of *Bamkēyamge*, line 10, No 4 it occurs again in the supplementary record, in *sabbā*, line 22, and there also, it is of the old square type, but, apparently, in the open rather than the closed form the solitary instance of the use of the later cursive form in *ôpalabḍha*, line 4, No 6, must, as in the case of the Sirûr record, be explained as a slip on the part of the writer The *l* occurs more freely still it is, throughout, of the later cursive type, as also in the supplementary record, in *cholege* or *volege*, line 23 the *la* of *lakshmî*, line 4, exhibits very markedly the preservation, in miniature, of the principal part of the old square character, to which attention has already been drawn on page 199, but the *la* of *dēgulamañn*, line 14, No 8, probably illustrates best the exact form that was aimed at in this record — The language is Kanarese, of the archaic type, in prose. In line 23, we have a word *chole* or *vole*, the meaning of which is not apparent — The orthography does not present anything calling for comment, except (1) the insertion of an unnecessary *anusvāra* in *Rāpanum*, line 10-11, *Gāḍiyammañn*, line 15, and *padedomm*, for *padedon* or *padedom*, line 16, and (2) perhaps the use of *v* for *b*, in *vattāra*, line 14, for *battāra* as a possible *tadbhava*-corruption of *bhaṭṭāra*, here, however, the *v* is possibly simply a writer's mistake for *bh*

This inscription is another record of the reign of the Râshtrakûta king Amôghavarsha I It mentions an official of his, named Bankêya or Bankêyarasa, who was governing the Banavâsi twelve-thousand province, and the districts known as the Belgali three-hundred, th.

Kundarage seventy, the Kundûr five-hundred, and the Purigore three-hundred. And it mentions also a son of Bankêya, named Kundatte, who was governing the group of villages known as the Nidugundage twelve. The primary object of it was to record the grant of some lands to a temple of the god Mahâdêva (Śiva). The short supplementary record at the top of the stone, indicates a certain Vinakadêva as the person on whose instigation the grant was made.

The date of this record is expressed in a very exceptional and peculiar manner. The Śaka year is not mentioned. Nor is the name of the *samvatsara* given. And the record only refers itself to the time,—Amôghavarsha. ond-uttaram râjyam-geyyutt-ire, — “while Amôghavarsha was reigning increased by one.” Evidently, there was here an omission of some kind or another, whether intentional or accidental. And we have to consider whether we can supply that omission.

Now, from the Sirûr inscription, which quite clearly and unmistakably places the new-moon day of the *amânta* month Jyaishta of the Vjaya *samvatsara*, Śaka-Samvat 788 expired, in the fifty-second year of his reign we know, as shewn on page 204 f, that Amôghavarsha I began to reign in A.D. 814 or 815. One of the Kanheri inscriptions supplies for him the date, without full details, of Ś-S 799 (expired), = A.D. 877-78.¹ Though he had then been reigning for at least sixty-two full years, we might, if we should like, as there is nothing as yet in the dates of his successor to oppose it, add another two years to his reign. And it might thus be thought possible to take the date of the present record as equivalent to “(the Śaka year 800) increased by one,” that is to say, Śaka-Samvat 801 (expired), = A.D. 879-80. We have, however, not any proved instance of Indian historical dates having been expressed in that elliptical manner, with omission of the centuries, except in connection with the Lankika reckoning of Kashmir and of some adjacent parts of Northern India. That reckoning was devised in only the tenth, or possibly the ninth, century A.D. There is not anything that can give us a reasonable cause for believing in the existence of any Indian custom of recording historical dates with ‘omitted hundreds,’ except in those parts and in connection with that particular reckoning. And I do not for a moment think it possible that the present date is to be explained in that way.

Some other explanation must be found. Now, we know that the reign of Amôghavarsha I lasted for at least sixty-two full years, and that it thus included one complete revolution of the sixty-years cycle of the planet Jupiter. We know, also, that the use of that cycle, in the Kanarese country, was definitely established by the Râshtrakûtas, and that it was already being freely used there in the time of Amôghavarsha I. There is, indeed, one epigraphic instance of its use in those parts before the Râshtrakûta period, namely, in the Mahakûta pillar inscription of the Western Chalukya king Mangalêsa, which is dated in the fifth year of his reign and in the Siddhârtha *samvatsara*, with other details which place it on exactly the 12th April, A.D. 602.² That, however, is at present only an isolated epigraphic instance of earlier times. But the use of the cycle was definitely established by the Râshtrakûtas. Amongst the records of Gôvinda III, the father and predecessor of Amôghavarsha I, we have it in the plates from the Kanarese country of A.D. 804, in the Wanî plates of A.D. 807, in the Râdhanpur plates of A.D. 808, and in the Torkhêdê plates of A.D. 813.³ Amongst the records of Amôghavarsha I, we have already found it used in the Kanheri inscription of A.D. 851,⁴ in the Mantrawâdi inscription of A.D. 865,⁵ in the Nîlgund inscription of A.D. 866,⁶ and in the Sirûr inscription of

¹ *Ind. Ant.* Vol. XIII p. 135 No. 43 A.

² See a note on this subject, which I am giving in the *Indian Antiquary*, Vol. XXVII.

³ See Prof. Kielhorn's List of Inscriptions of Southern India, in the Appendix to this volume, p. 10, No. 62, p. 11, Nos. 63, 64, and p. 12, No. 67.

⁴ See Prof. Kielhorn's Southern List, p. 13, No. 73.

⁵ Page 201 above.

⁶ See Prof. Kielhorn's Southern List, p. 13, No. 75.

the same date¹ I have found it used in various other records of his time in the Kanares country. It was used very freely in the Rāshtrakūta records of subsequent reigns, in all parts of their dominions. And I do not hesitate to decide that the explanation of the present date is to be found in connection with that system of reckoning, and that the expression *ond-uttaram*, presented in this record is the abbreviation of a full expression which would be *ond-uttaram-aruvattaneya varsham*, "the sixtieth year increased by one". I have not overlooked the possibility of the eleventh, twenty-first, thirty-first, forty-first, or fifty-first year being intended. But it is difficult to recognise anything rational in an elliptical expression being used for any of those years. On the other hand, with a cycle of sixty years actually in use, an elliptical method of designating years in excess of the number of sixty, in such a case as this one, is perfectly intelligible and admissible. And I entertain no doubt that that is the method which was adopted in recording the date of the present record. This record is, therefore, to be placed roughly about A D 874-75. The palæography of the record is quite in agreement with this result. And the result is also thoroughly in accordance with the date in A D 897, which is established by the *prastāva* of the *Uttarapurāna* for Lōkāditya, son of the Bankēya who is mentioned in this record².

The question remains, whether this explanation places the record in actually the sixty-first year of Amōghavarsha I, or whether it places it in the sixty-first *samvatsara* counted from, and including, the *samvatsara* in which his reign commenced. The two things are not exactly the same, because it happens that, in the period A D 814-15 to 877-78 covered by the reign of Amoghavarsha I, there was an apparent or an actual omission of a *samvatsara*. If the *samvatsaras* were taken according to the so-called northern luni-solar system, then the year Ś-S 745 expired was the Subhakrit *samvatsara*, No 36, and the year Ś-S 746 expired was the Krodhin *samvatsara*, No 38, and there was an actual omission of the Sōbhana *samvatsara*, No 37³. If, on the other hand, they were taken according to the actual mean-sign system which underlay and governed the other system, then there was not an actual omission of that or any other *samvatsara*, but each of the sixty *samvatsaras* ran its full course, and there was only an apparent omission of Sōbhana, No 37, presenting itself in the fact that the first day of the year Ś-S 745 expired fell in Subhakrit, No 36, while the first day of the year Ś-S 746 expired fell in Krodhin, No 38. It does not seem necessary to make calculations for the period A D 873 to 876, to determine the *samvatsaras* for those years according to the actual mean-sign system, especially, as Professor Kielhorn has arrived at the conclusion that the system then in use was the so-called northern luni-solar system⁴. It seems sufficient to state the following results.

We have seen, on page 205, that Amōghavarsha I began to reign at some time from Āshādha śukla 1 of the Vijaya *samvatsara*, Śaka-Samvat 736 expired, falling in May or June, A D 814, to Jyāishtha kṛishna 30 of the Jaya *samvatsara*, Ś-S 737 expired, falling in June, A D 815. The first *samvatsara* after a complete round of the *samvatsaras* would be, again, either Vijaya, Ś-S 795 expired, beginning, according to the so-called northern luni-solar system, in A D 873 and ending in A D 874, or else Jaya, Ś-S 796 expired, beginning in A D 874 and ending in A D 875, and the record is to be placed in A D 873, 874, or 875.

On the other hand, the actual sixty-first year of Amōghavarsha I would commence on some day from Āshādha śukla 1 of the Jaya *samvatsara*, Śaka-Samvat 796 expired, in A D 874, to Jyāishtha kṛishna 30 of the Manmatha *samvatsara*, Ś-S 797 expired, in A D 875, and the record is to be placed in A D 874, 875, or 876. A more exact result cannot be arrived at, because the month and *tithi*, with the week-day or any other detail, are not specified.

¹ Page 205, above.

² See a note on the Mukula or Chellakēṭana family, which I am giving in the *Indian Antiquary*, Vol XXXII.

³ See Sewell and Dikshit's *Indian Calendar*, table I, p 34.

⁴ See *Ind Ant* Vol XXV p 269.

- 6 pannirchohâsiramumân=Belgali-mûnûrumâm Kundara-
 7 ge-elpattumâm Kundûr-aynûrûna[m] Purigere-
 8 mûnûrumâm Bamkey-arasar¹=âlut-ire Bamkêya-
 9 na maga[m] Kundatte Nidugundage-panneradumân=â-
 10 lut-îdu Bamkêyamge dharmmam=akk=endu Kundat-
 teyum Râ-
 11 panumm²=îdu Nidugundage-panneradara pergge-
 (rgga)de
 12 Kuppanana dēgulada Mahādēvargge oi-mmattar=
 ttōntamu[m]
 13 ay mattar=kkeyyu kottam³ [||*] Maḍdam tanna
 bhāgamam kude ā
 14 vattāra⁴ Kuppa[m] dēgulamam mādisi sarvva-bādha-pa-
 15 riḥāram Śamkaram nâl-gāmu[ndu*]-geye Gādīyam-
 mamn⁵=ā bā-
 16 la[m] paṇpālisi nīle padedomm⁶ [||*] Idam kādonge
 Vā-
 17 ranāsiyol=aśvamēdhada phalam idan=aḷidonge
 18 sāsira kavileyum sāsirvvar=pārvvarumân=aḷida mu-
 19 hā-pātakam=akku [||*] Ōm⁷ [||*] I(i) kallam Duigga-
 d[ā]sam samedo[m] [||*]

At the top of the stone

- 20 Namāstē⁸ Śri(śrī)-
 21 V i n a k a d ē v ā (v a)-
 22 bhattāram⁹ sabbā(bba)-
 23 cho(?vo)lege¹⁰ anugra-
 24 han-geydu padeda[m]
 25 i(i) tānama[m] [||*]

TRANSLATION

Hail ! While Amōghavarsha, the favourite of Fortune and of the Earth, the *Mahārājā-dhīrāja*, the *Paramēśvara*, the *Bhātāra*, was reigning (for the sixtieth year) increased by one,¹¹ and while the illustrious Bankēyarasa, whose javelin-banner has been taken as an abode by the goddess of victory won by encounterings in genuine battle, was governing the whole of

¹ This is an unnecessary repetition of the nominative which we have already in line 5

² Read *Rāpanum*

³ Read *kkeyyūm kottar* —The use of the final *m* in *kottam* is rather peculiar, *kōtām* (or *kottan*) would have been more correct. Compare *padedomm* for *padedom* (or *padedon*), line 16, and *bhattāram* for *bhattāram* (or *bhattāran*), line 22

⁴ In the second syllable of this word, the subscript *t* has not been properly joined to the upper *f*, and it has also been carried so low as to be overrun by the top stroke of the *h* of *riḥāram* in the next line. The word itself, *vattāra*, either is a mistake for *bhattāra*, or else stands for *battāra* as a possible *tadbhava* corruption of *bhattāra*

⁵ Read *Gādīyamman*

⁶ Read *padedom*, see note 3 above

⁷ Represented by an ornate symbol, much damaged

⁸ Read *namō=stu*

⁹ Read *bhattāram*, see note 3 above

¹⁰ It is just possible that, before the *oā* or *vo*, there may be a cramped and imperfectly formed *akshara*,—perhaps *ra* or *ka*,—on the edge of the stone

¹¹ See page 210 f

the Banavāsī twelve-thousand, the Belgau three-hundred, the Kundarage seventy, the Kundūr five-hundred, and the Purigere three-hundred —

(Line 8) Kundatte, the son of Bankēya, while governing the Nidugundage twelve, said to Bankēya—"Let there be a religious grant," and Kundatte and Rāpa, being convened,¹ gave one *mattar* of garden-land and five *mattars* of cultivable land to the god Mahādēva of the temple of Kuppanna the *Pergade* of the Nidugundage twelve.

(L 13) On Malda giving his own share, that same honourable Kuppa caused the temple to be made, and, while Śankara was holding office as *Nālgāmundu*, Gādiyamma, protecting that property, acquired it so that it continued unimpaired, free from all molestation²

(L 16) To him who protects this, there shall accrue the reward of performing an *asvamedha*-sacrifice at Vārāṇasī, to him who destroys it, there shall attach the guilt of the great sin of destroying a thousand brown cows or a thousand Brāhmaṇas³

(L 19) Durgadāsa prepared this stone

At the top of the stone

(L 20) Let there be reverence⁴ The honourable one, the saintly Vinakadēva, did a kindness to the whole ,⁵ and obtained this property

* * * * *

The family-name of the Rāshtrakūtas of Mālkhēd.

To my previous paper on some of the records of the Rāshtrakūta kings of Mālkhēd, in Vol VI above, p 160 ff, I attached some notes on a few special points, chiefly in connection with the names, *virudas*, and other appellations of the various members of that family. Eventually, we shall consider some wider questions, such as the antiquity that may be assigned to the Rāshtrakūta stock, the extraction of the Rāshtrakūtas, the period and localities in which they first came to the front as a ruling power, and the distribution of them in later times as indicated in the first place by epigraphic records, and in the second place by the existence of tribes and clans who now claim to be of Rāshtrakūta descent. Meanwhile, I deal now with some more preliminary points.

In line 13 of the Sirūr inscription of A.D. 866,⁴ as also in the corresponding passage in line 16 of the Nilgund inscription of the same date,⁵ the family-name of the Mālkhēd dynasty is presented to us, in the formal *prasaśī* or eulogy in Kanarese prose which introduces the practical details of the record, as Ratta, in the description of Amoghavarsha I as *Rattā-rāṣṭra-śāhā*, 'born in the race of the Rattas, or in the Ratta race'⁶ And these two passages are the earliest known passages which present the name Ratta.

¹ *Nidu* is equivalent to *odan-aidu*, see Vol VI above, page 68, note 6

² This passage, the construction of which is not quite grammatical, seems to recite the previous founding of the temple, and the original endowment of it.—The meaning of *nile* is not quite certain, but the word seems to be a form of the infinitive of *nil*, *nilu*, in the sense of 'to stand or last, to continue unimpaired'. A very similar expression, *nīla nūddisidom*, occurs in line 46 of the Habbāl inscription of A.D. 975 (Vol IV above, p 354), *nīla*, also, is a form of the infinitive of *nil*, *nilu*.

³ The meaning of the word at the beginning of line 23 is not known.

⁴ Page 206 above.

⁵ Vol VI above, p 103.

⁶ It is convenient to speak of "the Ratta or Rāshtrakūta race, lineage, or family," and of "the Ratta or Rāshtrakūta kingdom, rule, or sovereignty." And we meet with the actual expression *Rattā dhraṇḍo vamsah*, "the race which has the appellation Ratta," see page 218 f. But the exact analysis of all such compounds as *Rattā-rāṣṭra*, *Rāshtrakūta-kula*, and *Rattā-rājya*, etc., seems to be *Rattānām vamsa*, "the race of the Rattas," *Rāshtrakūtanām kula*, "the family of the Rāshtrakūtas," and *Rattānām rājya*, "the kingdom, rule, or sovereignty of the Rattas" and so on, compare the expressions *raṇḍo* *Rādūnām* and *Yadu-kula* on page 37 above, text lines 5, 6, and 9-10, and *Yādūraṇḍo* and *Yadu vamsa* in *Ind. Ant.* Vol XII p 261, text lines 4 and 6-7.

In the records of the Mālkahéd dynasty, the only other known instances in which the name occurs in the same form, Ratta, are the following. The two sets of Bagumrâ plates of A D 915 speak, in a Sanskrit verse of *Raṭṭa-rājya* "the kingdom, rule, or sovereignty of the Rattas,"¹ and the same expression occurs again in the Dēolī plates of A D 940, in two Sanskrit verses,² and again in the same two verses in the Karhad plates of A D 959.³ The Bagumrâ plates of A D 915 further apply to Indra III, again in a Sanskrit verse, the *biruda* Rattakandarpa, "a Kandarpa, Kāma, or Love of the Rattas,"⁴ and the same *biruda* is applied to Govinda IV. in a Kanarese verse in the Kalas inscription of A D. 930,⁵ and to Khotiga in Kanarese prose in the Adaraguñchi inscription of A D 971,⁶ and to Indra IV in Kanarese verse in the Śravana-Belgola inscription of A D 982.⁷ The Kalas inscription of A D 930, in the Kanarese prose passage which leads up to the date and other details of the record, further applies to Govinda IV the *biruda* Rattavidyādhara, "a *Vidyādhara* or demigod of the Rattas."⁸ And the Dēolī plates of A D 940 introduce, in a Sanskrit verse, the eponym Ratta, as the name of the imaginary person whom that record puts forward as the original ancestor of the family,⁹ and the same verse occurs in the Karhad plates of A D 959.¹⁰

In those of the other records of the Mālkahéd dynasty which put forward the proper name of the family and do not refer to it as simply the race family, or lineage of Yadu or of the Yadus,¹¹ the name is always given as Rashtrakūta. The Sāmāgad plates of A D 754 liken Indra II, in a Sanskrit verse, to *śat-Rāshtrakūta-Janakādri*, "a golden mountain (Mera) or the good Rāshtrakūtas,"¹² and we have the same verse in the Paithan plates of A D 794,¹³ in the Nausāri plates of A D 817,¹⁴ in the Kāvī plates of A D 827,¹⁵ in the Bagumrâ plates of A D 867,¹⁶ in the Chokkhakuti grant of A D 867,¹⁷ and in the Bagumrâ plates, of doubtful authenticity, of A D 888.¹⁸ The Nausāri plates of A D 817, in another Sanskrit verse, describe Dhruva as *Rāshtrakūta-tilaka*, "an ornament of the Rāshtrakūtas,"¹⁹ and this verse occurs again in the Kāvī plates of A D 827,²⁰ in the Bagumrâ plates of A D. 867,²¹ in the Chokkhakuti grant of A D 867,²² and in the Bagumrâ plates, of doubtful authenticity, of A D 888.²³ The Baroda plates of A D 835 speak, in a Sanskrit verse, of *sūluka-Rāshtrakūta*, "tributary Rāshtrakūtas,"²⁴ and the same verse is presented in the Bagumrâ plates of A D 867,²⁵ in the

When *śri* is prefixed, as, for instance, in *śri-Rāshtrakūta-ānvaya*, the proper analysis seems to be *śrīmatam Rāshtrakūta-ānām=ānvaya*, compare, for instance, *śrīmatam . . . Chalukyanam kulam* in *Ind Ant* Vol VI p 76, text lines 2, 6

¹ *Jour Bo Br R As Soc* Vol XIII p 258, B, plate 11 a, text line 5, and p 262, A, plate 11 a, line 3 — In my previous paper, these two records have been referred to as "the Nausāri plates of A D 915." I have already indicated the reason for which they are to be properly known as "the Bagumrâ plates of A D 915," see Vol VI above, Additions and Corrections, p vi

² Vol V above, p 194, text lines 29, 32

³ Vol IV above, p 234, text lines 31, 39

⁴ *Loc cit* (note 1 above), p 259 B, plate 11 b, text line 5, and p 261, A, plate 11 b, line 2

⁵ This record has not been published yet. I quote it from an ink-impression

⁶ *Ind Ant* Vol XII p 256, text line 45

⁷ *Inscr at Śrav-Bel* No 57, verses 2, 17

⁸ See note 5 above

⁹ Vol V above, p 193, text line 11

¹⁰ Vol IV above, p 232, text line 10 11

¹¹ Two verses presented in the Cambay plates of A D 930 (p 37 above, text lines 8 f and 9 f), and again in the Saughī plates of A D 933 (*Ind Ant* Vol XII p 249, text lines 4 f and 5 ff), simply place the members of the family in the *Yadunām vamsa* or *Yadu-kula*. The Khari plates of A D 972 similarly place them in the *Yadōr-ānvaya* or *Yadu vamsa* (*Ind Ant* Vol XII p 264, text lines 4, 6 7)

¹² *Ind Ant* Vol XI p 112, text line 14

¹³ Vol III above, p 106, text line 9

¹⁴ *Jour Bo Br R As Soc* Vol XX p 136, text line 9

¹⁵ *Ind Ant* Vol V p 146, verse 6

¹⁶ *Ind Ant* Vol XII p 182, verse 6

¹⁷ Vol VI above, p 288, text line 7

¹⁸ *Ind Ant* Vol XIII p 66, verse 4

¹⁹ *Jour Bo Br R As Soc* Vol XX p 137, text line 31

²⁰ *Ind Ant* Vol V p 146, verse 20

²¹ *Ind Ant* Vol XII p 182, verse 17

²² Vol VI above, p 289, text line 20

²³ *Ind Ant* Vol XIII p 67, verse 11

²⁴ *Ind Ant* Vol XIV p 149, text line 17

²⁵ *Ind Ant* Vol XII p 183, verse 29

Chokkhakuti grant of A.D. 867,¹ and in the Bagumrâ plates, of doubtful authenticity, of A.D. 888.² And the Kalas inscription of A.D. 930³ describes Govinda IV, in a Kanarese verse, as *Râshtrakûṭ-ōttama*, "a best of the Râshtrakûṭas." The Wanî plates of A.D. 807 mention the family, in a Sanskrit verse, as *śrī-Râshtrakûṭ-ānvaya*, "the lineage of the glorious Râshtrakûṭas,"⁴ we have the same verse in the Râdhanpur plates of A.D. 808,⁵ and the inscription of probably the period A.D. 814-15 to 877-78 at the Daśavatâra cave at Ellôrâ, speaks, in another Sanskrit verse, of *prakaṣa-Râshtrakûṭ-ānvaya*, "the manifest, public, or well-known lineage of the Râshtrakûṭas."⁶ The Baroda plates of A.D. 812 speak, in a Sanskrit verse, of *śrī-Râshtrakûṭ-āmala-vamśa*, "the spotless race of the glorious Râshtrakûṭas,"⁷ the Dêoli plates of A.D. 940, and, following the same draft, the Karhâd plates of A.D. 959, again in a Sanskrit verse, speak of *Râshtrakûṭa-vamśa*, "the race of the Râshtrakûṭas, or of Râshtrakûṭa," and propose to account for the name by saying that the family derived it from the name of a certain (imaginary) Râshtrakûṭa whom these records put forward as the son of the eponymous Ratta.⁸ Finally, the Bagumrâ plates of A.D. 915 introduce the family, again in a Sanskrit verse, as *śrī-Râshtrakûṭa-kula*, "the family of the glorious Râshtrakûṭas;"⁹ and the same expression *Râshtrakûṭa-kula*, "the family of the Râshtrakûṭas," is put forward, in ornate prose, in the Kadaba plates,¹⁰ which purport to have been issued in A.D. 813, but which are not of unquestionable authenticity.

In the records of some other early branches of the same general stock, but only distantly connected, if actually connected at all, with the Mâlkhed family, we find used only the form Râshtrakûṭa. Thus, in Sanskrit prose, the Untikavâtikâ grant of Abhimanyu describes his first ancestor Mânanka as *Râshtrakûṭânâm tilaka*, "an ornament of the Râshtrakûṭas."¹¹ A Sanskrit verse in the Multâi plates of A.D. 709 places Durgarâja, the first ancestor of Yuddhâsura-Nandarâja, *śrī-Râshtrakûṭ-ānvayê*, "in the lineage of the glorious Râshtrakûṭas."¹² And a Sanskrit verse in the Ântrolî-Chhârôli plates of A.D. 757 describes Kakkarâja I, the first ancestor of Kakkarâja II, as *śrī-Râshtrakûṭa-kula-panhaja-shanda-sûrya*, "a sun of the group of water lilies (blooming in the daytime) which is the family of the glorious Râshtrakûṭas."¹³

In later extraneous records which mention the Mâlkhed family, we find the following usage. A Sanskrit verse in an Eastern Chalukya copper-plate record of the period A.D. 918 to 925 describes Vijayâditya II (A.D. 799 to 843) as fighting during twelve years by day and by night, a hundred and eight battles with the armies of the Gangas and the Rattas and a subsequent Sanskrit verse in the same record says that Vijayâditya III (A.D. 844 to 888), prompted by the lord of the Rattas, conquered the Gangas, and cut off the head of Manga in battle, and frightened Krishna and Sankila, and completely burnt their city.¹⁴ In the Chôla

¹ Vol VI above, p. 290, text line 36

² See note 5 on page 215 above.

³ Vol VI above, p. 243, text line 18

⁴ *Archæol Surv West Ind* Vol. V p. 83, text line 3

⁵ *Ind Ant* Vol XII p. 159, text line 2.

⁶ Vol V. above, p. 193, text lines 11, 12, and Vol IV p. 282, text lines 10, 11.

⁷ *Jour Bo Br R As Soc* Vol XVIII p. 258, B, plate n a, text line 1, and p. 262, A, plate 1 text line 15

⁸ Vol IV above, p. 340, text line 6

⁹ *Jour Bo Br R As Soc* Vol XVI p. 90, text line 2

¹⁰ *Ind Ant* Vol XVIII p. 234, text lines 1, 2

¹¹ *Jour Bo Br R As Soc* Vol XVI p. 107, text lines 2, 3 — I am of opinion, now, that the members of this family did not belong to what can be properly treated as a branch of the Mâlkhed family, but were only *vamśyas* or "linemen" of the Râshtrakûṭas of Mâlkhed, that is to say, that they belonged to a separate line of the same *vamśa* or race, stock, or clan. See, also, Vol VI above, p. 170

¹⁴ *South-Ind Inscr* Vol. I p. 39, text lines 12, 24, and, regarding the second verse, see also Vol IV above, p. 226

records, the Râshtrakûta territory, which, however, had by that time passed into the hands of the Western Châlukyas of Kalyâni, is called, in Tamil prose, the Ilattapâdi and Irattapâdi seven-and-a-half-lâkh (country), in which appellation the name stands for Rattapâdi, "the country of the Rattas,"¹ and Irattamandala, "the territory of the Rattas."² The Bhâdâna Śilâhâra grant of A D 997 speaks, in a Sanskrit verse, of the once flourishing *Raṭṭa-rājya* or "sovereignty of the Rattas" as then existing only in memory, and further on, in Sanskrit prose, uses the same word in mentioning the downfall and destruction of the family, consequent on the overthrow of Kakka II.³ The Khârêpîtan Śilâhâra plates of A D 1008 speak, in a Sanskrit verse, of *Râshtrakûṭ-êśvarânâṁ vamsa*, "the race of the Râshtrakûta lords," and further on, in Sanskrit prose, describe the Western Chalukya king Irivabedanga-Satyâśraya as ruling over Rattapâti or "the country of the Rattas."⁴ And the Kaṭhêṁ Western Châlukya plates of A D 1009, in Sanskrit verses, speak five times of the Râshtrakûtas, and *Râshtrakûṭa-kula* or "the family of the Râshtrakûtas," and also present once the other form Ratta, in referring to Bhammaha-Ratta or "the Ratta Bhammaha," whose daughter Jâkavvâ became the wife of Taila II.⁵

In the later extraneous records, there are many other references to the Râshtrakûtas of Mâlkhêd, of which some speak of them as Râshtrakûtas, but the majority call them Rattas. We need not pursue those references any further. But we must note the usage in respect of the family-name, in connection both with the Râshtrakûtas of Mâlkhêd and with the Rattas of Saundatti, in the records of the feudatory Ratta princes of Saundatti, who ruled over the Kûndi three-thousand province which lay in the territory that had belonged to the Râshtrakûta kings of Mâlkhêd, and who, in their later records, are represented as belonging to the same lineage with those kings.⁶ In these Ratta records, as far as they have been explored, the name Râshtrakûta is but rarely met with. An inscription at Bail-Hongal, probably referable to the period A D 1044 to 1068 but perhaps to be placed about a century later, presents the name of the family of apparently the Ratta princes as Râshtrakûta.⁷ An inscription at Saundatti, put together in A D 1096 or soon after, speaks, in Kanarese prose, in a passage which presents wrongly the date of A D 875-76, of a king Krishnarâjadêva, by whom it means Krishna III, and describes him as *Râshtrakûṭa-kula-tilaka*, "an ornament of the family of the Râshtrakûtas."⁸ The Têrdâl inscription, which was put together in A D 1187, includes a passage dated in A D 1122 which applies to the prince Kârtavîrya II, in Kanarese prose, the epithet *Râshtrakûṭ-ânvaya-saṁhâśkhâmani*, "a crest-jewel on the head that was the lineage of the Râshtrakûtas."⁹ And the Saundatti inscription of A D 1228 describes the prince Lakshmidêva II, in a Kanarese verse, as *Râshtrakûṭ-ânvaya*, "belonging to the lineage of the Râshtrakûtas."¹⁰ But, with the above exceptions, the Ratta records, including even the records of A D 1096, 1187, and 1228 mentioned above, always present the name as Ratta, or, using a variant of the name written with the Dravidian *r*, as Ratta. The earliest certain record of the Ratta princes, the Sogal inscription

¹ See, for instance, *South Ind Inscr* Vol III p 15, a record of A D 1008, and *ibid* p 112, a record of A D 1054-55

² See *ibid* p 63, a record of A D 1053-54

³ Vol III above, p 272, text line 20, and p 273, line 43

⁴ Vol III above, p 293, text line 6-7, and p 299 line 21.—There can hardly be any doubt that the same word Rattapâti is the real reading in the passage in the *Navasâhasânkhacharita*, XI 89, 90, in which Dr Buhler (see *Ep Ind* Vol I p 225) found a mention of "Radûpâti"

⁵ *Ind Ant* Vol XVI p 21, text lines 10, 15, and p 23, lines 39, 40, 41, 43, 44

⁶ See a note on references to Krishna III in the records of the Rattas of Saundatti, which I am giving in the *Indian Antiquary*, Vol. XXXII

⁷ See *Ind Ant* Vol IV p 115. The language of the record is Kanarese. But I did not note whether the particular passage is in prose or in verse

⁸ See the article referred to in note 6 above

⁹ *Ind Ant* Vol XIV p. 18, text line 47

¹⁰ *Archæol. Surv. West. Ind.* Vol. III. p 110, text line 5

dated in July, A D. 980,¹ speaks of the prince Kārtavīrya I, in a Kanarese verse as *Raṭṭa-kula-bhūṣhana*, "an ornament of the family of the Rattas." The Saundatti inscription, dated in December of the same year, of the Basa prince Śāntivarman, speaks in Kanarese verses, with reference it may be to the Rāshtrakūtas of Mālkhēd, or it may be to some earlier members of the Ratta family of Saundatti,² of *Raṭṭa-kul-ānaya-nripaṭ*, "the kings of the lineage of the family of the Rattas," and, with the Diavidian *r*, of *Rattar*, "the Rattas."³ The Maṇṭur inscription of A D. 1040 presents a formal *prasasti* of the usual kind in Kanarese prose, introductory to the practical details of the record, in which it applies to the prince Eraga-Ereṅgamarasa the epithet *Raṭṭa-vamś-odbhava*, "born in the race of the Rattas," and the *biruda* *Rattamārtanda*, "a sun of the Rattas," and, in Kanarese verses, it gives him the *biruda* *Rattanārāyana*, "a Nārāyana of the Rattas," in addition to repeating the *biruda* *Rattamārtanda*, and it further speaks, in Kanarese prose of a tank called *Rattasamudra*.⁴ The Kanarese inscription in the temple of Ankalesvara or Ankuśvara, at Saundatti,⁵ in the passage of A D. 1048 describes Nanna, the father of Kārtavīrya I, in verse as *Raṭṭa-kul-āmbaśa-tamāśoka*, "a sun of the sky which is the family of the Rattas," and speaks of Dāyima in verse as *Raṭṭara Mēru Dāyima*, "Dāyima, a Mēru of the Rattas,"⁶ and it uses the same form of the name twice more, in verse and prose, in connection with Anka in that passage and once again in the passage of A D. 1087, in which it describes Kārtavīrya II, in a formal prose *prasasti*, as *Raṭṭa-kula-hamala-mārtanda*, "a sun of the water-lily (blooming in the daytime) which is the family of the Rattas." Another inscription at Saundatti, of the period A D. 1069 to 1076, describes the prince Kārtavīrya II, in the formal *prasasti* in Kanarese prose as *Raṭṭa-kula-ranuja-vana murtanda*, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the Rattas," and, in giving his pedigree, uses the same verse that stands in the record of A D. 1048, and styles his ancestor Dāyima, in a Kanarese verse, *Raṭṭara Mēru Dāyima*, "Dāyima, a Mēru of the Rattas."⁷ The Saundatti inscription put together in A D. 1096 or thereabouts, which has been quoted above as presenting the name Rāshtrakūta in connection with Krishna III, describes the prince Kārtavīrya II, in the formal *prasasti* in Kanarese prose, as *Raṭṭa-kula-bhūṣhana*, "an ornament of the family of the Rattas," and, in tracing his descent, describes his ancestor Kārtavīrya I, in a Sanskrit verse, as *Raṭṭa-vams-odbhava*, "born in the race of the Rattas."⁸ The Tēdāl inscription, put together in A D. 1157, which has been quoted above as presenting, in a passage dated in A D. 1122, the name Rāshtrakūta in connection with the prince Kārtavīrya II, styles him, in the formal *prasasti* in Kanarese prose, *Raṭṭa-kula-bhūṣhana*, "an ornament of the family of the Rattas."⁹ The Kalhole inscription of A D. 1204 describes the prince Sēna II, in a Kanarese verse, as *Ratt-ānaya-Śrī-nētra*, "the eye of Fortune in the shape of the lineage of the Rattas," and applies the *biruda* *Rattanārāyana*, "a Nārāyana of the Rattas," to Kārtavīrya IV, again in a Kanarese verse, and then, in the formal *prasasti* in Kanarese prose, styles him, as usual, *Raṭṭa-kula-bhūṣhana* "an ornament of the family of the Rattas."¹⁰ The Bhōj plates of A D. 1208 speak of the family of the princes, in a Sanskrit verse, as *Raṭṭ-āhvaṇa*

¹ Noticed in *Dyn Kan Dist's* pp 428, 553. I quote it from an ink impression.

² On this point, see page 223 below, note 5.

³ *Jour Bo Br R As Soc* Vol X p 104, text lines 1, 2.

⁴ *Ind Ant* Vol XIX p 164, text lines 9, 10, 17, 21, and p 165, line 27.

⁵ Not yet published, but mentioned in *Jour Bo Br R As Soc* Vol X p 172 f, and *Dyn Kan Dist's* pp 553, 554. I quote it from an ink impression.

⁶ With the epithet thr's applied to Dāyima, compare the likening of Indra II to "a golden mountain (Me u) of the good Rāshtrakūtas," see page 215. It would also seem that Nāgavarman, somewhere in his *Kōṭyāralōṭana*, uses the expression *Rattara Mēru Dantiga* "Dantiga a Mēru of the Rattas," with reference probably to the Rāshtrakūta king Dantidurga Dantivarman II, see *Jour Bo Br R As Soc* Vol XX p 25.

⁷ *Jour Bo Br R As Soc* Vol X p 218, text line 6, and p 214, line 12.

⁸ *Ibid* p 196, text lines 24, 26.

⁹ *Ind Ant* Vol XIV p 18, text line 43.

¹⁰ *Jour Bo Br R As Soc* Vol X p 220, text line 5, and p 221, lines 12, 16.

raṁsa, "the race that has the appellation Ratta," and in the formal *prasasti*, given in this case in Sanskrit prose, style Kārtavya IV, as usual, *Raffa-lūla-bhūṣana*, "an ornament of the family of the Rattas"¹ The Nāṅgi inscription of A D 1218 uses, throughout, the variant of the name which presents the Dravidian *r*, in Kanarese verses, it speaks of the Mākhēd kings as *Raff-ān aṇar* "those who were of the lineage of the Rattas," and of their family as *Raffa-lūla*, "the race of the Rattas," and *Raffa-lūla* "the family of the Rattas," and of the family of the princes of Saundatti as *Raffa-raṁsa*, "the race of the Rattas"² The Saundatti inscription of A D 1228 which has been quoted above as presenting the name Rāshtrakūta in connection with the prince Lakṣmidēva II, further speaks of him, in a preceding Kanarese verse, as *Raffa-raṁsa* "born in the race of the Rattas," and uses, also in Kanarese verses, and in connection with the prince, the expressions *Raffa-rājya*, "the rule of the Rattas," and *Raffa-rāja* and *Ratt-ōre-pa*, "the Ratta kings," and in the formal *prasasti*, in Kanarese prose, it styles Lakṣmidēva II, as usual, *Raffa-lūla-bhūṣana*, "an ornament of the family of the Rattas"³ And an inscription at Hannikere or Hannilōri, put together in A D 1257,⁴ uses, throughout, the variant of the name with the Dravidian *r*, and presents the name of the family of the kings of Mākhēd as *Raffa-raṁsa*, "the race of the Rattas," in a Kanarese verse, and as *Raff-aṇaṇa*, "the lineage of the Rattas," in Kanarese prose, and describes the prince Kārtavya III, in Kanarese prose, as *Raffa-lūla-bhūṣana*, "an ornament of the family of the Rattas," and his son Lakṣmidēva II, in a Kanarese verse, as *Raffa-lūla-āgrāni*, "a leader of the family of the Rattas."

The form Ratta, with the Dravidian *r*, has not as yet been found in any records of the Rāshtrakūta kings of Mākhēd. It is met with, first, in the Saundatti record of A D 980. But, from the other instances given above, it does not seem to have been used at all freely until about the beginning of the thirteenth century A.D. It was not always used even then. It became, however, so well established and well known a form of the name, that we find it used also in extraneous records, and in the Nagari characters, though a special device had to be adopted to represent it in that alphabet. That device was the doubling of the ordinary Nāgari *r*, with the result of presenting the name as Bratta, without however, producing a double consonant strong enough to lengthen a preceding short vowel.⁵ And we have the name in this form in a Sanskrit verse in the Harilohalla plates of A D 1238, which contain a Dēvagiri-Yadava record,⁶ and again

¹ *Ind Ant* Vol XIX p 245, text line 67, and p 247, line 87-89

² *Jour Bo Br R As Soc* Vol X p 210, text lines 4, 10, and p 211, lines 11-12, 14

³ *Archæol Surv West Ind* Vol III p 110, text lines 5, 6, 7, 10, and p 112, line 52, and p 113, line 62

⁴ See the article referred to in note 6 on p 217 above

⁵ To the same expedient, the doubling of the ordinary *r*, recourse was had even in Reeve and Sanderson's Kanarese Dictionary (1858), in the comparatively few instances in which an attempt was made to indicate the Dravidian *r* in that work.

⁶ *Jour Bo Br R As Soc* Vol XV p 387, text line 27 — The doubling of the *r* was effected here by placing a superscript *r* over the ordinary *r*. The same means was also used in the Kanarese part of this record, written in Nagari characters, in *Kumbārragerrey-olage*, for *Kumbaragerrey-olage*, line 93, and in *Kumbārragolana olage* for *Kumbaragolana olage*, line 97. And the same means was used in the word Bratta, quoted above from the Behaṭṭi plates of A D 1253, and again in *mārā kāmdu*, for *māra kundu*, in the Kanarese passage, given in Nāgari characters, at the end of the Behaṭṭi Kalachurya plates of A D 1183 (*Ind Ant* Vol IV p 276, text line 87). The same means was used in also *Kirru Valasig-akhyaṃ*, for *Kiru-Valasig akhyaṃ*, in the Hālī kādamba plates of A D 1199 (*Jour Bo Br R As Soc* Vol IX p 241, line 13) — Another means of representing the Dravidian *r* in Nāgari characters, was, to double the Nāgari *r* by making from the bottom of it an upstroke to the right similar to the upstroke to the left in the ordinary *r*. This device was used in the spurious plates in the Bangalore Museum which purport to have been issued in A D 445 (No 49 in my list of Spurious Indian Records in *Ind Ant* Vol XXII p 221), here we have *Hemjarra* for *Hemjara* (*Ind Ant* Vol VIII p 94, text line 12), and *Hemjerra* for *Hemjara* (*ibid* p 95, text line 17) — We have the double *rr* in Nagari, for the Dravidian *r*, again in *aruvana*, = *aruvana*, in the Bhōj Ratta plates of A D 1203 (*Ind Ant* Vol XIX p 217, text line 103). But I have not kept a note as to how the *rr* is formed there.

in the same verse in the Béhatti plates of A D 1253, which contain another Dēvagūi-Yādava record¹

That the family-name of the princes of Saundatta, who ruled the Kūṇḍi three-thousand province, was Ratta, not Rāshtrakūṭa, is unmistakable. And it is also quite plain that, while Rāshtrakūṭa was the formal appellation which it was customary to apply to the kings of Mālkhêḍ in ornate language, the real practical form of their family-name was Ratta. This is made clear, in one way, by the fact that Ratta is the name that was used in forming those *birudas*, or secondary appellations of the kings, of which the family-name was a component, and of which we have at present instances dating from A D 915 and onwards, namely, Rattakandarpa in the cases of Indra III, Govinda IV, Khottiga, and Indra IV, and Rattavidyādhara in the case of Govinda IV. But it is made clear in other ways also. In the records of the Mālkhêḍ family, except in the case of the Kadaba plates which are not of unquestionable authenticity, the appellation Rāshtrakūṭa is found only in Sanskrit verses, in those parts of the records which were introductory to the passages containing the practical details of the records, and were devoted to exhibiting the pedigree, reciting the achievements, and generally magnifying the importance of the kings, in the principal literary language of the time. And even in the record put forward in the Kadaba plates, where the appellation occurs in prose, the passage is in ornate prose of an elaborate and stilted kind, or, as Dr Lüders has styled it, in "exceedingly rich and flowery language"². The name Ratta appears first in the Sirûr and Nilgund inscriptions of A D 866. And in them it is presented, not in a Sanskrit verse, but in the Kanarese prose *prasasti* which introduces the practical details of the records. At about that time, there arose a practice of presenting compositions, which did not even include excerpts from the early standard drafts such as we have in the case of verses 1 and 2 in the Sirûr record and verses 2 and 3 in the Nilgund record, but which departed altogether from the early standard drafts, and were also liable to be independent even of each other. The composers of those later records indulged in various liberties, which had not been allowed to the composers of the earlier records. And, in the drafts presented in the Cambay plates of A D 930 and the Sāngli plates of A D 933 and the Kharda plates of A D. 972, the real name of the family, in either form, was actually suppressed altogether, and the members of the dynasty were simply allotted, in connection with their then recently elaborated Purāṇic pedigree, to "the race of the Yādus" or "the lineage of Yādu"³. It was only in those later compositions that the habit crept in, of using the name Ratta in Sanskrit verses. And, even then, a kind of apology was made for using the more practical form of the name in the more ornate parts of the records. That the *biruda* Rattakandarpa, in the case of Indra III, should be used in a Sanskrit verse, in the Bagumrā records of A D 915, in that practical form and without being metamorphosed into Rāshtrakūṭakandarpa, is natural enough. But it is found rather far on in the record. And the composer of the draft presented in those two sets of plates was careful to introduce the dynasty by its more stately appellation of "the family of the Rāshtrakūṭas," before he proceeded to speak of "the kingdom or sovereignty of the Rattas" and to bring the *biruda* Rattakandarpa into one of his verses. So, also, the draft presented in the Dêôlî plates of A D 940 and the Karhâḍ plates of A D 959 introduces the dynasty as "the race of the Rāshtrakūṭas," before it, again, speaks of "the kingdom or sovereignty of the Rattas". And these two drafts, presented to us first in records of A D 915 and 940, emphasise the point that Ratta was the real and practical form, and Rāshtrakūṭa was the ornamental or stately form, of the family-name. Such are the facts. But the Rattas of Mālkhêḍ have come to be familiarly known as the Rāshtrakūṭas of Mālkhêḍ, because that form only of their name is presented at all prominently in

¹ *Jour. Bo. Br. E. As. Soc.* Vol. XII p. 43, text line 17. As stated in the preceding note, the doubling of the *r* was effected here, also, by placing a superscript *r* over the ordinary *r*.

² Vol. IV above, p. 332.

³ See note 11 on page 215 above.

their various records which were published before the time when the Surûr inscription came to notice And, for purposes of easy discrimination, it will be desirable to continue the use of that appellation, and to speak still, as hitherto, of the Rashtrakûta kings of Mâlkhed and the Ratta princes of Saundatti.

We have now to consider which of the two names, Ratta and Râshtrakûta, was evolved from the other name, and how it was done

And, in the first place, it is to be remarked that we have been told by Mr Pathak that "the word *rattha*, according to Trivikrama, is a Prâkrit form of the Sanskrit *râshtra*"¹ I have, however, been assured, by the very best authority, that Trivikrama does not give in his grammar any rule at all about the word *râshtra*, and that the word *rattha* has not been found in Prâkrit literature And, as far as our actual knowledge goes, the forms which the Sanskrit word *râshtra*, 'a country,' would assume in the Prâkrits, are *rattha*, *raṭha* and *raṭa*. We have the form *rattha* in *Surattha*, = *Surâshtra*, and *Sôratta*, = *Saurâshtra*, which instances Professor Pischel has given me from, respectively, *Hémachandra*, 2, 34, and *Trivikrama*, 1, 4, 14, and the use of it evidently underlies the Jaina-Mahârâshtri, Śānrasēni, and Apabhramsa word *Marahattha*, for *Maharattha*, = *Mahârâshtra*, and the Mahârâshtri word *Marahatthi*, for *Maharatthi*, = *Mahârâshtri*² In Pali, we have the independent word *rattha* itself, = *râshtra*, in the sense of 'kingdom, realm, country, land, district'³ And, in epigraphy, we have *Sâtâhani-ratthê*, "in the province of Sâtâhani"⁴ We have the form *ratha*, in epigraphy, in *Suratha*, = *Surâshtra*, in one of the Nâsik inscriptions of Pulumâyî⁵ And we have the form *rata*, attributable no doubt to the tendency to avoid aspirates in the Drâvidian languages, in *Sorata*, = *Saurâshtra*, which is given as an instance of the changes of *au* to *o* and of *sh* to *t* in the illustrations of Kêśuâja's Kanarese *Śabdamanidarpana*, sūtras 270, 283⁶ So far, no authority can be obtained for saying that the form *rattha*, = *râshtra*, 'country,' actually occurs However, according to the *Śabdamanidarpana*, sūtra 283, the Sanskrit *sh* may become *ṭ*, as well as *ṭ*, in Kanarese, and there are cases, such as *duṭṭa*, = *dushṭa*, *siṭṭi*, = *srishṭi*, and *iṭṭige*, = *ishṭaka*, in which that change has occurred And so, also, in the Prâkrit languages technically so called, while the Sanskrit *sh* usually becomes *ṭh*,⁷ there are some cases in which it has become *ṭ*, as, for instance, in *uṭṭa*, = *ushṭa*, and a few other words⁸ And we are, therefore, not prepared to say that the form *rattha*, = *râshtra*, may not be found to occur, though it was not taught by Trivikrama, and though we cannot at present quote any instance of it

But the name *Rattha* was certainly not obtained from the word *râshtra*, or from the name *Râshtrakûta* The family-name, in its Sanskrit form, was, not *Râshtra*, but *Râshtrakûta* There was no name *Râshtra*, from which to obtain the name *Ratta* From the name *Râshtrakûta* we obtain, by corruption, in the most natural manner, *Râshtrôda*, actually presented in a Verâwal inscription of A.D. 1384, which speaks of *Râshtrôda-vamśa*, "the race of the *Râshtrôdas*," and describes it as a third race famous like the Solar and Lunar Races,⁹ and we shall not be

¹ *Ind Ant* Vol XIV p 14 a

² See Prof Pischel's Prâkrit Grammar, § 354

³ Childers' Pali Dictionary, p 403 The word figures in also *ratthavāsinô*, 'inhabitants,' *ratthidâhîpô*, 'a king,' and *ratthikô*, *ratthiyô*, 'an inhabitant'

⁴ *Ep Ind* Vol I p 6, text line 27 And, evidently, the same word figures in the fiscal term *a-rattha-samvī-nayikam* in line 32 of the record, and is the basis of the official title *ratthika* in line 4 As variants of this fiscal term, connected with the other form *raṭha*, we have *a-ratha savinayika* in *Archæol Surv West Ind* Vol IV p 104, No 13, line 4, and p 106, No 14, line 10 and *a-ratha-samvīndyika* in Vol VI above, p 87, line 14

⁵ *Archæol Surv West Ind* Vol IV p 108, text line 2 For other instances of this form, in a certain fiscal expression, see the preceding note

⁶ Dr Kittel's edition, pp 356, 370 So, also, *Sorata* is given as the corruption of *Saurâshtra* in the illustrations of sūtra 160 of Bhaṭṭakalankadêva's *Karndlakasiddhântasāra*, Bangalore, 1890

⁷ See Prof Pischel's Prâkrit Grammar, § 303

⁸ See id § 304

⁹ *Antiquarian Remains in the Bombay Presidency*, 1897, p 253.

surprised, if we meet hereafter with epigraphic instances of further corruptions such as Ratthôda and Râthôda, of which forms the last is actually the modern name which in gazetteers, etc., is presented as 'Râthor' and 'Râhtor'.¹ But, in the name Râshtrôda, the second component, *kûta*, of Râshtrakûta, is duly represented.² Whereas, in the name Ratta there is nothing whatever to represent that second component of the other name. And, for that reason we cannot admit Ratta as a corruption of, or in any way obtained from, the name Râshtrakûta.

It can only be the case that the name Râshtrakûta was evolved out of the name Ratta. And, that that was the case, is unconsciously disclosed by the draft presented in the Déoli plates of A. D. 940 and the Karhâd plates of A. D. 959, in the vein which puts forward the eponymous person Ratta as the imaginary original ancestor of the Mâlkêd family, and asserts that he had a son named Râshtrakûta, and says that it was from the name of that son that the family became known as the Râshtrakûta race, or the race of Râshtrakûta or of the Râshtrakûtas.³ But the name Râshtrakûta is certainly not merely a Sanskritised form of nothing but the name Ratta, for the simple reason that in Ratta there is nothing to account for the component *kûta* in the other form of the name. The name Ratta does account for the first component, *râshtra*. It does not, however, account for it in the way of having been literally translated by the word *râshtra*. The explanation is that, in devising an ornamental form of a name, Ratta, which, whatever may have been the origin of it, did not mean a 'country,' there was used, not unnaturally, a Sanskrit word, *râshtra*, which was the actual representative and origin of words of very similar sound, such as *rattha*, *raṭha*, and *rata*,—possibly even *ratta* itself, if the existence of that form should be established hereafter,—which did possess that meaning. There was thus obtained, as the first step, a name Râshtra. But it seems to have been then recognised that the appellation thus obtained was not sufficiently high sounding, and that something more was needed to adapt it better to the purposes for which it was wanted. Now, the word *kûta* has the meaning, among others, of 'the highest, most excellent, first,' derived no doubt from its meanings of 'any prominence, a peak or summit of a mountain.' In literature, it occurs in that meaning in the *Bhâgavatapurâna*, 2, 9, 19, where Bhagavat (Vishnu-Krishna) is represented as addressing Brahman as *kûta yôginâm*, "O chief of ascetics!" In the epigraphic records, it is used in the same meaning in the official title *grâmakûta*, 'a chief or headman of a village,'⁴ and also actually in the word *râshtrakûta* as an official title meaning 'the headman of a territorial division technically known as a *râshtra*.'⁵ The word *kûta*, in that same meaning, was plainly employed in making up the full family-name Râshtrakûta. And the use of it, to fill out and give sufficient pomp to that form of the name, was very probably suggested by the actual existence of the word *râshtrakûta* as an official title. But we need not think, any longer, that the name

¹ Dr Bühler has told us that "the bards of Râjputanâ," inverting the process, "have invented Râshtraudha as an etymon for Râthôd," in order to explain a difficult Prâkrit word, see *Ind. Ant.* Vol XVII p 192, note 34.

² Namely, by the *uda* in *Râshtra-uda*, from which we have eventually *Râshtrôda*. Compare *grâmakûta*, *gama uda*, and eventually *gaunda*, etc., see page 183 above.

³ Vol V above, p 193, text lines 11, 12, and Vol IV p 287, verse 7, and p 282, text lines 10, 11.

⁴ For instance, in the Sârnâth plates of A. D. 754, see *Ind. Ant.* Vol XI p 112, text line 29. Another form of this title was *grâmakûṭaka*, which we have, for instance, in the Kanthêr plates of A. D. 1009, see *id.* Vol XVI p 24, text line 60. Regarding the fact that the word *gramakuta* was the origin of the Kanarese title Gauda, answering to the Marâṭhi Patil, Patêl, see page 183 above.

⁵ For instance, in an Eastern Chalukya record of the period A. D. 799 to 843, see *Ind. Ant.* Vol XX p 416, text line 17. Another Eastern Chalukya record, belonging or purporting to belong to the same period, presents the simple word *kutaka*, which we may take as standing either for *râshtrakûṭaka* or for *grâmakûṭaka*, as we like, see Vol V above, p 120, text line 15. The records of Western India usually present, instead of *râshtrakûta*, either *râshtramahattara*, as in the Sarsavni plates of the Katchchuri king Buddharâja of A. D. 610 (see Vol VI above, p 293, text line 18), or *râshtrapati*, as in the Sârnâth plates of the Râshtrakûta king Dantidurga of A. D. 754 (see *Ind. Ant.* Vol XI p 112, text line 28), and in the Kanthêr plates of the Western Chalukya king Vikramâditya V of A. D. 1009 (see *id.* Vol XVI p 24, text line 60).

is itself the official title, or that like the official title, it means 'a headman of a *rāṣṭra*.'¹ It was plainly intended to mean 'highest, most excellent, chiefs, or leaders, of the Rattas'

It may be added that both the original family-name Ratta, and its ornate form Rāshtrakūta, came to be afterwards used as personal names. Thus, the Khārôpātān plates of A.D. 1008 mention a Śilāhāra prince named Ratta and Rattarāja,² and Hīmachandra mentions in his *Perisishaparran* a man named Rāshtrakūta.³ It may also be remarked that Kallirna has asserted the existence of a queen of the Dekkar, of Kārṇāta extraction, named Rattā, alleged to have been a contemporary of Jaitāditya of the Kārkota dynasty of Kashmir, but there can be no doubt that Dr. Stein has rightly explained the passage not as establishing the real existence of any such queen, but as presenting a personification of the dynasty of the Rāshtrakūtas of Mālkhed.⁴

The original home of the Rāshtrakūtas of Mālkhed

In line 13 of the Suūr inscription of A.D. 866, and in line 16 of the Nīlgund inscription of the same date, Amoghavarsha I is described as *Lattalūra-pura-paramēśvara*, "supreme lord of the town of Lattalūra." The same town is mentioned, sometimes as Lattalūr and sometimes as Lattanūr, in also the records of the Ratta princes of Saundatti, for instance, the Mantūr inscription of A.D. 1040 describes Eraga-Treyammarasa as *Lattalūr-puravar-śvara*, "lord of Lattalūr, a best of towns, an excellent town, a chief town," and the Bhōj plates of A.D. 1208 describe Kīrtavīrya IV, and the Saundatti inscription of A.D. 1228 describes Lakshmidēva II, as *Lattanūr-puravar-śdhīśvara*, 'supreme lord of Lattanūr, a best of towns'.⁵ And in these epithets we have, in various forms, a hereditary title commemorative of the place which the Rāshtrakūta kings of Mālkhed,—and, after them, the Ratta princes of Saundatti, who according to some of their later records belonged to the same lineage with those kings,—claimed as their original home. The name of the town is further presented to us in a transitional form in the Sitābaldī inscription of A.D. 1087, which applies the epithet *Latalaura murgata*, "come forth or emigrated from Latalaura," to a feudatory of the Western Chālukya king Vikramāditya VI, namely to the *Mahāśāmanta* Dhādibhadaka or Dhādibhāndaka, also called the *Rānaka* Dhādādōva, whom it further describes as *mahā-Rāshtrakūt-śvaya-prasūta*, "born in the great lineage of the Rāshtrakūtas, or in the lineage of the great Rāshtrakūtas," and the record applies

¹ There would, however, not have been anything derogatory even in that derivation of the name. The name of the well known Andhrabhūṭya kings is explained as having taken its origin from the fact that the first of them had been a servant (*śhrītya*) of the Andhras. And there was a family of kings who referred themselves to a lineage known as the Gurjapratihara lineage (see Vol. III above, p. 263), evidently because their ancestors had been doorkeepers of the Gurjara.

² Vol. III. above, p. 300, text lines 32, 34.

³ See Monier Williams' Sanskrit Dictionary, under *rāṣṭra*.

⁴ See his translation of the *Rajataranginī*, Vol. I p. 135, note on verse 152 of the fourth book.

⁵ See, respectively, *Ind. Ant.* Vol. XIX, p. 165 and p. 248, and *Archaeol. Surv. West. Ind.* Vol. III p. 113, text line 62, and Plate 73 in Vol. II p. 224. — By a printer's mistake, not noticed at the time, the published text of the Bhōj record gives the name of the town, in line 86-87, as Lāttanūr, with the long *ā*, instead of the short *a*, in the first syllable. The necessary correction should be made. — At present, I cannot trace back the use of this title to any date before A.D. 1040 in records which belong unquestionably to the Rattas of Saundatti. The Kalasāpur inscription of A.D. 933, of the time of the Rāshtrakūta king Gōvinda IV, does, indeed, mention a *Mahāśāmanta* whom it describes as *Lattalūr-pura-paramēśvara* and as *trivāṭi pareghōshana*, and it is practically certain that he was a Ratta, but the original record is greatly damaged, and I cannot recognise, in the ink impression, either his name, or any epithet which specifically refers him to the lineage of the Rattas. The Sogal inscription of the Ratta prince Kārtavīrya I, of July, A.D. 960, does not seem to make any mention of Lattalūr. And it may be added that the town is certainly not mentioned in the Saundatti inscription, of December of that same year, of the *Mahāśāmanta* Śāntivarman (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 204), but, for various reasons, it is very questionable whether that is really a Ratta record at all.

the same epithet, "come forth or emigrated from Latalaura," to Dhādibhadaka's officer, the *Dandanāyaka Vāsudēva*¹

The town Lattalūr or Lattanūr may, or may not, have been in the territory of the Rāshtrakūtas of Mālkhed. By a similar title, the Western Ganga princes of Talakid were styled *Kovalāla-puravar-ēśvara*, "lord of Kovalāla, the best of towns"². Here, the allusion is to the town now known as Kolār, the chief town of the Kolār district in the east of Mysore. And that town certainly was in the Western Ganga territory. So, also, the Kādamba princes of Hāngal had the hereditary title of *Banavāsī-puravar-ādhisvara*, "supreme lord of Banavāsī the best of towns"³. And they sometimes had the administration of the Banavāsī province. But their hereditary authority was confined to the Panungal five hundred province: the Banavāsī province proper was a crown property, administered from time to time by whomsoever the paramount sovereign might appoint, it was only by special appointment that it with also some neighbouring districts, was occasionally held by the Kādambas of Hāngal, and they used the title simply because they claimed descent from the early Kādamba kings, whose capital was Banavāsī. These are the only two instances, that I can recall, in which a hereditary title of the kind that we are considering was more or less connected with actual territorial authority. The same title, 'supreme lord of Banavāsī, the best of towns,' was used by the Kādamba princes of Gor,⁴ who had no authority whatever at Banavāsī and simply derived the title in the same way as did the Kādambas of Hāngal. The Kalachurya kings of Kalyāni in the Nizam's Dominions had the hereditary title of *Kālāñjara*-(for *Kālāñjara*)-*puravar-ādhisvara*, "supreme lord of Kālāñjara, the best of towns,"⁵ simply in connection with the legend that referred the origin of their family to Kālāñjar in Bundēlkhand, Central India, a long way outside their own territory. The Gutta princes of Guttal, whose power was usually limited to quite a small part of the Dhārwar district, used the title *Ujjayani-puravar-ādhisvara*, 'supreme lord of Ujjayani, the best of towns,'—for which in one passage there is substituted "supreme lord of Pātali, the best of towns,"⁶—simply because their traditions or legends connected them with the Early Guptas and the mythical king Vikramāditya, and consequently with the far distant Ujjain in Mālwa and Pātaliputra-Patna in Behar. By similar titles, the Śilahāra princes of the Northern Konkan styled themselves *Tagara-pura-paramēśvara*, "supreme lord of the town of Tagara,"⁷ and their relatives who ruled at Karhād styled themselves *Tagara-puravar-ādhisvara*, "supreme lord of Tagara, the best of towns," though Tagara, which is the modern Têi in the Naldurg district of the Nizam's Dominions,⁸ was at a very appreciable distance, a hundred miles at least, from any part of the provinces to which their authority was confined. And the Yādava princes of the Sēuna country, which was the territory of which the chief town was Dēvagiri-Daulatābād, used the title *Dvāravati-pura-paramēśvara*, "supreme lord of the town of Dvāravati,"¹⁰ which, in the form *Dvāravati-puravar-ādhisvara*, "supreme lord of Dvāravati, the best of towns," was taken over

¹ Vol III above, p 305, and text lines 4 5 and 7. It seems clear that, in line 5 of the text, *maha* was prefixed to *Rāshtrakūta ānvaya prasūta* in order to indicate that Dhādibhadaka claimed descent from the great Rāshtrakūta kings of Mālkhed, and not from one of the minor branches of the Rāshtrakūta or Ratta stock which existed in other parts of India.

² See, for instance, Vol VI above, p 44, and text line 2.

³ See, for instance, *Ind Ant* Vol X p 254 a, and text line 24 25.

⁴ See, for instance, *Jour Bo Br R As Soc* Vol IX p 300, and p 296, text line 6.

⁵ See Vol V above, p 24, and text line 5, and p 257, and text line 55.

⁶ See *Dyn Kan Distrs* p 578 ff.

⁷ See, for instance, Vol III above, p 269, and p. 273, text line 43 44.

⁸ See, for instance, *Cave-Temple Inscriptions* (No 10 of the brochures of the Archaeological Survey of Western India), p 103, text line 26 27.

⁹ See *Jour R As Soc*, 1901, p 537 ff, and 1902, p 230 ff.

¹⁰ It appears first in the case of Bhīllama II, in the Sangamner plates of A.D. 1000, see *Ep Ind* Vol II, p 215 and text line 48.

from them by their descendants, the Yādava kings of Dēvagiri-Daulatābād¹ But, whereas the allusion here is to Dvāravatī, Dvārāvatī, or Dvārakā, which is the modern Dwārakā at the western extremity of Kāthiāwār, the Yādava princes of the Sēuna country certainly never ruled at Dwārakā or over any part of Kāthiāwār. The title was only set up by them in connection with their claim to belong to the Lunar Race, and to be descended from the god Viṣṇu, who, in his incarnation as Krishna, made Dwārakā his capital. And, that they simply claimed Dwārakā as their traditional place of origin, is explicitly shown by a passage in the Bassein plates of A D 1069 which says in respect of Drīdhaprahāra, whom it puts forward as the original founder of the family, that "he, in the beginning, came from the city (*pattana*) of Dvārāvatī" to the territory, in the Nāsik district and the Nizam's Dominions, which his descendants were ruling at the time when the record was drawn up, "and made famous in the world the town of Chandrādityapura, which had already sprung into existence"² From all these facts, we can see plainly that these hereditary titles, presenting the names of ancient towns, put forward only assertions as to places of origin, and not claims to actual local authority, and that, to take a specific instance, the title *Lattalūra-pura-paramēśvara*, "supreme lord of the town of Lattalūra," which we have in the Sirūi and Nīlgund records, is nothing but a more dignified and ostentatious method of conveying the exact idea which is expressed by the *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," of the Sitābaldī inscription³

An identification of the town Lattalūr, Lattanūr, or Latalaura, has not yet been established⁴ I have, indeed, suggested that it might not impossibly be found in the town known as Ratanpur, in the Bilāspur district, Central Provinces,⁵ because the letters *l* and *r* are often interchanged, and so it would not be difficult to derive the name Ratanpur from the full form Lattanūrpura. That suggestion, however, was based chiefly on the fact that we find traces of rulers calling themselves Rāshtrakūtas in various parts of India far to the north of the territory of the Rāshtrakūtas of Mālkḥēd. And it is not, really, in any way sustainable, because the name Ratanpur has been simply obtained by transposition from Ratnapura, as is shewn by a record of A D 1114 at Ratanpur itself⁶ I cannot at present quote any epigraphic references to Lattalūr, except from the records of the Rāshtrakūtas of Mālkḥēd and the Rattas of Saundatti, and from the Sitābaldī inscription. Nor can I find it mentioned by any ancient geographer or traveller, or in any *Purāna* or other work. But we are certainly concerned with a southern locality. And, while not asserting a final identification of Lattalūr, I would indicate a place in respect of which it seems worth while that some precise inquiries should be made. That place is a town in the Bidar district of the Nizam's Dominions, which is shewn as 'Latur' in the Indian Atlas sheet No. 56 (1845), in lat 18° 24', long 76° 38', and in Thacker's Reduced Survey Map of India by Bartholomew (1891). In Philip's Gazetteer of India by Ravenstein (1900), it is treated as 'Lathur, or Latur,' and is credited with a population of 9,063. It seems to have been, not long ago, of more importance than at present, for, Murray's *Encyclopædia of Geography* (1844)

¹ It is applied to the first king, Bhūllama, in an inscription of his time, dated in A D 1189, at Muttagi in the Bijāpur district. I quote from an ink impression.

² *Ind Ant* Vol XII p 121, and text lines 3 to 5. Regarding Chandrādityapura, see *id* Vol XXX p 518.

³ On the technical use of *vinirgata* in such expressions as this, see *Ind Ant* Vol XXXI p 331 ff.

⁴ Major Graham's suggestion, put forward in 1854 (*Statistical Report on the Principality of Kolhapoor*, p 416), that it is Athni, the head quarters of the Athni tāluqa in the Belgaum district, was only based on the mistaken reading of 'Atunpoor,' and is, of course, altogether unsustainable. — Pandit Bhagwanlal Indrajī seems to have entertained the idea (see the *Gazetteer of the Bombay Presidency*, Vol I Part I p 7) that the name of the Lata country, in Gujarat, was derived from the name of some local tribe, "perhaps the Lattas" (read, obviously, Lattas), who might possibly, through the interchange of *l* and *r*, be identified with the Rattas or Rashtrakūtas, and that Lattalura (*sic*) may have been in Lāta and may have given its name to both the country and the dynasty. It is difficult, however, to look on this as anything except an early crude speculation, which the Pandit himself would not have incorporated in any final presentation of his more mature views.

⁵ *Dyn Kan Distrs* p 384.

⁶ *Ep Ind* Vol I p. 33, and text lines 12 (twice) and 17.

shows 'Lattoor' as the name of a territorial subdivision ranking on equal terms with Bidar, Kalbarga, Shôlâpur, Vairâg, and Pandharpur.¹ Along with Pratishthâna-Paithan and Tagara-Têr, 'Latur' is in that part of the Dekkan, watered by the Gôdâvarî and its tributaries, which has been indicated by Dr Bhandarkar as a favourite region of early Âryan settlement,² and it is, in fact, only about twenty-eight miles east-by-north from Têr, and three miles south of the 'Manjera,' which is an important feeder of the Gôdâvarî. And I strongly suspect that local inquiries would result in finding that 'Latur' is the ancient Lattalûr, Lattanûr. If so, there will, perhaps, be found at 'Latur' some notable temple or remains of such a temple, either of the goddess Durga in the form of Châmunda, or of Vishnu in the form of the man-lion, or possibly temples of both those deities, since the Sitâbaldî inscription further describes Dhâdî-bhadaka as "he who obtained favour by a boon of (the goddess) Châmundâ," and Vâsudêva as "he who obtained favour by a boon of (the god) Nârasimha."³

The matter must, of course, depend a good deal upon what is the actual spelling of the modern name which the maps and gazetteers present as 'Latur, Lathur, and Lattoor'. We need not trouble ourselves about the *h* which appears in one of these forms, it is as easily accounted for here, as in some other instances referred to by me elsewhere.⁴ For the rest, I feel no doubt that inquiries on the spot would shew that the real name is Lâtûr, with a long *â* followed by a single dental *t*. And, if that is so, the modern name is distinctly derivable from the ancient name, through steps the rules for some of which have been given to me by Professor Pischel. We start with the form Lattalûra, of A D 866, of which Lattanûr, appearing first at present in A D 1208, is plainly only an optional variant attributable to the interchangeability of *l* and *n*.⁵ The first step would be the dropping of one *t* in the second syllable, which would give us Latalûra, and eventually the Latalaura which we actually have in the Sitâbaldî inscription. The next step would be the omission of the short *a* of the second and final syllables,⁶ which would give us Latlûr. The next step would be the assimilation of the *l* to the preceding *t*,⁷ which would give us Lattûr. And, finally, the nexus *tt* would be dissolved into the simple *t*, and the preceding short *a* would be lengthened by way of compensation,⁸ and this would give us the ultimate form Lâtûr.

* * * * *

¹ See the skeleton map on p 951, and the key to it on p 953, sub divisions Nos 66 to 71

² See the *Gazetteer of the Bombay Presidency*, Vol XIII, Thanna, Part II, p 423, note 4, and *Early History of the Dekkan* (2d Vol I Part II), p 135 ff

³ Compare another epithet of the Kâdambas of Hangal, namely *Jayanti-Madhukêśvaradêva-labdha-vara-prasâda*, "he who obtained the excellent favour of the god Madhukêśvara of Jayanti (Banavâsi)" (*Ind Ant* Vol X p 252, text line 25), also, another epithet of the Guttas of Guttal, namely *Ujjênî Mahâkalâdêvatâ-labdha-vara-prasâda*, "he who obtained the excellent favour of the god Mahakâlâ of Ujjayani" (*P S O C Insers* No 103, line 10). But the records do not always present a title of this kind, in connection with the title commemorating the place of origin. And in some cases the epithet indicating a family god, refers to a god who was not the god of the alleged place of origin, for instance, though, like the Kâdambas of Hangal, the Kâdambas of Goa were styled "supreme lord of Banavâsi, the best of towns," their other title was *śrî Saptakôṭīśvaradêva-labdha-vara-prasâda*, "he who obtained the excellent favour of the holy god Saptakôṭīśvara" (*Jour Bo Br B As Soc* Vol IX p 304, text line 11-12, and compare *Ind Ant* Vol XIV p 290, text line 27), and Saptakôṭīśvara appears to have been a god at 'Narven' in Goa (see *Dyn Kan Distrs* p 566, note 7).

⁴ See *Jour B As Soc*, 1901, p 543 ff

⁵ See Prof Pischel's *Prâkrit Grammar*, § 260. As instances of the interchange of *l* and *n*, we may quote the place names Lañjigêśara Nandikêśwar (see *Ind Ant* Vol XIX p 317 a) and Balusa-'Wanesa' (see *id* Vol XVIII p 266, and Vol XXII p 397), and the proper name Lingapa-Ningapa, well known in the Kanarese country, and the ordinary words *nahân* for *lahân* in Gujarati (see *id* Vol XVIII p 266, note 5) and *jalam ashtamî* for *jānām ashtamî* in Northern India (see *id* Vol XX p 89, note 2).

⁶ See *id* § 148

⁷ See *id* §§ 279, 296, and Beames' *Comparative Grammar of the Modern Âryan Languages of India*, p 282 (2)

⁸ See Beames' *Comparative Grammar*, Vol I p 152, § 41, and p 281, § 73 (1)

The banners and crests of the Rāshtrakūtas of Mālkhēd and of the Rattas of Saundattī

The difference between the *lāñchhana* or crest, which was the device used on the seals of copper-plate charters,¹ occasionally at the tops of inscriptions on stone, and on coins, and the *dhvaja* or banner, has been explained, with instances, in my *Dynasties of the Kanarese District*, in the *Gazetteer of the Bombay Presidency*, Vol I Part II, p 299, note 4

The Rāshtrakūtas of Mālkhēd had the *pālidhvaja* banner and the *Garudalāñchhana* or Garuda crest, which are mentioned in, for instance, lines 9 and 13 of the *Suūr* inscription of A.D 866, E, page 206. And it would appear, from a passage in the *Ādipurāṇa* of Jinasēna, that the *pālidhvaja* was a particular arrangement, in rows, of a thousand and eighty flags,—a hundred and eight flags of each of ten kinds of flags bearing, as there specified, the devices of garlands, cloths (?), peacocks, water-lilies, geese, eagles, lions, bulls, elephants, and wheels, see *Ind Ant* Vol XIV. p 104 f

The Rattas of Saundattī, on the other hand, had the *suvarṇaGarudadhvaja*, or banner of a golden Garuda, and the *sindūralāñchhana* or *sendūralāñchhana*, the red-lead crest

Their *lāñchhana* is mentioned in the records edited by me in the *Jour Bo Br R As Soc* Vol X pp 194 to 286, in my translations of which I treated it as the mark of vermilion. Subsequently, however, the expression *sindūra-lāñchhanam*, for *sindūra-lāñchhanam*, in line 43 of the inscription at Tērdāl, was translated by Mr Pathak as meaning “who has the device of an elephant” To this there was attached a note, telling us vaguely that, “according to Kēśināja, *sindhura* is changed into *sindūra*”² And, accepting that statement, I translated *sindūra-lā[m]chhanam* in the Mantūr inscription of A D 1040,³ and *sindūra-lāñchhanas* in the Bhōj plates of A D 1208,⁴ by “who has the crest of an elephant,” and I have taken it as established that the Rattas of Saundattī had the elephant crest⁵ Since that time, however, I have gradually learnt that, even apart from his habit of often not stating chapter and verse for his assertions, so that it is sometimes difficult or impossible to test them, the person who made that statement about the meaning of *sindūra* in this combination, is by no means to be accepted implicitly He has misled us in this matter And, as happens not infrequently, the process of setting things right cannot be made as brief as the enunciation of the assertion which has led us astray

On re-examining the Ratta records themselves,⁶ I find that they mention the crest by two words, *sindūra* and *sendūra*.⁷ I find the word *sindūra* in the following cases —My ink-impression of the fragmentary inscription of Kārtavīrya II at Saundattī, of the period A D 1069 to 1076, shews distinctly *sindūra-lāñchhanam*, as given by me in *Jour Bo Br R As Soc* Vol. X. p 213, text line 5 My photograph of the Kalhole inscription of Kārtavīrya IV of A D 1204 shews distinctly *sindūra-lāñchhanam*, as given by me *ibid* p 221, text line 16 And the published facsimile lithograph⁸ of the Saundattī inscription of Lakshmidēva II of A D 1228 shews distinctly *sindūra-lāñchhanam*, as given by me, *ibid* p 268, text line 62 And I have the

¹ There were, however, exceptions to the rule And, notably, the seal of the only Ratta copper plate record which has come to light, the Bhōj plates of A D 1208, appears to present, not their crest, but the Garuda which was the device on their banner, see *Ind Ant* Vol XIX p 243

² *Ind Ant* Vol XIV p 24, note 24 — I may remark that the editing of that record was done under strict supervision by me, and there can be little doubt, if any, that the original does present *sindūra* and not *sendūra*

³ *Ind Ant* Vol XIX p 164, text line 9 10

⁴ *Ibid* p 247, text line 88

⁵ See *Dyn Kan Distrs* p 552

⁶ I have not got either ink impressions or photographs of the Mantūr inscription and the Bhōj plates

⁷ In the first syllable of this word, the vowel may be either the short *e* or the long *ē* The following conjunct consonant indicates, preferentially, the short *e*

⁸ *Archæol Surv West Ind* Vol II p 224, Plate 73

would sendūra in the following cases — My ink-impression of the Saundatti inscription of A D 1096 or thereabouts shews that in line 24, where my published text, *Jour Bo Br R As Soc* Vol X p 196, gives *sindhūra-lāñchhanam*, the original has *sendūra-lāñchhanam* the vowel of the first syllable is unmistakably *e*, *é*, not *i*, and in the second syllable the *n* and the *ú* are unmistakable, and the subscript consonant, somewhat blurred, either is an original *dh*, or else is an original *dh* corrected into *d*. And my ink-impression of the inscription at the temple of Ankalósvara or Ankusésvara at Saundatti, which, though not published, has been mentioned by me elsewhere,¹ shews distinctly *sendūra-lāñchchhanam* in line 24, in the description of Anka in the passage of A D 1048, and again in line 59, in the description of Kútavarya II in the passage of A D 1087.

We thus have, well established, the two forms *sindhūra* and *sendura* or *sêndūra*, both used in the Ratta records. And we have now to determine the meaning of the word.

Now, we have in Sanskrit two words, *sindhura*, with the aspirated *dh* and the short *u*, meaning 'an elephant,' and *sindūra*, with the unaspirated *d* and the long *ú*, meaning 'red lead, minium, vermilion,' and 'a particular kind of tree or plant.'

Dr Kittel's Kannada-English Dictionary (1894) gives *sindhūra*, with the long *ú* but still with the aspirated *dh*, as a variant of *sindhura*, and only with the meaning of 'an elephant.' His authority for it is the *Nānārtharatnākhara*, 26. I am not able to examine that work. But I notice that Gangadhar Madiwaleshwar Turmar's Kanarese Vocabulary (1869) gives *sindhūra*, with the long *ú* and the aspirated *dh*, with the meanings both of 'elephant' and of *hunn'uma*, 'saffron,' the use of which for certain purposes was much the same as the use of *sindūra*, and, further, it brackets *sindhura*, with the short *u*, in such a way as to attribute to it, also, the meaning of *hunnuma*, for which, however, I cannot trace any other authority. And so, also, Reeve and Sanderson's Canarese Dictionary (1858) gives *sindhura* and *sindhūra*, with both the short *u* and the long *ú* and with the aspirated *dh*, as meaning both 'red lead' and 'an elephant.'

In addition to giving *sindhūra* as another form of *sindhura*, Dr Kittel's Dictionary further presents *sindura*, with the short *u* and the unaspirated *d*, as a *tadbhava*-corruption of *sindhura*. The authority quoted for this is the *Śabdamanīdarpana* of Kēsajā, Dr Kittel's own edition (1872), p 339. And there, under the illustrations of sūtra 255, which teaches amongst other things the change of *dh* to *d*, we certainly have "*sindhuram* = *sinduram*." Here, however, the short *u* is preserved, and the corruption of *sindhura*, thus presented, is not *sindūra* with the long *ú*. This corruption, *sindura*, is not given in Gangadhar Madiwaleshwar's Vocabulary, or in Reeve and Sanderson's Dictionary.

To the other word, *sindūra*, Dr Kittel's Dictionary assigns only the meaning of 'red lead, minium.' And, as *tadbhava*-corruptions of this word, it gives *chandra* (2), with *chandara*, *chendara* (1) and *chendra* (1), and also *sendura*, with the short *e* and *u*, and *sêndūra*, with the long *é* and *ú*, and both with the unaspirated *d*. Reeve and Sanderson's Dictionary does not include *sendura* or *sêndūra*. Gangadhar Madiwaleshwar's Vocabulary does not present *sendura* or *sêndūra*, but it does present *sêmdhūra*, with the long *é* and *ú* and with the aspirated *dh*, as another form of *sindūra*. I do not find this last form anywhere else.

For *sêndūra*, as a corruption of *sindūra*, Dr Kittel has quoted only Gangadhar Madiwaleshwar's Vocabulary. But, as I have just said, that Vocabulary presents, not *sêmdūra* with the unaspirated *d*, but *sêmdhūra* with the aspirated *dh*.

For *sendura*, as a corruption of *sindūra*, Dr Kittel has quoted, with another authority which I am not able to examine, the *Śabdamanīdarpana* of Kēsajā his own edition (1872), p 357. There, however, under the illustrations to sūtra 271 which teaches amongst other things that *i* becomes *e*, we have "*sîmdhūram* = *semdhuram*." In respect of this, I can only say that

¹ *Jour Bo Br R As Soc* Vol X p 172 f, and *Dyn Kan Distrs* pp 553, 554

either it establishes *sendhura* (for which, however, I cannot find any other authority) as a corruption of *sindhûra*, for *sindhura*, 'elephant,' or else, and more probably, it is a mistake for "*sindûram* = *sendûram*," based on a habit which, Dr Kittel has told me, the manuscripts have of not unfrequently presenting an aspirated instead of an unaspirated letter and *vice versa*. Beyond that, I can only say that Mr Rice's *Karṇāṭakaśabdānusāsanam* of Bhaṭṭakalankadēva (1890), p 108, under the illustrations of sūtra 160, does give *sendura* as the corruption of *sindûra*.

So far, no authority has been found for the assertion that *sindhura*, 'an elephant,' becomes *sindûra*. We have only obtained *sindura*, with the unaspirated *d* but retaining the short *u*, as a corruption of that word, and *sindhûra*, with the long *û* but retaining the aspirated *dh*, as another form of it.

But, also, we have not found any conclusive authority for *sendûra* or *sēndûra* as a corruption of *sindûra*, 'red lead.' We have only obtained, more or less certainly *sendura* with the short *u*, and doubtfully *sēndhûra* with the aspirated *dh*, and *sēndûra* apparently deduced by inference from it. Turning, however, to other sources of information, we there obtain something quite definite. In a language closely allied to Kanarese, Mr C P Brown's *Telugu-English Dictionary* (1852) does not give *sindura*, *sendura*, *sendûra*, or *sēndûra*. It does give *sindhuramu*, with the meaning of only 'an elephant,' and *sindûramu*, with the meanings of only 'red lead, minium,' and 'a sort of tree.' And while it does mention *sindhûramu* with the aspirated *dh* and the long *û*, it specifies it as an "error" for *sindûramu*. But, in a language of which the vocabulary is very much mixed up with that of the Kanarese of the southern districts of the Bombay Presidency, Molesworth and Candy's *Marāṭhī-English Dictionary* (1857), while not presenting *sindhura*, 'an elephant,' or *sindura*, does give *sindûra*, with the meaning of only 'red lead, minium,' and gives *sēmdûra* (with the palatal *s*) as a popular form of it, and also *sēmdûra* (with the dental *s*) with the indication that it is commonly written *sēmdûra*. And Professor Pischel, in § 119 of his *Prākṛit Grammar* (1900), Vol I, Part 8, of the *Grundriss der Indoarischen Philologie und Altertumskunde*, has given *sendûra*, with the short *e* and the long *û*, as the corruption of *sindûra*. On the other hand, the *Pāyālachchhindāmālā* of Dhanapāla, according to Dr Bühler's edition (1879), does not seem to deal with *sindûra*, but indicates, in verse 9, that *sindhura*, 'an elephant,' retains the *tatsama*-form *sindhura*, and does not present any corruption of that word.

It would thus seem that, among the Kanarese authorities, there has been some confusion between *sindhura*, 'an elephant,' and *sindûra*, 'red lead, minium, vermilion,' which confusion, however, is in all probability confined to mistakes by copyists. But I cannot discover any authority of any kind for the assertion that *sindhura*, 'an elephant,' takes the form *sindûra*, or any indication that the word *sindûra* has the meaning of 'an elephant.' And there are no reasonable grounds for imputing any confusion between the two words to the writers of the ancient records. On the other hand, *sendûra*, *sēndûra*, and *sēndûra* are given as corruptions of *sindûra* by authorities of an unquestionable kind. We may, therefore, safely discard any idea that *sindûralāñchhana* and *sendûralāñchhana* can mean 'an elephant crest.' And we may safely revert to my original rendering of it as the mark of vermilion, for which, however, there is now to be substituted, in more technical terms, the red-lead crest.

The only point that remains, is, to determine exactly what we are to understand by a red-lead crest. Now, Monier-Williams' *Sanskrit Dictionary*, revised edition, gives *sindûra-tilaka* as meaning 'a mark on the forehead made with red lead'¹. And, similarly, Dr Kittel's

¹ Also, we may remark, it gives *sindûra tilaka* as meaning 'marked with red lead, an elephant,' and *sindûra tilakā* as denoting 'a woman whose forehead is marked with red lead (and therefore whose husband is living)'. And H H Wilson has mentioned a particular use of the *sindûra-tilaka* by women, in telling us that a widow, about to commit *suttee*, "in making preparations for ascending the funeral pile, used to mark her forehead with *sindûra*, and to deck herself sumptuously with all the symbols of a *sadhavī*," or woman whose husband is still alive, see his *Works*, Vol II p 300.

Kannada-English Dictionary gives *sindūra-boṭṭu* as meaning 'a round mark (on the forehead) made with red lead' That, therefore, was one of the uses of red-lead, namely, for making the *tilaka* or 'mark on the forehead, made with coloured earths, sandal-wood, or unguents, either as an ornament or as a sectarian distinction' But a special use of the *sindūra* as a royal prerogative is established by the *Rājataranginī*, 8, 2010 We are there told, in respect of a certain confidential official named Koshthēvara, a councillor of king Jayasimha of Kashmīr, that,—*baddhv-ādṛukārinah śulkaṃ gaṇnat-ākāri rāja-vat tēna sva-nāmnā bhāndīśhu draṅṅc sindūra-mudranam*,—"imprisoning the officials, he collected the customs at the watch-station, and had his own name stamped in red-lead on the wares as if he were the king"¹ To this, Dr Stein has attached the comment that "it is still customary in Jammu territory, and "probably elsewhere too in India, to mark goods for which octroi-duty has been paid, with "seal-impressions in red-lead (*sindūra*)" That comment is apposite enough But we further learn from the text that, in ancient times, there was a certain royal privilege of stamping with red-lead The word *mudrana* means the act of making the *mudra* or stamp or impression of a *lañchhana* or device on a seal or crest And we thus see that the possession of the *sindūralañchhana* or *sendūralañchhana* entitled an owner of it to stamp his name, crest, or other symbol, in red-lead

* * * * *

Gōvinda II, and the Alās plates which purport to have been issued in A D. 770

In Vol VI above, p 170 ff, I examined again, in the light of only the most nearly synchronous records, a question which had engaged my attention once before² And I arrived at the same conclusion, namely, that the successor of Krishna I was his younger son Dhruva I indicated that the pointed expression used in the Wanī record of A D 807 (and repeated in the Rādharpur record of A D 808), that Dhruva obtained the sovereignty by "leaping over his elder brother (*jyēsth-ōllanghana*)," would not be incompatible with the possibility that Gōvinda II., the elder son, was the intended successor of Krishna I, and in fact is rather suggestive that, not only was that the case, but also an appointment of him as *Yuvarāja* was actually made And I found, in the Parthan record of A D 794, a possible intimation that Gōvinda II established himself in the northern parts of the Rāshtrakūṭa territories, while Dhruva set himself up as his rival in the south, and that time elapsed before Dhruva made himself master of the whole kingdom But I found it to be plain that, at the best, Gōvinda II made a stand for only a short time. And I arrived at the conclusion, from the early authoritative records, that Dhruva set himself up as king immediately on the death of Krishna I, and that Gōvinda II had no real part in the succession at all

Since then, there has been published, in Vol VI above, p 208 ff, the record contained in the Alās plates This record mentions Dantidurga, son of Indra II, by a name, Dadrivarman, which is of course nothing but a mistake, made by the writer, for Dantivarman It introduces Govinda II as "the dear son" of the favourite of Fortune and the Earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Bhattāraka* Akalavarsha-(Krishna I), and describes him as the *Yuvarāja* Gōvindarāja, with the *birudas* or secondary appellations of *Prabhūtavarsha* and *Vikramāvalōka*, "whose head was purified by an anointment to the position of *Yuvarāja* which was greeted with acclamation by the whole world, and who had attained the *pañchamahāśabda*" It brings forward a certain Vijayāditya, with the *birudas* of *Mānāvalōka* (*sic*) and *Ratnavarsha*, who is described as a son of (another) Dantivarman, and as a son's son of a Dhruvarāja (who seems to be Dhruva, the younger brother of Gōvinda II) And it recites that, at the request of Vijayāditya, and on a specified day of the month Āshādhā in the *Saumya samvatsara*, Saka-Samvat 692 (expired), falling in June, A D 770, Gōvinda II, as *Yuvarāja*, being

¹ Dr Stein's Text, and Translation, Vol II p 156

² *Dyn Kan Distrs* p 393

then at the confluence of the rivers Krishnaveinâ and Musî after his victorious camp had invaded the province of Vengi and the lord of Vengi had humbly ceded his treasures, his forces, and his country, granted to a Brâhman a certain village in the Alaktakâ *vishaya*, which¹ was a territory close on the east of Kôlhâpui, between the rivers Vârnâ, Krishnâ, and Dûdhgangâ

Now, the bad formation of the characters, and the occasional very marked irregularity of the lines of the writing, suffice to shew that these Alâs plates do not contain the original and synchronous official record of the matters recited in them. And they are, therefore, a spurious record. Whether, however, the matter set forth in the record is unauthentic, is another question. But it seems hardly likely that the composer of it could have invented the *brudâs* ending in *avaloka*². There is nothing discordant in the date, A D 770, which applies, of course, to Krishna I as well as to Gôvinda II, and fits in perfectly well between the dates of A D 754, which we have for Dantidurga-Dantivarman II, and A D 783-84, which we have for Dhruva.³ And I think that, pending the production of any distinct evidence to the contrary, we may look upon this record as based upon something genuine, and as being a more or less accurate reproduction, from probably a manuscript copy, of an original record which had been lost, and may accept it as establishing, provisionally, that Gôvinda II was actually installed as Yuvarâja, and was holding office as such, under his father Krishna I, in A D 770. While, however, it may be provisionally accepted to that extent, this Alâs record does not prove that Gôvinda II succeeded to the throne and reigned as king.⁴

¹ See *Ind Ant* Vol XXIX p 277 f

² On the subject of the *avalôka* appellations of the Râshtrakûtas of Malkhêd, see Vol VI above, p 188 f

³ See Vol VI above, pp 167, 187

⁴ There is nothing more that can be said about that question, to any practical purpose, until we obtain further definite facts to go upon. But I am compelled to notice some remarks made by Mr D R Bhandarkar, on page 28 above in connection with the Sangli record of A.D 933 and an alleged utilisation of it by me, in respect of the point in question, on the occasion indicated above, namely, in Vol VI above, p 170 ff, when, he has said, I was meeting objections brought by him against the views previously expressed by me. So far from basing any argument on the Sangli record, so completely did I set it aside as being a late record of no authority on the point in question, that it was only after twice reading through my remarks that I discovered that Mr Bhandarkar's allusion is to my inclusion of it in a foot note in which I merely put together all the cases in which Gôvinda II is, or is not, mentioned in the Râshtrakûta records. And, so far from rightly understanding and applying the meaning of what I wrote, Mr Bhandarkar has simply himself made from the Sangli record an objectless deduction, about Jagattunga-Gôvinda III and Amôghavarsha I, which could not serve any practical purpose, and in respect of which there is not any basis for his suggestion that it follows from anything said by me. — To the cases, put together by me in Vol VI above, p 172, note 2, in which Gôvinda II is, or is not, mentioned in the Râshtrakûta records, we have now to add two more. The Chokkhalakuti grant of A D 867 (Vol. VI above, p 289, verses 15, 16, text lines 17 to 20) repeats the two verses about Gôvinda II and Dhruva which are presented in the Paithan record of A D 794. And the Cambay plates of A D 930 (page 37 above, verses 8, 9, 10, text lines 10 to 14) present the three verses about Krishna I, Gôvinda II, and Nirupama (Dhruva) which we have in the Sangli plates of A D 933.

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APPENDIX.

A LIST OF INSCRIPTIONS OF SOUTHERN INDIA FROM ABOUT A D. 500

By PROFESSOR F. KIELHORN, CIE, GÖTTINGEN

IN continuation of my List of the Inscriptions of Northern India¹ I now publish a similar list of inscriptions of Southern India, which also was originally compiled solely for my own use. It contains all southern inscriptions from about A D 500 which I have found in the various publications accessible to me, excepting, as a rule, those in Dr Burgess and Pandit Natesa Sastri's *Archæol. Survey of Southern India*, Vol IV, and in Mr Rice's *Epigraphia Carnatica*, Vol III ff. The inscriptions of any importance, other than reprints, in the former publication may be expected to be soon republished critically, and those in the *Epigraphia Carnatica* will, I have no doubt, receive a general index of their own, when all the texts have been published.

While I am writing these lines,² my list contains 1,020 numbers which treat of about 1,100 separate inscriptions. Of this total about 210 are on copper-plates, and 890 on stone. Taken as a whole, the inscriptions of the South in some respects differ essentially from the northern inscriptions. The latter with insignificant exceptions are all in Sanskrit, of the 1,100 inscriptions in the present list not more than about 290 are in Sanskrit only.³ About 340 are in Tamil, 320 in Kanarese, 10 in Telugu, 90 in Sanskrit and Kanarese, 30 in Sanskrit and Telugu, and 20 in Sanskrit and Tamil, the language of four is an ancient Prākṛit, and a few are composed or contain remarks in a dialect which apparently is an old form of Marāṭhī. On the other hand, while the inscriptions of the North are dated in about ten different eras the chief of which is the Vikrama era, Southern India generally uses the Śaka era. Of about 510 of these inscriptions dated according to eras,⁴ 450 quote the Śaka and 20 from the southernmost part of India the Kōlamba (or Kollam) era, six quite exceptionally use the era of the Kalyuga (marked Ky), and 34 are dated according to the Chālukya-Vikrama era (marked Chā V₁), i.e., really, in regnal years of the Western Chālukya Vikramāditya VI. The Vikrama era is foreign to the South, it is quoted only once, in the most modern inscription of this list (of A D 1830), which also gives the number of years elapsed since Vardhamāna's Nirvāna. This list, moreover, will show that in large tracts of Southern India it was the custom—more rarely observed in Northern India—to date documents only in the regnal years of the reigning kings. Of the prominent part which the Jovian years play in the dates of southern inscriptions I have had occasion to speak elsewhere.

Differently from the course followed in the Northern List, I have arranged the inscriptions here given mainly according to the dynasties to which they belong. Dated and undated miscellaneous inscriptions which I cannot assign to any particular dynasty will be given under separate headings at the end of the list. Any inconvenience which my arrangement may cause I hope to

¹ See above, Vol V Appendix

² Any inscriptions that may be published while this list is being printed will as far as possible be inserted in their proper places.

³ When the language of an inscription is not stated in this list, it should be understood to be Sanskrit.

⁴ Current years will be denoted in this list by an asterisk placed after the numerals for the year.

lessen by an index which will give all dated inscriptions arranged in the order of the Śaka years. Another index is to contain most of the proper names which occur in this list.

While doing this work, I often have found cause to regret that I know so little of the vernaculars of Southern India, and I fear that this list must suffer through this want of knowledge on my part. I nevertheless venture to hope that what I offer now will at least save some trouble to others who are interested in Indian Epigraphy.

A.—The Western Chalukyas of Bādāmi.¹

1—Ś. 310—*Ind Ant* Vol IX p 294. Pimpalñêr (spurious²) plates³ of the W Chalukya⁴ Mahārājādhirāja Satyāśraya (Pulakēśin I. P.) —

(L 1)—Śakanripakāl-ātita-samvatsara-śatēshu tri(tri)shu daś-ottarēshv=asyā[m*] samvatsara-māsa-paksha-divasa-pūrvvāyān=tithau

(L 35)—sūryagrahana-parvvanī

2—Ś. 411*.—*Ind Ant.* Vol VII p 211, and Plates in Vol VIII. p 340. Altēm⁵ (formerly Captain T. B. Jervis's, now British Museum, spurious⁶) plates of the W Chālukya Mahārājādhirāja Pulakēśin I. Satyāśraya, the son of Ranarāja who was the son of Jayasimha I, and of his feudatory Sāmīyāra, the son of Sivāra who was the son of the Rājā Gonda, of the Rundranīla-Saundraka family (or Rundranīla and Saundraka families) —

(L 28)—Śakanrip-ābdēshv=ēkādaś ōttarēshu chatuś-śatēshu vyatitēshu Vibhava-samvatsarē pravarttamānē . Vaiśākha-ōdita-pūrṇa-punya-divasē Rāhō(hau) vidhau(dhōr=) mandalam ślāsbtē (P)

(L 35)—Vaiśākha-paurṇamāsyām Rāhau vidhu-mandala[m*] pravishtavati

12th April A.D. 488, a lunar eclipse, not visible in India, but see *ibid* Vol XXIV. p 10, No 164

The inscription records the building of a Jaina temple and the allotment of certain grants to it, and gives the line of Jaina teachers Siddhanandin, Chitakāchārya, Nāgādēva, and Jinanandin.

3—Ś. 500—*Ind Ant* Vol III p 305, and Plate, Vol VI p 363, and Plate in Vol X p 58, *PSOOL* No 39. Bādāmi cave inscription of the W Chalukya⁷ Mangalēśvara Ranavikrānta, of the 12th year of the reign (of his elder brother Kirtivarman I) —

(L 6)—pravarddhamāna-rājya-samvatsarē dvādaśē Śakanripati-rājyābhishēka-samvatsarēshv=atīkrāntēshu pañchasa śatēshu . . .

(L 11)—mahā-Kārttika-paurṇamāsyām

4—*Ind Ant* Vol X p 60, and Plate, *PSOOL* No 40. Bādāmi Kanarese rock inscription of the W Chalukya⁴ Mangalēśa.

¹ For the W Chalukyas of Gujārāt see my *List of North Inscr.* Nos 398, 400, 401 and 404. Of the (unpublished) Balsār plates, dated in Ś. 653, of the Jayāśraya-Mangalarasārāja (also called Vinayāditya and Yuddhamalla) who is mentioned *ibid* No 404, an account is given in *Jour. Bo. As. Soc.* Vol XVI p 5, and *Ind Ant* Vol XIII p 75. In *Jour. Bo. As. Soc.* Vol XX p 42 is published a Sanjān copper-plate inscription which professes to be of the time of the W. Chalukya Vikramāditya I and to record a grant by his paternal uncle Buddhavarasa, the younger brother of Satyāśraya (Pulakēśin II). I hope that this inscription may be re-edited with a facsimile. (For the name Buddhavarasa see below, No 67.)

² See *Ind Ant* Vol. XXX p 216, No 25.

³ The third plate is numbered with the numeral figure 3.

⁴ The name Chalukya or Chālukya does not occur in the inscription.

⁵ See *ibid* Vol XXX p 218, No 35.

⁶ See *Ind Ant* Vol XLIX p 273.

⁷ The original has *Chalkya*.

5 — *Ind Ant* Vol XIX p. 16, and Plate Bādāmi (Mahākūta) pillar inscription¹ of the 5th year of the reign of the W Chalukya² Mangalēsa Ranavikrānta —

(L 14) — uttarōttara-pravaraddhamāna-rājya-pañchama-śrī-varshē pravarttamānē Siddhārthē Vaiśākha-paurṇamāsyām

The Jovian year Siddhārtha, if it is really intended here,³ by the mean-sign system lasted from the 25th October A D 601 to the 21st October A D. 602 (in Ś 523-524)

In the lineage of the Chalukyas, Jayasingha (Jayasimha I), his son Ranarāja, his son Satyāśraya Ranavikrama [Pulakēśin I], his son Purn-Ranaparākrama [Kirtivarman I] (defeated the kings of Vanga, Anga, Kalinga, Vattūra, Magadha, Madraka, Kērala, Ganga, Mūshaka, Pāndya, Dramiḷa, Chōḷiya, Āḷuka, Vaijayanti), his younger brother Uru-Ranavikrānta Mangalēsa (conquered the [Kalatsūri] king Buddha)⁴ — The inscription mentions Mangalēsa's father's wife Durlabhadēvi, of the Batpūra family.

6 — *Ind Ant* Vol. VII p 161, and Plate, *PSOOI* No 11. Nerūr (now India Office) plates of the W Chalukya⁵ Mangalarāja (Mangalēsa, who put to flight Śamkaragana's son Buddharāja,⁶ and killed Svāmīrāja of the Chālukya family), the son of Vallabha (Pulakēśin I.) —

(L 14) — samvatsara-pūjyathamāyām Kārttika-dvādaśyām

7 — Ś. 532 — *Jour. Bo As Soc* Vol X p 365, and Plates Goa plates, recording a grant by Satyāśraya Dhruvarāja Indravarman of the Bappūra family, who was staying at Rēvatīdvīpa⁶ and acting with the permission of the Mahārāja Śrīprithivī-vallabha, of the 20th year of the reign (according to Dr Bhandarkar, of the W Chalukya Mangalēsa, but according to Dr Fleet of the 20th year of his own administration) —

(L 6) — Māgha-paurṇamāsyām

(L 17) — pravarddhamāna-vijayarājya-samvatsaram viṃśatimam⁷ Śaka-kālāḥ=pañcha varsha-śatām dvātriṃśām⁸

8 — Ś. 532 (P) — Kurtakōṭa (spurious) plates of the W Chālukya Vikramāditya I. Satyāśraya, see below, No 21.

9 — Ś. 534. — *Ind Ant*. Vol VI p 73, and Plate; *PSOOI* No. 12 Haidarābād plates of the third year of the reign of the W. Chalukya⁶ Mahārāja Satyāśraya (Pulakēśin II), son of the Mahārāja Kirtivarman I, and son's son of the Mahārāja Satyāśraya Polekēśivallabha (Pulakēśin I), issued from Vātāpinagarī —

(L 11) — ātmanah pravarddhamāna-rājyābhishēka-samvatsarē tṛtīyē Śakanripati-samvatsara-śatēśhu chatustṛimś-ādhikēśhu pañchasy-aṭtēśhu Bhādrapad-āmāvāsyāyām sūryyagrahana-nimittam

2nd August A D 612;⁹ a solar eclipse, not visible in India, see *ibid.* Vol XXIII p 130, No 106

10 — Ś. 556 (Ky. 3735¹⁰). — *Ep Ind* Vol. VI. p 4, and Plate, *PSOOI*. No 73 Aihole inscription, recording the construction of a temple of Jinendra by a certain Ravikīrti, during

¹ The inscription is read from the bottom upwards, compare below, No 641

² The original has *Chalukya*

³ The earliest inscription in this *List*, in which a Jovian year undoubtedly is quoted, is No 56 of Ś 692

⁴ Compare *Ep Ind* Vol. VI p 294

⁵ See below, No 10

⁶ The original has *Chalukya*

⁷ Read *viṃśatimam*.

⁸ Read *dvātriṃśām*.

⁹ This was the new-moon day of the *pūrṇimānta* Bhādrapada. — On the 23rd July A D 613, which was the new-moon day of the *pūrṇimānta* Bhādrapada of Ś 535 expired, there was a total eclipse of the sun that was fully visible at Bādāmi.

¹⁰ Described as the year 3735 since the Bhārata war

the reign of the W Chalukya Pulakēśin II. Satyāśraya; (composed by Ravikīrti himself, whose fame is compared to that of Kālidāsa and Bhāṛavi) —

(L 16) — Trimsatsu tri-sahasrēshu Bhāratād=āhavād=itah [!*] sapt-ābdaśata-yuktēshu śa(ga)tēshv=abdēshu pañchasa [!]* Pañchāsatsu Kalau kālē shatsu pañcha-śatāsu cha [!]* samāsu samatītāsu Śakānām=apī bhūbhujām ||

In the Chalukya lineage, Jayasimhavallabha [I], his son Ranarāga, his son Polekēśin [I] (acquired Vātāpīpurī), his son Kīrtivarman [I.] (defeated the Nāgas, Mauryas and Kadambas), his younger brother Mangalēśa (defeated the Katachchuris and took Rēvatīdvīpa), Kīrtivarman's son Polekēśin [II] Satyāśraya (was at war with Āppāyika and Govinda, besieged Vanavāsī, subdued the Gangas, Ālupas, and the Mauryas in the Konkanas, besieged Purī, subdued the Lātas, Mālavas and Gūrjaras, defeated Harsha [of Kanauj], conquered the three Mahārāshtrakas, was at war with the Kālingas and Kōsalas, took Pishtapura; fought at the Kaunāla, i.e. Kolleru lake, defeated the Pallavas of Kāñchīpura, crossed the river Kāvīrī and caused prosperity to the Chōlas, Kēralas and Pāndyas).

11 — *Ep Ind Vol V. p 7, and Plate. Yekkēri rock inscription*¹ of the reign of the W Chalukya² Mahārāja Satyāśraya Polekēśivallabha (Pulakēśin II) —

(L 8). — Kārttikasya pūnnimāsām³ likhitā praśast=itī || samvatsarā . . 6(?) rājya itī

12 — *Ind Ant Vol VIII p 43, and Plate, PSOCI No 266. Nerūr (now India Office) fragmentary plates of the [W Chalukya] Mahārāja Satyāśraya Polekēśivallabha*⁴ (Pulakēśin II.), the son of Kīrtirāja (Kīrtivarman I).

13 — *Ep Ind Vol III. p. 51, and Plate Chiplūn (now Bombay As Soc's) plates of the W Chalukya Satyāśraya (Pulakēśin II), the son of Kīrtivarman I, recording a grant by his maternal uncle Śrīvallabha Sēnānandarāja of the Sēndraka family*

14 — *Ind Ant Vol XIV p 330, and Plate Kāndalgaon (spurious⁵) plates of the 5th year of the reign of the W Chalukya Mahārājādhirāja Satyāśraya Pulakēśivallabha (Pulakēśin II) —*

(L 14) — vijayarājya-samva[t*]sarē pañchamē Māghamāsa-saptamyām

15 — *Ind Ant Vol VIII p 96, and Plate in Vol IX p 304, Mysore Inscr No 159, p 298 Hosūr (spurious⁶) plates of the W Chalukya Satyāśraya (Pulakēśin II), recording a grant made at the request of his son or daughter (?) Ambēra or Ambērā. —*

(L 8) — mahā-Māgha-paurṇamāsyāyā . sōma-grahanē

16 — *Ind Ant Vol VII p 106, lines 51-61 of the text Lakshmēshwar (spurious⁷) inscription⁸ of Durgasakti, the son of Kundaśakti who was the son of Vijayaśakti, of the family of the Sēndra kings who belonged to the Bhujagēndra lineage, contemporary (or feudatory) of the W Chālukya Mahārāja Ereyya Satyāśraya (Pulakēśin II?), the son of the Mahārāja Ranaparākramānka*

17 — *Ind Ant Vol IX p 124, and Plate Nirpan (spurious⁹) plates of the W Chalukya Tribhuvanāśraya Nāgavardhanarāja, recording a grant made at the request of a certain Balāmma-Thakkura*

¹ The inscription contains numerical symbols for 4, 5, 6(?), 8, and 50

² The name Chalukya or Chālukya does not occur in the inscription

³ Read paurṇamāsyām likhitā praśastir=itī

⁴ In verse apparently called simply Vallabha.

⁵ See *Ind Ant Vol XXX p 217, No 27*

⁶ See *ibid p 222, No 53*

⁷ See *ibid p 218, No 37*

⁸ Put on the stone in about the second half of the 11th century A D

⁹ See *Ind Ant Vol XXX p 216, No 28*

In the family of the Chalukyas, Satyāśraya Kīrtivarmarāja [I], his son Pulakēśivallabha (Pulakēśin II, defeated Harsha [of Kanauj]), his younger brother Dharāśraya Jayasimhavarmanrāja, his son Tribhuvanāśraya Nāgavardhanarāja (Jayāśraya ?)

18—*Jour Bo As Soc* Vol XVI p 235, and Plate Kainūl district plates of the third year of the reign of the W Chalukya¹ *Mahārājādhirāja Vikramāditya I. Satyāśraya*, son of the *Mahārāja Satyāśraya* (Pulakēśin II, who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja Kīrtivarman I* (who defeated the kings of Vanavāsi, etc), and great-grandson of the *Mahārāja Polekēśivallabha* (Pulakēśin I) —

(L 20) —pravarddhamāna-vijayar[ā*]jya-tṛtīya-samvatsarē samgama-mahāyātrāyām purnnamāsyām

19—*Jour. Bo As Soc* Vol. XVI, p 238, and Plate Karnūl district plates of the 10th year of the reign of the W Chalukya² *Mahārājādhirāja Vikramāditya I Satyāśraya* (described as in No 18), recording a grant made at the request of Dēvaśaktirāja of the Sēndraka family —

(L 18) —pravarddhamāna-vijayaiājya-daśama-samvatsarē Āshāda(dha)-purnnamāsyām.

20—*Ind Ant* Vol VI p 76, and Plate, PSOOI No 13 Haidarābād (spurious³ ?) plates of the W Chalukya *Mahārājādhirāja Vikramāditya I Satyāśraya* (who defeated Narasimha, Mahēndra, and Īśvara or Īśvarapōtarāja⁴ of Kāñchī), the son of the *Mahārājādhirāja Satyāśraya* (Pulakēśin II, who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja Kīrtivarman I*, and great-grandson of the *Mahārāja Pulakēśivallabha* (Pulakēśin I)

21—Ś 532 (P) —*Ind Ant* Vol VII p 219, and Plate Kurtakōṭi (now Royal As. Soc's, spurious⁵) first and second plates⁶ only of the 16th year of the reign of the W Chālukya *Mahārājādhirāja Vikramāditya I Satyāśraya* (described much as in No. 20), issued from Kisuvolal —

(L 20) —batrimsōttara-pamchaśatēshu Saka-varshēshv-ātītēshu vijayarājya-sambachchara-shōsha(da)śa-varshē pravarttamāna tasya Vaiśākha-Jēshthā-māsa-madhyam-amarāśya Bhāskara-dinē Rōhinya-rikshē madhyāhna-kālē Vṛishabha-rāśau sūryyagrahana-sarvvamā(grā)si(si)bhūtē

The date is irregular, see *ibid* Vol XVIII p 285

22—*Jour Bo As Soc* Vol XVI p 240, and Plate Karnūl district (spurious?) plates of the W Chalukya⁸ *Mahārājādhirāja Vikramāditya I. Satyāśraya* (described much as in No 18) —

(L 12) — p[au*]rnnamāsyā[m*]

23—*Ind Ant* Vol VII p 163, and Plate Nerūr (now India Office) plates of Vijaya-bhattārīkā, the queen of the *Mahārāja [Cha]ndrāditya*, who was the eldest brother of the W Chalukya Vikramāditya I, son of the *Mahārājādhirāja Satyāśraya* (Pulakēśin II), etc, of the 5th year of the reign (of Chandrāditya ?) —

(L 15) —svarājya-pañchama-ssam(sam)vatsara A(ā)śvayuja-purnnamāśasya dvitīyāyām viśhuvē

[Ś 581]: 23rd September A D 659⁹

¹ The original has *Chale(li)kya*

² The original has *Chalukya*

³ See *Ind Ant* Vol XXX p 219, No 39, compare also *Nachrichten Ges d Wiss Göttingen*, 1900, p 845 ff

⁴ I.e. the Pallavas Narasimhavarman I, Mahēndravarmān II, and Paramēśvaravarman I, compare below, Nos 628 and 634 — In the verses which gave the above information, Vikramāditya I himself is referred to or described by the epithets or *virudas* Anivarita, Vallabha, Śrīvallabha, Rañarasika and Rājamalla, and the Pallava family is called the Mahāmalla *kula*, compare below, Nos 627, 629 and 632

⁵ See *Ind Ant* Vol XXX p 217, No 30

⁶ Not earlier than the ninth or tenth century A D

⁷ See *ibid* p 214, No 8

⁸ The original has *Chalukya*.

⁹ On this day the second *tithi* of the bright half of Āśvina commenced 4 h 19 m, and the Tulā-vishuvā-samkranti took place 9 h 26 m., after mean sunrise Compare Dr Fleet's *Dynasties*, p. 365, note 3.

24—*Ind Ant* Vol VIII p 45, and Plate Kôchrîm plates of Vijayamahâdêvi, the queen of the *Mahârâjâdhrâja* Chandrâditya, who was the oldest brother of the W. Chalukya Vikramâditya I, son of the *Mahârâjâdhrâja* Satyâśraya (Pulakêśin II.), etc —

(L 18) —*Vaiśākha-śukla-dvâdaśyâm*

25—*Ind Ant* Vol XI p 67, *Jour Bo As Soc* Vol XVI p 233, and Plate Karnûl district plates of the first year of the reign of the W. Chalukya *Mahârâjâdhrâja* Âdityavarman,¹ a son of the *Mahârâjâdhrâja* Satyâśraya (Pulakêśin II, who defeated Harshavardhana [of Kanauj]), grandson of the *Mahârâja* Kirtavarman I, and great-grandson of the *Mahârâja* Satyâśraya (Pulakêśin I) —

(L 15) —*pravardhamâna-vijayarâjya-prathama-samvatsarê Kârttika-paurnamâsyâm Paîtâ-mahî-Hiranyagarbha-mahôtsava-samayê*

26—Ś 608 —*Ind Ant* Vol. VII p 112 Notice of a Lakshmêshwar (spurious²) inscription³ (fourth part of the record) of the 5th year of the reign of the W Chalukya Vinayâditya Satyâśraya, issued from Raktapura —

Ashtôttara-shatchhatêshu Śaka-varshêshv=atîtêshu pravarttamâna-vijayarâjya-pamchama-samvatsarê
Mâgha-mâsê paurnnamâsyâm

27.—Ś 611 —*Ind Ant* Vol VI p 86, and Plate, *PSOOI* No 14, *Jour Bo As Soc* Vol. XVI p 242, and Plate Togarchêdu plates of the 10th year of the reign of the W Chalukya *Mahârâjâdhrâja* Vinayâditya Satyâśraya; issued from Pampâtirtha —

(L 24) —*êkâdasôttara-shatchhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna vijayarâjya-samvatsarê daśamê varttamânê* . *Kârttika-paurnnamâsyâm*

In the family of the Chalukyas, the *Mahârâja* Pulakêśivallabha (Pulakêśin I), his son, the *Mahârâja* Kirtavarman [I], his son, the *Mahârâjâdhrâja* Satyâśraya (Pulakêśin II, defeated Harshavardhana [of Kanauj]), his son Vikramâditya [I] (took Kâñchîpura), his son, the *Mahârâjâdhrâja* Vinayâditya Satyâśraya

28.—Ś 613 —*Ind Ant* Vol VI p 89, and Plate, *PSOOI*, No 15 Karnûl district plates of the 11th year of the reign of the W Chalukya *Mahârâjâdhrâja* Vinayâditya Satyâśraya, recording a grant made at the request of the *Yunarâja* Vijayâditya; issued from Elumpundale —

(L 24) —*trayôdasôttara-shatchhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-samvatsarê êkâdasê varttamânê*
Mâgha-paurnnamâsyâm

Genealogy as in No 27

29 —Ś 614 —*Ind Ant* Vol XIX p 149, *PSOOI* No 16. Sorab plates of the [11th] year of the reign of the W Chalukya *Mahârâjâdhrâja* Vinayâditya Satyâśraya, recording a grant made at the request of the *Mahârâja* Chitravâha, the son of the Âlupa king Gunasâgara,⁴ issued from Chitrasedu —

(L 18) —*[cha]turddasôttara-shatchhatêshu Śaka-varshêshv=atîtêshu pravarddhamâna-vijayarâjya-samvatsarê [êkâ]dasê varttamânê*
dakshinâyan-âbhîmukhê bhagavatî bhâskarê Rôhimî(nî)-nakshatrê Śanaishcharavârê.

Savurday, 22nd June A.D 692, but the *nakshatra* on this day was Âslêshâ or Maghâ, not Rôhimî, see *Ind Ant* Vol XXIV p 9, No 160

Genealogy as in No 27, but the name of Satyâśraya (Pulakêśin II) is omitted through carelessness

¹ Compare below, No 150

² See *Ind Ant* Vol XXX p 218, No 38

³ Put on the stone in about the second half of the 11th century A D

⁴ See Dr Hultzsch's *Report* for 1901, p 5, where we find the names of the Âlupa kings Ranasâgara, Prithuvîsâgara, Vijayâditya, etc

30 —Ś. 618.—*Ind Ant* Vol VII p 301, and Plate; *PSOOL* No 17. Harihar plates of the 14th year of the reign of the W Chalukya *Mahārājādhirāja Vinayāditya Satyāśraya*, recording a grant made at the request of an Āluva king, issued from Karañjapatra —

(L. 23) —shōḍaśōttara-shachchha(tchha)tēshu Śaka-varshēshv=atitēshu pravarddhamāna-vijayarājya-samvatsarē chaturddasē varttamānē . . . Kārttikē paurṇnamāsyām

Genealogy as in No 27

31 —*Ind Ant* Vol XIX p 144, and Plate; *PSOOL* No 152 Balagāmve Kanarese inscription of the reign of the W Chalukya¹ *Mahārājādhirāja Vinayāditya Rājāśraya*, and his feudatory, the *Mahārāja* Pogilli of the Sēndraka family.

32 —Ś. 621 —*Ind Ant* Vol X. p 60 Bādāmi Sanskrit and Kanarese² inscription of the third year of the reign of the W Chalukya¹ *Mahārājādhirāja Vijayāditya Satyāśraya* —

(L 5) —pravarddhamāna-vijayarājya-samvatsarē tṛtīyē varttamānē ēkaviṃśōttara-shatchhatēshu Śaka-varshēshv=atitēshu Jyē(jyai)shthīyām paurṇnamāsyām

33 —Ś. 622 —*Ind Ant* Vol IX p 126 Nerūr (now India Office) plates of the 4th year of the reign of the W. Chalukya³ *Mahārājādhirāja Vijayāditya Satyāśraya*, recording a grant made at the request of a certain Nandereya, issued from Rāsenanagara —

(L 30) —dvāviṃśatyuttara-shatchhatēshu Śaka-varshēshv=atitēshu pravarddhamāna-vijayarājya-samvatsarē chaturthē varttamānē . . . Āshāda(dha)-paurṇnamāsyām

Genealogy as far as Vinayāditya Satyāśraya as in No 27,⁴ his son, the *Mahārājādhirāja Vijayāditya Satyāśraya*

34 —Ś. 627 —*Ind Ant* Vol. IX p 130 Nerūr (now India Office) plates of the 10th year of the reign of the W Chalukya³ *Mahārājādhirāja Vijayāditya Satyāśraya*, recording a grant made at the request of a certain Upēndra —

(L 29) —saptaviṃśatyuttara-shatchhatēshu Śaka-varshēshv=atitēshu pravarddhamāna-vijayarājya samvatsarē ḍaśamē varttamānē . . . mahā-saptamē(myām ?)⁵

Genealogy as in No 33

35 —*Ind Ant* Vol VIII p 285, and Plate, *PSOOL* No 76 Aihole Kanarese inscription of the third month of the 13th year of the reign of the W Chalukya¹ *Mahārājādhirāja Vijayāditya Satyāśraya* —

(L 2) —trayōdaśa-varshamum mu(mū)ru-tīngalul . . . Āśvayuja-pū[r]ṇamāsadul viśhupadul

[Ś 631]: 23rd September A D 709, see *ibid* Vol XIX p 188⁶

36 —Ś 645 —*Ind Ant* Vol VII p 112 Notice of a Lakshmēshwar (spurious?) inscription⁷ (first part of the record) of the 28th year of the reign of the W Chalukya *Vijayāditya Satyāśraya*; issued from Raktapura —

⁸ Pamchachatvāriṃśaduttara-shatchhatēshu Sa(śa)ka-varshēshv=atitēshu pravarddhamāna-vijayarājya-samvatsarē ashtāviṃśē varttamānē . . . Bhādrapada-paurṇnamāsyām sarvvagrāsi-chamdragrahan-ōpalakshutāyām

20th August A D 723, a total eclipse of the moon, visible in India

¹ The name Chalukya or Chālukya does not occur in the inscription

² But the Kanarese part of the inscription is almost entirely illegible

³ The original has *Chalikya*

⁴ But Vikramāditya I is described as the *Mahārājādhirāja* Vikramāditya Satyāśraya

⁵ Dr Fleet takes *mahā-saptama* to denote one of the divisions of the seven Konkanas, see his *Dynasties*, p 372

⁶ Dr Fleet now takes the equivalent of the date to be the 23rd September A D 708, see his *Dynasties*, p 370, note 5, and p 372

⁷ See *Ind Ant* Vol XXX p 218, No 38

⁸ Put on the stone in about the second half of the 11th century A D

⁹ From an impression supplied by Dr Fleet

37 —*Ś. 651.*—*Ind Ant* Vol VII p 112 Notice of a Lakshmēśhwar (spurious¹) inscription² (second part of the record) of the 34th year of the reign of the W Chalukya Vijayāditya Satyāśraya, recording a grant to his father's priest Udayadēva-pandita, also called Niravadya-pandita, who was the house-pupil of Pūjapada, issued from Raktapura —

Ēkapamchāśaduttara-shatchhateshu Śaka-varshēshv=antitēshu pravartita(rddha)māna-vijayarājya-samvatsarē chatustrimśē varttamānē . . . Phālguna(na)-māsē paurṇamāsyām

38 —*Ind. Ant.* Vol X p 103, and Plate, *PSOCI* No 50 Bādāmi (Mahākūta) Kanarese inscription of Vināpota, 'the heart's darling' of the W Chalukya³ *Mahārājādhirāja* Vijayāditya Satyāśraya

39 —*Ind Ant* Vol X p 165, and Plate; *PSOCI* No 53 Pattadakal Kanarese inscription of the W Chalukya³ *Mahārājādhirāja* Vijayāditya and Vikramāditya II.

40 —*Ind Ant* Vol IX p 133 Nerūr (now India Office) plates⁴ of the W. Chalukya *Mahārājādhirāja* Vijayāditya Satyāśraya, apparently recording a grant made by his son, the *Mahārājādhirāja* Vikramāditya II. Satyāśraya

Genealogy as in No 33

41 —*Ś. 656* —*Ind Ant* Vol VII p 106, lines 61-82 Lakshmēśhwar (spurious⁵) inscription² of the second year of the reign of the W Chālukya *Mahārājādhirāja* Vikramāditya II. Satyāśraya, the son of Vijayāditya Satyāśraya, etc, issued from Raktapura —

(L 72) —shatpamchāśaduttara-shatchhatēshu Śaka-varshēshv=antitēshu pravarddhmāna vijayarājya-samvatsarē dvitīyē varttamānē Māgha-paurṇamāsyām⁶

42 —*Ind Ant* Vol VIII p 236, and Plate, *PSOCI* No 77 Aihole Kanarese inscription of the reign of the W Chalukya⁷ *Mahārājādhirāja* Vikramāditya II. Satyāśraya

43 —*Ep Ind* Vol III p 360, and Plate Conjeeveram Kanarese inscription of the W Chalukya *Mahārājādhirāja* Vikramāditya II Satyāśraya

44 —*Ind Ant* Vol X p 166, and Plate, *PSOCI* No 54 Pattadakal Kanarese inscription, records that Lōkamahādēvi, the queen of the W Chalukya Vikramāditya II., confirmed a grant made by the *Mahārājādhirāja* Vijayāditya Satyāśraya⁸

45 —*Ind Ant.* Vol X p 167, and Plate, *PSOCI* No 57 Pattadakal Kanarese inscription, mentions Lōkamahādēvi, the queen of the W Chalukya Vikramāditya II

46 —*Ind Ant* Vol X p 164, and Plate, *PSOCI* No 59 Pattadakal Kanarese inscription, mentions Lōkamahādēvi, the queen of the W Chalukya Vikramāditya II.

47 —*Ind Ant* Vol X p 164, and Plate, *PSOCI* No 58 Pattadakal Kanarese inscription, mentions the queen of the W Chalukya Vikramāditya II.

48 —*Ep. Ind* Vol III. p 4, and Plate Pattadakal duplicate⁹ pillar inscription of the reign of the W Chalukya *Mahārājādhirāja* Kirtivarman II Satyāśraya —

(L 22) — Śrāvana-māsē amāvāsyāyām sarvva-grāsē sūryya-grahanē

¹ See *Ind Ant* Vol XXX p 218, No 38

² Put on the stone in about the second half of the 11th century A D

³ The name Chalukya or Chālukya does not occur in the inscription

⁴ The authenticity of this grant is doubtful

⁵ See *Ind Ant* Vol XXX p 218, No 37

⁶ The date would correspond to the 18th January A D 735, when there was a lunar eclipse, visible in India

⁷ In Nos 42-47 the name Chalukya or Chālukya does not occur

⁸ Below the above inscription, on the same pillar, is a short inscription, the language of which appears to be Kanarese, and which seems to record the name of a certain Dhulprabhu, perhaps a visitor to the temple, see *Ind Ant* Vol X p 166, and *PSOCI* No 55

⁹ In northern and in southern characters, compare below, No 254

[Ś. 676] : 25th June A D. 754,¹ a total eclipse of the sun, visible in India; see *ibid.* p 3

The inscription mentions the *Mahārājādhirāja* Vijayāditya Satyāśraya,² his son, the *Mahārājādhirāja* Vikramāditya [II] Satyāśraya,³ and his queens (of the Haihaya family) Lōkamahādēvī and her younger sister Trailōkyamahādēvī (the mother of Kīrtivarman II)

49—Ś. 679—*Ep Ind Vol V* p 202, and Plates Vakkalēri plates of the 11th year of the reign of the W Chalukya *Mahārājādhirāja* Kīrtivarman II. Satyāśraya, recording a grant made at the request of a certain Dōsirāja,⁴ issued from Bhandāragavittage —

(L 61) —ga(na)vasaptatyuttara-shatēhatēshu Śaka-varshēshv=atitēshu pravardhamāna-vijayarājya-samvatsarē ēkādaśē varitamānē . Bhādrapada-paurṇamāsyām

Genealogy as far as Vijayāditya Satyāśraya as in No. 33, his son, the *Mahārājādhirāja* Vikramāditya [II] Satyāśraya (defeated the Pallava Nandipōtavarman⁵), his son, the *Mahārājādhirāja* Kīrtivarman [II] Satyāśraya — The inscription mentions [the Pallava] Narasimhapōtavarman⁶

50—*Ind Ant Vol XI* p 69 Ādūr Sanskrit and Kanarese damaged inscription of the reign of the W Chalukya⁷ *Rājādhirāja* Kīrtivarman II.,⁸ mentions a king Sinda of Pāndipura, and a king Mādhavattī.

51—*Ep Ind Vol VI* p 253, and Plate Didgūr Kanarese inscription⁹ of the reign of a [W Chalukya?] king Kattiyara,¹⁰ under whom a certain Dōsi¹¹ was governing the Banavāsi twelve-thousand province —

(L 4) —grahana[do]l

52—*Ind Ant Vol XX* p 69, and Plate Kōtūr Kanarese inscription¹² of the time of a Chalukya prince named Parahitarāja, records the ceremony of walking through fire and the death of a Śaiva ascetic named Sambu (Śambhu)

B.—The Rāshtrakūtas of Mālkhēd and Gujarāt (Lāta).

53—Ś 675.—*Ind. Ant Vol XI* p 111, and Plates Sāmāngad (now Royal As Soc's) plates of the Rāshtrakūta *Mahārājādhirāja* Dantidurgarāja (Dantivarman II) Khadgāvalōka —

(L 30).—pamchasaptatyadhika-Śakakālasamvatsara-śatashatkē vyatitē samvata(t) 675 pa(? pō or pau)hachchhikāyā Māghamāsa rathasaptamyā[m*] tulāpurusha-sthitē

Gōvindarāja [I], his son Kakkarāja [I], his son Indrarāja [II], his son Dantidurgarāja,¹³ conquered Vallabha (i.e. the W Chalukya Kīrtivarman II), and defeated the Karnātaka army which had defeated Harsha [of Kanauj], Vajrata and others

54—Ś. 679—*Jour Bo As Soc Vol XVI.* p 106, and Plates Āntrōli-Chhārōli (in Surat district) plates of the Rāshtrakūta *Mahārājādhirāja* Kakkarāja II. of Gujarāt —

(L 29) —vishuva-samkrāntau . . .

(L 36) —Śakanri(nri)pakāl-ātita-samvatsara-śatashatkē ēkū(kō)nāśīty-adhikē Āśvayuja-suddhā(ddhē=n)katē(tō)=pi sam 600 70 9 tithi 7

¹ This was the new-moon day of the first *pūrṇimānta* Śrāvana (or, by the system of mean intercalation, of the *pūrṇimānta* Śrāvana)

² With the epithet or *viruda* Niravadya(?)

³ He has the epithets or *virudas* Anivārita and Nripasamha

⁴ See below, No 51

⁵ I.e. Nandivarman, see below, No 633 ff

⁶ I.e. Narasimhavarman, see below, No 634

⁷ The name Chalukya or Chālukya does not occur in the inscription

⁸ See Dr Fleet's *Dynasties*, p 377

⁹ According to Dr Fleet "the characters of it are fairly referable to closely about A D 800"

¹⁰ Compare below, No 232

¹¹ See above, No 49

¹² Of about the ninth century A.D

¹³ In the concluding verse called Dantivarman.

24th September A D 757, see *Ind Ant* Vol XXIII p 113, No 2

Kakkarāja [I], his son Dhruvarāja, his son Gōvindarāja, married a daughter of Nāgarvarman, their son Kakkarāja [II] — The grant mentions, as *dātuka*, Ādityavarmanarāja

55 — *Ep Ind* Vol VI p 161, and Plate Hattī-Mattū Kanarese memorial tablet¹ of the reign of Akālavārsha (Krishnarāja I)

56 — Ś. 692 — *Ep Ind* Vol VI p 209, and Plate Alas plates of the Rāshtrakuta Yuvarāja Gōvindarāja II Prabhūtavarsha Vikramāvalōka, recording a grant made at the request of Vijayāditya Mānāvalōka Ratnavarsha (son of Dantivarman and grandson of Dhruvarāja), issued at the confluence of the rivers Krishnavernā and Musī —

(L 29) — shatchhatē dvīnavaty-adhukē Śāla-varshē Saumya-samva[ita]re āshādha-śukla-pakshē saptamyām²

Gōvindarāja [I], his son Kakkarāja [I], his son Indrarāja [II], his son Dantivarman [II],³ vanquished the Karnataka army which had defeated Harsha [of Kanauj], Vajrata and others; and conquered Vallabha (i.e. the W Chalukya Kirtivarman II), after him, Kakkarāja's son Krishnarāja [I] Śubhatunga Akālavārsha, his son Gōvindarāja [II] (defeated the lord of Vēngi)

57 — *Ind Ant* Vol XI p 125, and Plate, PSOCI No 60 Pattadakal Kanarese inscription of the reign of the Rāshtrakūta⁴ Mahārājādhirāja Dhāravarsha Kaliballaha (Kalivallabha Dhruvarāja).

58 — *Ep Ind* Vol VI p 163, and Plate Naregal Kanarese memorial tablet⁵ of the reign of Dōra (i.e. Dhōra, Dhruvarāja), and of his feudatory Mārakkarasa

59 — *Ep Ind* Vol VI p 166, and Plate Lakshmīshwar Kanarese inscription⁶ of the reign of Śrīballaha (Śrīvallabha, according to Dr Fleet in all probability Dhruvarāja).

60 — *Inscr at Śāvana-Belgola*, No 24, p 3 Fragmentary Kanarese inscription of the Mahāsāmantādhīpati Kambayya (Stambha⁷) Ranāvalōka, a son of [the Mahārājādhirāja] Śrīvallabha (Dhruvarāja⁸)⁸

61 — Ś 716 — *Ep Ind* Vol III p 105, and Plate Pailhan plates⁹ of the Rāshtrakuta Mahārājādhirāja Gōvindarāja III Prabhūtavarsha, issued from outside Pratishtāna —

(L 60) — Śakanripakāl-ātita-samvatsara-sa(śa)tēshu saptamu(su) jē(shō)daś-ōttarēshu Vaisākha-va(ba)hul-āmāvāsyām-ādityagrahana-parvāni

4th May A D 794, a solar eclipse, visible in India, see *Ind Ant* Vol XXIII p 131, No 107

Genealogy from Gōvindarāja [I] to Dantidurgarāja as in No 53,¹⁰ after him, Karkarāja's son Krishnarāja [I] Śubhatunga Akālavārsha (defeated Rāhappa), his son Gōvindarāja [II.] Vallabha, his younger brother Dhruvarāja Nirupama Dharavarsha, his son Gōvindarāja [III] Prabhūtavarsha

62 — Ś 726 — *Ind Ant* Vol XI p 126, and Plate Kanarese country (formerly Sir W Elliot's, now British Museum) Kanarese plates of the Rāshtrakūta⁴ Mahārājādhirāja Gōyinda (Gōvindarāja III) Prabhūtavarsha —

(L 1) — Śakanripakāl-ātita-samvatsaramgal-ēl-nūṛ-i(1)rpatt-āṇaneyā Subhānu embhā(mbā) varshadā Vaisā(śā)khamāsa-kṛṣṇapaksha-pañchamē(mī)-Brihaspatī(ta)vāram-āgi(gi)

¹ By Dr Fleet assigned to about A D 765

² Also called Vallabharāja

³ By Dr Fleet assigned to about A D 78

⁴ By Dr Fleet assigned to about A D 7

⁵ See Mr Rice in *Ep Carn* Vol IV Introduction, p 5, Dr Fleet in *Ep Ind* Vol VI p 195

⁶ Compare *Ind. Ant* Vol XXX p 515

⁷ But the name of Kakkarāja is spelt here *Karkarāja*, and Dantidurgarāja is also called Vallabharāja

⁸ This date fell in A D 770, not in 769

⁹ The name Rāshtrakūta does not occur in the inscription

¹⁰ Compare below, No 68

Thursday, 4th April A D 804, see *ibid* Vol XXIII p 122, No 55.

The grant gives the name of Gôvinda's queen, Gâmundabbe, states that he had conquered Dantiga¹ of Kâûchi, and records the renewal of a grant made by [the W Chalukya] Kîrtivarman [II]

63 —Ś. 730*.—*Ind Ant* Vol XI p 157, and Plates Wani (in Nâsik district, now Bombay As Soc's) plates² of the Râshtrakûta *Mahârâjâdhirâja* Gôvindarâja III. Prabhûtavarsha, issued from Mayûrakhandî —

(L 46) —Śakanripakâl-âtita-samvatsara-satêshu saptasu tîm(tîm)śad-adhikêshu Vyaya-samvatsarê Vaisâkha-sita-pauruamâsi-sômagrahana-mahaparvvanî

The date is irregular,³ see *ibid* Vol XXIV p 11 No 172

Genealogy, etc, substantially as in No 64

64 —Ś 730 —*Ep Ind* Vol VI p 242, and Plate, *PSOOI* No 281 Râdhanpur first and second plates only of the Râshtrakûta *Mahârâjâdhirâja* Gôvindarâja III Prabhûtavarsha, issued from Mayûrakhandî —

(L 53) —Śa[ba*]ripakâl-âtita-samvatsara-satêshu saptasu tîm(tîm)śad-uttarêshu Sarvajun-nâmnî samvat[sa]rê Śrâvana va(ba)hula-a(l-â)mâvasyâm sūryagrahana-parvanî

27th July A D 808, a solar eclipse, visible in India, see *Ind Ant* Vol XXIII p 131, No 108.

Krishnarâja [I], called Vallabha (took Fortune away from the Châlukya family), his son Dhôra (Dhruvarâja) Nirupama Kalivallabha Dhârâvarsha (set aside his eldest brother [Gôvindarâja II], imprisoned the Ganga, subdued the Pallava, defeated Vatsarâja⁴), his son Gôvindarâja [III] Prabhûtavarsha (defeated a coalition of twelve princes, released but re-imprisoned the Ganga, defeated the Gûrjara, subdued the Mâlava, reduced king Mârâsarva,⁵ conquered the Pallavas, and gave orders to the lord of Vtngî)

65 —Ś. 734.—*Ind Ant* Vol XII p 158, and Plates Baroda (now British Museum) plates of the Râshtrakûta *Mahâsâmantâdhipati* Karkarâja⁶ Suvarnavarsha of Gujârât,⁷ issued from Siddhasâmi —

(L 52) —Śakanripakâl-âtita-samvatsara satêshu saptasu ścha(cha)tustrîṁśa[d-⁸adhikê]shu mahâ-Vaisâkhyâm

Gôvindarâja [I], his son Karkarâja [I], his son Krishnarâja [I] (assumed the government after uprooting a relative of his), his son Dhruvarâja, his son Gôvindarâja [III], called Śrîvallabha, his brother, Indrarâja, was made by him ruler of Lâta (*Lâtîśvara-mandala*), Indrarâja's son Karkarâja — The grant mentions, as *dâtaka*, the *râja-putra* Dantivarman

66 —Ś 735*.—*Ind Ant* Vol XII p 13, and Plates, *Ep Ind* Vol IV p 340 Kadaba (now Bangalore Museum) plates⁹ of the Râshtrakûta *Râjâdhirâja* Prabhûtavarsha (Gôvindarâja III), recording a grant which at the request of the Ganga chief Châkirâja was made to the Jaina *muni* Arkakîrti (the disciple of Vijayakîrti who was the disciple of Kâlî-âchârya) for having warded off the evil influence of Saturn from Châkirâja's sister's son Vimalâditya (the son of Yaśôvarman and grandson of Balavarman of the Châlukya family, and governor of the Kunungl district), issued from Mayûrakhandî —

(L 83).—Śakanripa-samvatsarêshu śara śikhî-munishu vyatitêshu J[y*]êshthamâsa-śuklapaksha-daśamyâm Pushya-nakshatrê Chandravârê

¹ Perhaps the Dantivarman of No 652

² Compare *Ind Ant* Vol XXXI p 217

³ The date would be correct for Ś 737 current, the year Vijaya

⁴ Or 'the king of the Vatsaa'

⁵ Compare below, No 122

⁶ In the signature of the grant the name is spelt *Kakkarâja*

⁷ The original has 'lord of Lâta' (*Lâtîśvara*)

⁸ Read *°strîṁśad-*

The authenticity of this grant is considered doubtful — The description of the boundaries, etc, is in Kanarese

Monday, 24th May A.D 812;¹ see *Ind. Ant.* Vol. XXIV. p 9, No 161.

Gôvindarâja [I], his son Kakkarâja [I], his son Ind[r*]arâja [II.], his son Vairamêgha [Dantidurga]; his father's brother Akâlavarsha Kappôçvara [Krishnarâja I], his son Prabhûtavarsha [Gôvindarâja II], his younger brother Dhâravarsha Vallabha [Dhruvarâja], his son Prabhûtavarsha [Gôvindarâja III.], also called Vallabhêndra

67.—Ś. 735.—*Ep. Ind* Vol III. p. 54, and Plate Tôrkhêdê (in Khândêsh district) plates of the reign of the Râshtrakûta² *Mahârâjâdhirâja* Gôvindarâja III Prabhûtavarsha, and the time of his nephew and feudatory Gôvindarâja of Gujarât, recording a grant of the latter's subordinate, the *Mahâsâmanta* Buddhavarasa (the son of Râjâditya and grandson of Manupâga) of the Śalukaka family —

(L 1) — Śakanripakâl-âtita-samvatsara-śatêshu saptasu pañchatrim(trim)śaty(d)-adhikêshu Pausha-suddha-saptamyâm=ankatô=pi samvatsara śatâni 735 Nandana-samvatsarê Paushah suddha tathih 7 asyâm samvatsara-mâsa-paksha-divasa-pûrvvâyâm . . .

(L 43).—vijaya-saptamyâm.

Sunday, 4th December A D 813, see *Ind Ant* Vol XXV. p 345, No 1

Prabhûtavarsha Gôvindarâja [III] Jagattunga³ [I], his brother, Indrarâja, was made by him ruler of Lâta (*Lâțêçvara-maṇḍala*), Indrarâja's son Karkarâja, his younger brother Gôvindarâja

68 — Ś 738 — *Jour. Bo As. Soc* Vol XX p 135 Nausâri (now Bombay As Soc's) plates of the Râshtrakûta *Mahâsâmantâdhipati* Karkarâja⁴ Suvarnavarsha of Gujarât, issued from Khêtaka —

(L 67) — Śakanripakâl-âtita samvatsara-śatêshu saptasv=ashṭatrimśad-⁵adhikêshu Mâgha-suddha-paurnamâsyâm | chandragrahana-parvvanî.

5th February A D 817,⁶ a lunar eclipse, visible in India.

Genealogy from Gôvindarâja [I] to Gôvindarâja [II] Vallabha as in No 61, his younger brother Dhruvarâja, his son Gôvindarâja [III] Prithvîvallabha (defeated Stambha⁷ and other kings), his son Mahârâja-Śarva Amôghavarsha [I], his paternal uncle Indrarâja ruled Lâta (*Lâțiyam mandalam*), given to him by his master;⁸ his son Karkarâja

69 — Ś 749 — *Ind Ant* Vol V. p 145, *PSOCI* No 282 Kâvi plates of the Râshtrakûta *Mahâsâmantâdhipati* Gôvindarâja Prabhûtavarsha of Gujarât, issued from Bharukachchha —

(Plate III 7) — Śakanripakâl-âtita-samvatsara-[sapta]śatêshv=êkânnapamchâsat-samadhi-kêshu mahâ-Vaisâkhyâm

Genealogy from Gôvindarâja [I.] to Gôvindarâja [III] as in No 68, his brother, Indrarâja, was made by him ruler of Lâta (*Lâțêçvara-maṇḍala*), Indrarâja's son Karkarâja, his younger brother Gôvindarâja.

70 — Ś. 757.—*Ind Ant* Vol XIV p 199, and Plates. Baroda third and fourth plates⁹ only of the Râshtrakûta *Mahâsâmantâdhipati* Dhruvarâja I. Dhâravarsha Nirupama of Gujarât, issued from Sarvamangalâsattâ outside Khêtaka —

(L 36) — Śakanripakâl-âtita-samvatsara-śatêshu saptasu saptapañchâsad-adhikêshu Kârttika suddha-pañchadaśyâm mahâ-Kârttiki-parvvanî

[Krishnarâja I], his son Gôvindarâja [II] Vallabha, his younger brother Dhruvarâja, his son Gôvindarâja [III], his son Mahârâja-Śarva [Amôghavarsha I], his paternal uncle

¹ But the *nakshatra* is irregular

² The name here (in verse) is spelt *Jagatunga*

³ Read *trimsad*.

⁴ This, by the rules of mean intercalation, was the full moon day of the second Mâgha, otherwise of Phâlguna.

⁵ Compare above, No 60

⁶ Viz Gôvindarâja III

⁷ The second of these two plates has four notches, and the first three, on the lower edge

⁸ The name Râshtrakûta does not occur in the inscription

⁹ In the signature the name is spelt *Kakkarâja*

Indrarāja, his son Karkarāja (after defeating some Rāshtrakūtas, placed Amōghavarsha on his throne), his son Dhārāvarsha Nirupama Dhruvarāja [I.]

71—*Archæol Surv of West India*, Vol V p 87. Ellōrā Daśāvatāra cave-temple fragmentary inscription of the Rāshtrakūta kings, contains the names of Dantivarman [I.], Indrarāja [I.], Gōvindarāja [I.], Karkarāja [I.], Indrarāja [II.], Dantidurgarāja,¹ and Mahārāja-Śarva [Amōghavarsha I.]

72—Ś 765 (?)—*Ind Ant* Vol XIII. p. 136 Kapheri inscription of the reign of the Rāshtrakūta² Mahārājādhirāja Amōghavarsha I., and of the time of his feudatory, the [Śīlāra] Mahāsāmanta Pullaśakti, the successor of Kapardin I., 'the lord of Konkana'³—

(L 5)—samva [765].

73—Ś 775 (for 773)—*Ind Ant* Vol XIII. p. 134 Kapheri inscription of the reign of the Rāshtrakūta² Mahārājādhirāja Amōghavarsha I., the successor of Jagattunga I (Gōvindarāja III), and of the time of his feudatory, the [Śīlāra] Mahāsāmanta Kapardin II, the successor of Pullaśakti, 'lord of the whole Konkana'—

(L 1)—Śākanripakāl-ātita-samvatsara-śatēshu saptasu pamehasaptatishv-amkātah [apī samva]tsaraśah 775 tad-antarggata Prajapati-sasva(mva)tsaīntahpātī-Āśvina va(ba)hula-dvitiyā[jām Budha]-dinē asyām samva[tsara] māsa-paksha-dīvasa-pūrvāyām tithau

Wednesday, 16th September A D 851, see *ibid* Vol. XXIV p 4, No. 139

74—Ś 782.—*Ep. Ind* Vol VI p 29 Konnūr spurious inscription⁴ of the Rāshtrakūta Mahārājādhirāja Amōghavarsha I. Vira-Nārāyana, the successor of Jagattunga I (Gōvindarāja III), recording a grant to the Jaina Dēvēndra, made by the king, while residing at his capital of Mānyakhīta, at the request of his feudatory Bankēśa⁵ (Bankēya, Bankēyarāja) alias Sellaketana, the son of Adhōra (or Ādhōra) and grandson of Eṇākōri, of the Mukula family. The inscription professes to be a copy (prepared⁶ by the agency of Viranandin, the son of Mēghachandira trividya⁷) of a copper plate charter. The date of the grant is —

(L 43)—Śākanripakāl-ātita-samvatsara-śatēshu saptasu dvā(dvya)śīty-adhikēshu tad-abbhādhika-samanantara-pravarttamāna-trayōśītātama-⁸ Vikrama samvatsar-āntarggat-Āśvayuja-paurṇamāsyām sarvagrāsi sōmagrahanō mahā-parvvanī.

3rd October A D 860, a total eclipse of the moon, visible in India, see *ibid* p 26

Before Amōghavarsha the inscription mentions, in the Yādava lineage of the Rāshtrakūtas, Gōvinda, son of Prichchhakarāja, Karkara, son of king Indra, his son Dantidurga, Śubhatungavallabha Akāluvarsha, Prabhūtavarsha, son of Dhārāvarsha, his son Prabhūtavarsha Jagattunga

75—Ś 788—*Ep Ind* Vol VI p 102, and Plate Nilgund Sanskrit and Kanarese inscription of the 52nd year of the reign of the Mahārājādhirāja Amōghavarsha I Nripātunga, also called Atiśayadhavala, born in the race of the Rattas, 'supreme lord of the town of Lattalūra'—

(L 18)—Śākanripakāl-ātita-samvatsara-śata[m]gal=ōl-n[ūx-enbhattēnta]neya Vyaya-[samva]tsara[m] pra[va]rttise [śri]ma[d-A]mōghava[rsha]-Nri[pa]tu[m]ga-[nām-āmkitanā vijayarā]jya pravarddhamāna-samvatsa[ra]n[gal]=ayva-[tt-eradum=uttar-ō]ttaram [rājy-

¹ He defeated the army of Vallabha (i.e. the W Chalukya Kirtivarman II.) and others, and acquired the position of Śrīvallabha (*śrīcollabhatām=advāpa*)

² The name Rāshtrakūta does not occur in the inscription

³ See below, No 302 ff

⁴ The inscription contains a verse and a prose passage in Kanarese

⁵ Bankēśa invaded Gangavadi, took the fort of Kēdāja, put to flight the ruler of Talavanapura and, after crossing the Kāvīrī, conquered the enemy's country

⁶ About the middle of the 12th century A D

⁷ See below, Nos 387 and 408

⁸ Read-*tryastītama*.

ābhivṛddhi sal|u[tt-1]re . . . ta[d-a]ntaṅgata-Jyēṣṭha(shtha)-māsada kṛish[n]a-pakṣhad=amāseyu[m] sūrya-grahanaṁum=āgrī . . . ā grahanado[1].

[Sunday],¹ 16th June A D 866, a solar eclipse, visible in India, see *Ind. Ant* Vol XXIII p. 123, No 59

Before Amōghavarsha the inscription eulogizes Nirupama Kalivallabha [Dhruvarāja], and Prabhūtavarsha Gōvindaiaja [III] Jagattunga [I] Kīrti-Nāiāyana

76.—Ś. 788.—*Ind Ant* Vol. XII p 218 Śūti Sanskrit and Kanarese inscription of the 52nd year of the reign of the *Mahārājādhirāja* Amōghavarsha I. Nripatunga.

The date, etc, are practically the same as in No 75²

77.—Ś. 789.—*Ind Ant* Vol XII p 181 Bagumrā (now Vienna Oriental Muscum) plates of the Rāshtrakūta *Mahāsāmantādhīpati* Dhruvarāja II. Dhāravarsha Nirupama of Gujaraṭ, issued from Bhūgukachchha —

(L 64) — Śakamipakāl-īṭita-samvatsara-śatēshu saptasv=ōku(kō)nanavaty-adhikēshv=amkataḥ samvat 789 Jyēṣṭha-āmāśyāyām ādityagrahana-parvāni.

6th June A D 867, a solar eclipse, visible in India, see *ibid* Vol XXIII p 131, No 109

Genealogy from Gōvindaiaja [I] to Indrarāja, the ruler of Lāta, as in No 68, his son Kakkaraja (after defeating some Rāshtrakūtas, placed Amōghavarsha on his throne), his son Nirupama Dhruvarāja [I], his son Akālavarsha Śubhatunga, his son Dhāravarsha Nirupama Dhruvarāja [II] (defeated Mihira) — The grant mentions, as *dūtala*, Gōvindaiaja, a son of Śubhatunga and younger brother of Dhāravarsha Nirupama [Dhruvarāja II]

78.—Ś. 789.—*Ep Ind* Vol VI. p 287, and Plates Gujarāt (now Dr. Bhandarkar's) plates³ of the Rāshtrakūta *Mahāsāmantādhīpati Talaprahāra* Dantivarman Aparimitavarsha, the younger brother of Dhruvarāja II, of Gujaraṭ, recording a grant made, after bathing in the river Pūrāvi, in favour of a *vihāra* (or Buddhist monastery) —

(L 65) — Śakamipakāl-īṭita-samvatsara-śatēshu sa[pta]su navāśity-adhikēshv=amkatō=pi samvatsara-śatē 789 Pausa-va(ba)hula-navamyām(myā)m=uttaiāyana-mahāparvāni=uddiśya⁴

23rd December A D 867.

Genealogy as far as Dhruvarāja [II] as in No 77,⁵ his younger brother (the son of Akālavarsha) Aparimitavarsha Dantivarman — The grant is signed by both Dantivarman and Dhruvarāja [II.]

79.—Ś. 797.—*Jour Bo As Soc* Vol X p 194, *PSOOI* No 88 Saundatti Sanskrit and Kanarese Ratta inscription, recording several grants. Date⁶ of the time of the Ratta *Mahāsāmantā Prithvirāma*⁷ (the son of Merāda), a feudatory of the Rāshtrakūta Krishnarāja [II?] —

(L 12) — Saptas=sa(śa)tyā navatyā cha samāyukt[ē*]su(shu) saptasu Sa(śa)ka-kālēśv(shv)=autēshu Manmath-īhvaya-vatsarē ||

(For another date in the same inscription see below, No 201)

80.—Ś. 799.—*Ind Ant* Vol. XIII p 135. Kanheri inscription of the reign of the Rāshtrakūta⁸ *Mahārājādhirāja* Amōghavarsha I., and of the time of his feudatory, the [Śīlāra] *Mahāsāmantā* Kapardin II, 'the lord of Konkana' —

(L 1) — Śakamipakāl-īṭita-samvatsara-śatēshu saptasu navanavaty-adhikēshv=amkataḥ 799

¹ See No 76

² But the date actually quotes the week-day (*Ādityavāra*)

³ Compare *Ind Ant* Vol XXXI p 254

⁴ Read *parv=uddiśya*

⁵ The defeat of Mihira by Dhruvarāja II is not mentioned here

⁶ According to Dr Fleet, this date is plainly not authentic, so far, at least, as Prithvirāma is concerned, see his *Dynasties*, p 411, note 1, and p 552

⁷ He is described as the disciple of Indrakīrtivāman, the disciple of Gunnakīrti who was the disciple of Muḥabbatāraka — Compare also below, No 142

⁸ The name Rāshtrakūta does not occur in the inscription

81—Ś 810.—*Ind Ant* Vol XIII p 66, and Plates Bagumrâ 'now Vienna Oriental Museum) plates¹ of the Râshtrakûta *Mahâśāmantâdhipati* Krishnarâja Akâlavarsha of Gujarat issued from Ankûlêsvara —

(Plate no, 1 11) —Śakanripakâl=âtita-samvatsara-sâtêshv=ashtasu das ôtrâishu Chaitra-mâvâsyâ[yâm] sūryagrahana-parvam

15th April A.D 888, a solar eclipse, visible in India, see *ibid* Vol XXIII p 123, No 60

The grant first treats of the kings from Gôvindarâja [I] to [Nrupama Dhruvarâja II²] as No 77, it then mentions [the latter's younger brother] Dantivarman,³ and after him [his son?] Akâlavarsha Krishnarâja

82—Ś. 822 (for 824).—*Ind Ant* Vol XII. p. 221, and Plate in Vol XI p 127, *PSOCI* No 85 Nandwâdige Kanarese inscription of the reign of the Râshtrakûta³ *Mahârâjâdhirâja* Akâlavarsha (Krishnarâja II.) —

(L 1) —Śakanripakâl=âtita-samvatsara[nagal=entu-nûra]-nippattiradaneya Dundubhiy=emba varisha[m] prava[1*]ttise tadva[1*]sh-âbhyantara Magha-su(śu)ddha pamchamiyam Briha[s*]pativârad=anduvâ[ra] Uttarâshâda(dha)-nakshatramum Siddhiy=emba [yôgamu]m=age

Thursday, 6th January A D 903,⁴ see *ibid* Vol XXIV p 9, No 162

83—Ś. 824.—*Jour Bo As Soc* Vol X p 190 Mulgund fragmentary inscription of the reign of the Râshtrakûta³ king Krishnavallabha (Krishnarâja II.) —

(L 2) —Śakanripakâlê=shta(shta)-sâtê chaturuttaravimsâd(ty)-uttarê sampragata Dundubhi-nâman varshê pravarttamânê.

84—Ś. 832.—*Ep Ind* Vol I. p 53 Kâpâdvanaj (in Kanna district) plates of the Râshtrakûta³ Akâlavarsha Śubhatunga (Krishnarâja II.), and his feudatory, the *Mahâśāmantâ Prachanda*, the son of Dhavalappa, of the race of Brahmapaka —

(L 60) —Śaka-samvat 832 Vaisâkha-śuddha-paurṇamâsyâm mahâ-Vaisâkhyâm

Śubhatunga Krishnarâja [I], his son Nrupama Dhruvarâja, his son Gôvindarâja [III], his son Mahârâja-Shanda [Amôghavarsha I.], his son Akâlavarsha Śubhatunga [Krishnarâja II.], called Vallabharâja

In the race of Brahmapaka there was Kumbadi, his son Dîgadi, his son Râjahamra Dhavalappa, his sons Prachanda, Akkuva (Akkuka) and Solla-Vidyâdhara

85—Ś 831 (for 833).—*Ind Ant*. Vol XII p 222, and Plate in Vol XI p 127; *PSOCI* No. 79 Aihole Sanskrit and Kanarese inscription of the reign of the Râshtrakûta³ Kannara (Krishnarâja II.) —

(L. 1) —Śakanripakâl=âtī(tī)ta samvatsara sâtamgal=entu-nûra-va(mû)vatt-o[n]daneyâ Prajâpatiy=emba samvatsara[m*] pravarttise.

86—Ś 836.—*Jour Bo As Soc* Vol XVIII. p. 257, and Plates. Bagumrâ⁵ plates of the Râshtrakûta *Mahârâjâdhirâja* Indrarâja III. Nityavarsha, the successor of the *Mahârâjâdhirâja* Krishnarâja II. Akâlavarsha, residing at Mânyakhêta, issued from Kurundaka, (composed by Trivikramabhatta, the son of Nîmâditya) —

(L 52) —Śakanripakâl=âtita-samvatsara-sâtêshv=ashtâsu shatrimśad-uttarêshu Yava-samvatsara-Phâlguna-śuddha-saptamyâm sampannê śrî-pattava(ba)ndh-ôtsavê

In the Sâtyaki family of the lineage of the Yadus (sprung from the Moon), Dantidurga (conquered the Châlukyas, took Kâñchî, etc.), his paternal uncle Krishnarâja [I.], his son

¹ This grant is very incorrect and full of omissions

² See above, No 78

³ The name Râshtrakûta does not occur in the inscription

⁴ But the *nakshatra* and the *yôga* are irregular

⁵ Nos 86 and 87 are spoken of as "Nausâri plates," but they were found at Bagumrâ, compare *Zeitschr D Morg Ges* Vol XL p 322

Nirupama [Dhruvarāja], his son Jagattunga [I Gōvindarāja III], his son Śrīvallabha Vīra-Nārāyaṇa [Amoghavarsha I] (defeated the [E] Chalukyas), his son Krishnarāja [II], his son Jagattunga [II], married Lakshmi, the daughter of the Chēdi Ranavighraha who was a son of Kōkkalla of the Huihuja family, their son Indrarāja [III]¹ (uprooted Mēru²)

87—Ś 836—*Jour Bo As Soc.* Vol XVIII p 261, and Plates Other Bagumrū plates of the Rāshtrakūta Mahārājādhirāja Indrarāja III Nityavarsha, of the same date as, and, excepting the formal part of the grant, identical with, No 86

88—Ś 838.—*Ind Ant* Vol XII. p. 224 Hattī-Mattūr Kanarese inscription³ of the reign of the Rāshtrakūta⁴ Mahārājādhirāja Nityavarsha (Indrarāja III.), recording a grant by the Mahāsāmanta Lendeyarasa :—

(L 3) —Sa(śa)kabhūpālakāl-[ā*]krānta-sam[va*]tsara-Prabā(bha)v-ādi-nāmadē(dhē)yam=uttama-madhyama-jaghanya-pa(pha)lādā(da)-piabhratgal-entu-nūra-mūvatt-ente (n t a) n e y a Dhātu-samvatsar-[ā*]ntarggata

89.—Ś 840—*Ind Ant* Vol XII. p 223 Dandāpur Kanarese inscription of the reign of the Rāshtrakūta⁴ Prabhūtavarsha (Gōvindarāja IV.) —

(L 2).—entu-nūra-nālvatt=avu tā || Śāka-kālamgal=varsham prakatam pesarim Pramāthi vaittise dinapam makarakke varppa samkramana-kāladol=kūde banda Paushada tithiyol⁵

90—Ś 851—*Ind Ant* Vol XII p 211, No 48, see *ibid* p 249 Date of a Kalas Kanarese inscription of Gojjagadēva (Gōvindarāja IV) —

(L 22) —[Śā]ka-varsha 851neya Vikṛita-samvatsarada Māghada punnamey=Āditavāram=Āślēsha(shā)-nakshatrado(?)l(?) sōma-grahanam samanise tulā pu[rusham=1²]ldu tatsamayadol.

Sunday, 17th January A D 930, a lunar eclipse, visible in India, see *ibid* Vol. XXIII p 114, No. 7.

91—Ś 852—*Ep Ind* Vol VII p 36, and Plates Cambay plates of the Rāshtrakūta Mahārājādhirāja Gōvindarāja IV. Suvarnavarsha, (described as) the successor of the Mahārājādhirāja Nityavarsha (Indrarāja III), settled at his capital Mānyakhēta 7—

(L 44) —Śakanripakāl-ātita-samvatsara-śatēshv=ashtasu dvāpañchāśad-adhukēshv=ankatō=pi Śāka-samvat 852 pravarttamāna-Khara-samvatsar-āntarggata-Jyēsthā-śuddha-daśamyām Sōma-dinē Hasta-samīpasthē chandramasi

Monday, 10th May A D 930, see *ibid* p 28

In the family of the Yadus (sprung from the Moon), Dantadurgarāja, his paternal uncle Krishnarāja [I], his son Gōvindarāja [II], his younger brother Iddhatējas Nirupama [Dhruvarāja], after him, Jagattunga [I Gōvindarāja III], his son Amoghavarsha [I] (defeated the [E] Chālukyas at Vingavalli), his son Akālavarsha [Krishnarāja II] (conquered Khēta), married a daughter of Kōkkalla, their son Jagattunga [II], married Lakshmi, the daughter of Kōkkalla's son Ranavighraha, their son Indrarāja [III] (uprooted Mahōdaya), married Vijāmbā, the daughter of Ammanadēva who was the son of Kōkkalla's son Arjuna, their son Gōvindarāja [IV] Prabhūtavarsha Suvarnavarsha⁶

¹ Also called Ratta-Kandarpa and Kīrti-Nārāyaṇa

² *I e*, probably, Mahōdaya, see below, No 91

³ This inscription is followed on the same stone by another Kanarese inscription, of the 11th or 12th century A D, recording private grants

⁴ The name Rāshtrakūta does not occur in the inscription

⁵ See Dr Fleet in *Ep Ind* Vol VI p 177, note 7

⁶ See Dr Fleet *ibid* p 177

⁷ But, when making the grant, the king had gone to Kapitthaka on the Gōdavari for the festival of the patta-bandha

⁸ Also called Sāhasāṅka, Nitya Kandarpa, Vikrānta-Nārāyaṇa, etc

92.—Ś. 855 — *Ind Ant* Vol XII. p 249, and Plates. Sānglī (now Sāwantwādī) plates¹ of the Rāshtrakūta *Mahārājādhirāja* Gōvindarāja IV. Suvarnavarsha (described as) the successor of the *Mahārājādhirāja* Nityavarsha (Indrarāja III.), residing at Mānyakhēta —

(L. 44) — Śakanripakāl-ātīta-samvatsara-satēshv-ashtasu pañchapañchāśad-adhikēshv-amkatō=pi samvatsarāpām 855 pravarttamāna-Vijaya-samvatsar-āmtarggata-Śrāvapa-paurnamāsyām vārē Gurōh Pūrvvābhadrāpadā-nakshatrē.

Thursday, 8th August A.D 933, see *ibid* Vol XXIII p 114, No. 8

Genealogy, etc, substantially as in No 91.

93 — Ś. 862. — *Ep Ind.* Vol V p 192, and Plate Dēōlī (in Wardhā district) plates of the Rāshtrakūta *Mahārājādhirāja* Krishnarāja III. Akālavarsha, the successor of the *Mahārājādhirāja* Amōghavarsha III., recording a grant made for the spiritual benefit of the king's younger brother Jagattunga III, issued from Mānyakhēta —

(L. 47) — Śakanripakāl-ātīta-samva[tsa]ra satēshv-ashtāsu dvisha[shty-a]dhikē[shu] Śārvvari-sam[vatsar-ā]ntarggata-Vaiśākha-va(ba)hula-pañchanyām(myām).

In the lunar race, in Yadu's family, there was the god Vishnu-Krishna, and kings of that family became known as Tuṅgas, belonging to the Sātyaki branch of it, in their lineage, Ratta, after him, named after his son Rāshtrakūta, the Rāshtrakūta family. From that family sprang Dantidurga, his paternal uncle Krishnarāja [I], his son Gōvindarāja [II], his younger brother Nirupama Kalivallabha [Dhruvarāja], his son Jagattunga [I Gōvindarāja III.], his son Nripatunga [Amōghavarsha I] (founded Mānyakhēta), his son Krishnarāja [II], his son Jagattunga [II] (did not reign), his son Indrarāja [III], his son Amōghavarsha [II], his younger brother Gōvindarāja [IV.]. After him, the son of Jagattunga II., Amōghavarsha [III Baddiga], his son Krishnarāja [III] (slew Dantiga and Vappuka,² in Gāngapātī deposed Rachhyāmalla, i.e. Rāchamalla I,³ and put in his place Bhūtārya, i.e. Būtuga II; he also defeated the Pallava Anṁga).

94 — Ś. 867 — *Ep Ind* Vol. IV p 60, and Plate Sālōtgi (now Indī) pillar inscription⁴ of the reign of Krishnarāja III Akālavarsha, the son of Amōghavarsha III., residing at Mānyakhēta —

(L. 3) — Śaka-kālād-gat-ābdānām sa-saptādhikashashtishu satēshv-ashtasu tāvatsu samānām=ankatō=pi cha | Varttamānē Plavamg-ābdā . .

(L 45). — Pūrvv-ōktē varttamān-ābdē māśē Bhādrāpadē-mohitē pitri-parvvanī tasy=aiva Kujavārēna samyutē sūryyagrahāṇa-kālē tu madhya-gē cha divākarē.

Tuesday, 9th September A.D 945, a solar eclipse, visible in India, see *Ind Ant* Vol. XXIII. p 123, No 61, and Vol XXV p 269

95 — Ś 872* — *Ep Ind* Vol. II p 171, *Ep Oarn* Vol III p 92, No. 41, and Plate, *Ep Ind.* Vol VI p 53, and Plates Ātakūr (now Bangalore Museum) Kanarese inscription of the time of Krishnarāja III Kannaradēva⁵ (who killed in battle at Takkōla the Chōla Mūvadi-Chōla Rājāditya⁶) and of the W. Ganga Permānadi Būtuga II. Satyavākya-Kongunivarman-dharmamahārājādhirāja, 'lord of Kōlāla,' 'lord of Nandagiri' —

(L 1) — Sa(śa)kanri(nri)pakāl-ātīta-sa[m]vatsara-sa(śa)tangal=entū-nūṛ-[e]patt-[e]radaneya Śō(sau)myam=emba sa[m]vatsaram pravarttase

¹ Compare *Ind Ant* Vol XXXI p 219

² Below, in No 98, the name is Vappuga

³ See No 95

⁴ The pillar besides contains two Kanarese inscriptions, one (*ibid* p 68) of about the period to which the above Sanskrit inscription belongs, and the other (*ibid* p 65) of the 11th or 12th century A.D. The former records grants of a certain Kañchiga of the Seḷara race, and the latter a grant of the *Mahāmāndālīvara* Gō[v]junarasa of the Silahāra race.

⁵ Described as a bee on the waterlilies that were the feet of Amōghavarshadēva [III], see No 93

⁶ See below, Nos 127 and 712

The inscription mentions a follower of Bûtuga's, named Manaloina, 'lord of Valabhi,' the *Sagara vamsa* — A subsidiary record on the stone states that Bûtuga killed Rachamalla [1] the son of Ejeypapa, and that it was Bûtuga who treacherously stabbed Râjaditya

96 — *Ś* 873. — *Ind Ant* Vol. XII p 257 Soratûr Kanarese inscription of the reign of the *Mahârâjâdhirâja Akâlavarsha Kannaradêva* (i.e. the Râshtrakûta Krishnarâja III) — (L 4) — Sa(śa)kanripakâl-âkrânta-samvatsara-sa(śa)tamga[1*] 873 Vûôdhî[krit*]-samvatsarada Mârggaśîra-mâsada punnameyuma-Âdityavâramuma Rôhîni(nî)-nakshatramuma so(so)magrahanad=andua

Sunday, 16th November A D 951, a lunar eclipse, visible in India, see *ibid* Vol XXIII p 114, No 9

97 — *Ś*. 878* — Supplied by Dr Fleet¹ Date of a Chûchli (in Dhârwar district) Kanarese inscription of the time of the Râshtrakûta Krishnarâja III. —

Sa(śa)kabhûpâlakâl-âkrânta-samvatsara-sa(śa)tamga[1*] entu-nûp-elpattî-âraneya Ânandasamvatsarada Vaisukhî-sa(su)ddha-bidige Sôma-vâramuma Mrgaśîra-nakshatramuma=âge(? gî)

Monday, 18th April A D 953²

98 — *Ś*. 880 — *Ep Ind* Vol IV p 281, and Plate Karhâd plates³ of the Râshtrakûta *Mahârâjâdhirâja Krishnarâja III. Akâlavarsha*, the successor of the *Mahârâjâdhirâja Amoghavarsha III*, issued from Mûlpâtî —

(L 56) — Śaka[nrî]pakâl-[â*]tîta-[sam]vatsara-śatêshv=ashtasv-a[śî]ty-adhikêshu Kâlâvukta-samvatsara-ântarggata Ph[â]lguna-va(ba)hula-trayôdasyâm(śyâm) Vu(bu)dhê

Wednesday, 9th March A D 959⁴

Genealogy as in No 93 Krishnarâja III conquered [the Kalachuri-Chîdî] Sîhasrîrjuna, though he was an elderly relative of his wife and his mother, he slew Dantiga and Vappuga,⁵ in Gangapâtî he deposed Rachhyâmalla (i.e. Râchamalla I)⁶ and put in his place Bhûtârja (i.e. Bûtuga II), and he defeated the Pallava Anniga

99 — *Ś* 884* — Supplied by Dr Fleet⁷ Date of a Dêvi-Hosûr (in Dhârwar district) Kanarese inscription of the time of the Râshtrakûta Krishnarâja III —

Sa(śa)ka-varsha 884 Dundubhî-samvatsara-ântarggata-Pausa-sa(śu)ddha-trayôdasî(śî) Âdityavâram=uttarâyana-samkrânti-andua

Sunday, 22nd December A D 961⁸ (with the Uttarâyana samkrânti on the next day Monday)

100 — *South-Ind Inscr* Vol III No 7, p 12 Ukkal (Vishnu temple) Tamîl inscription of the 16th year (of the reign) of the glorious Kannaradêva who conquered Kachchi (i.e. Kîñchîpura) and Tañjai (i.e. Tañjâvûr), (i.e. the Râshtrakûta Krishnarâja III)

101 — *Ep Ind* Vol III p 284 Tirukkalukunram Tamîl inscription of the 17th year (of the reign) of the glorious Kannaradêva who conquered Kachchi and Tañjai (i.e. the Râshtrakûta Krishnarâja III).

102 — *Ep Ind* Vol III p 285, and Plate Tirukkalukunram Tamîl inscription of the 19th year (of the reign) of Kannaradêva who conquered Kachchi and Tañjai (i.e. the Râshtrakûta Krishnarâja III)

¹ See *Ep Ind* Vol VI p 180

This day fell in the year Ânanda by both the northern luni solar and the mean sun system, but not by the southern luni solar system

² Compare *Ind Ant* Vol XXX p 373.

³ On this day the *tithi* of the date commenced 2 h 33 m after mean sunrise, see my remarks in *Ep Ind*, Vol IV p 279

⁴ Above, in No 93, the name is Vappuka

⁵ See above, No 95

⁷ See *Ep Ind* Vol VI p 180

⁸ This day fell in the year Dundubhî only by the northern luni solar system

103 — *Ep Ind* Vol IV p 82, and Plate. Bâvâji Hill (near Vêlûr) Tamil rock inscription of the 26th year (of the reign) of Kannaradêva (i.e. the Râshtrakûta Krishnarâja III). The inscription mentions a Vira-Chôla, who according to Dr Hultzsch may be identical with the Ganga-Bâna Prithuvîpati II. Hastinalla, see *ibid* p 223 — Compare below, No 671

104 — *Ś 893* — *Ind Ant* Vol XII p 255 Adaraguñchi Kanarese inscription of the reign of the *Mahârâjâdhirâja* Kottiga (Khottiga) Nityavarsha,¹ and the time of his feudatory the W Ganga Permânadi Mârasimha II,² recording grants by Pañchaladêva —

(L 7) — Sa(śa)kanripakâl-âtîta-samvachchha(tsa)ra-sa(śa)tangal=entû-nûra-tombhatta-mûraneya Prajâpati-sa[m*]vachchha(tsa)ram sallutam-ire tad varsh-âbhyâ(bhya)ntarad=Âshva(śva)yujad=amavâse Âdityavâra sûryya-grahana

Sunday, 22nd October A D 971, a solar eclipse, visible in India, see *ibid* Vol XXIII p 123, No 63

105 — *Ś 894*. — *Ind. Ant* Vol XII p 264 and Plates Khairâ³ (now Bombay As Society) plates⁴ of the Râshtrakûta *Mahârâjâdhirâja* Kakkarâja II (Kakkaladêva) Amôghavarsha, 'who meditated on the feet of the *Mahârâjâdhirâja* Akâlavarsha,' residing at Mânakhêta —

(L 47) — Śakanripakâl-âtîta-samvatsara-śatêshv=ashtasu chatuṣṣa(rnna)jvaty-adhikêshv=ankataḥ samvat 894 Angrâ(rah)-samvatsar-ântaraggata-Âśvayuja-paurṇamâsyayam Vu(bu)dha-dinê sômagrahaṇa-mahâparvṇam

Wednesday, 25th September A D 972, a lunar eclipse, visible in India, see *ibid* Vol XXIII p 115, No 10

In Yada's lineage, Dantidurga, his paternal uncle Krishnarâja [I], his son Gôvindarâja [II], his younger brother Nirupama [Dhruvarâja], his son Jagattunga [I Gôvindarâja III], his son Amôghavarsha [I] (defeated the [E] Châlukyas, founded Mânakhêta), his son Akâlavarsha Krishna[râja II], married the daughter of the Chêdi Kokkalla the younger sister of Śankuka. Their son Jagattunga [II], married Lakshmi, the daughter of the Chêdi Śamkaragana, who bore to him India[râja III], he also married 'his maternal uncle' Śamkaragan's daughter Gôvindambâ who bore to him Amôghavarsha [III] Amôghavarsha [III] married Yuvarâjadêva's daughter Kundakadêvi, who bore to him Khottigadêva who became king after the death of his eldest brother Krishnarâja [III] Amôghavarsha Nirpatunga Kakkarâja [II]⁵ is the son of Khottiga's younger brother Nirupama

106 — *Ś. 896** — *Ind Ant* Vol XII p 271 Gundûr Kanarese inscription of the reign of the *Mahârâjâdhirâja* Kakkaladêva (Kakkarâja II), and the time of his feudatory, the W Ganga Permânadi Mârasimha II. Nolsambakulântaka, and of Pañchaladêva.⁶ —

(L 13) — Sa(śa)kha(ka)-varsham=entû-nûra-tombhatt-âraneya Śrîmukha-samvatsar-Âshâda(dha)-dakshinâyana(na)-samkrântiyum=Âdityavârad=andum

Perhaps Sunday, 22nd June A D 973, but the Samkrânti took place on Tuesday, 24th June A D 973, see *ibid* Vol XXIV p 12, No 174

107 — *Ś 904* — *Inscr at Śravarâ-Belgola*, No 57, p 53 Eulogy, in Kanarese, of the Râshtrakûta Indrarâja IV, the son's son of Krishnarâja III Date of his death —

Vanadhi-nabhô-midhi-pramita-samkhyê (khyâ)-Śakâvanipâla-kâlamam neneyise Chitrabhanu parivartise Chaitra-sâtêtar-âshṭami-dina-yuta-Sômagrâdolâ.

Monday, 20th March A D. 982, see *Ind Ant* Vol XXIII p. 124, No 64

¹ Also called Raṭṭa Kandarpa

² See *Ind Ant* Vol XXXI p 220

³ Also called Vira Narayana, etc

⁴ See Dr Fleet's *Dynasties*, p 307, *Ep Ind* Vol V p 173, note 1. — See also below, No 132.

⁵ See below, No. 129 ff

⁶ The third plate is now missing.

C.—The Western Gangas

108.—Ś. 169.—*Ind Ant* Vol VIII p 212, and Plate Tanjore (formerly Sir W. Elliot's, now British Museum, spurious¹) Sanskrit and Kanarese plates of the W Ganga Arivarma-(Harivarma-)mahārājādhirāja —

(L 10) —Sa(śa)kā(ka)-kālê navôttara-shashtir-êkaśata-gatêshu Prabhava-samvatsar-âbhyanterê Shâ(Phâ)lgun(n)-âmâvâsô(syâ)-Bhṛigu Rêvatî(tî)-nakshatrê Vriddhi-yôgê Vṛishabha-lagnê

The date is irregular, see *ibid* Vol. XXIV p 10, No. 166

In the Jāhnavêya family and Kānvâyana gôtra, Konganivarma-dharmamahārājādhirāja ; his son Mādhava-mahārājādhirāja [L.] (composed a *Dattakasûtra-vṛtti*), his son Arivarma-mahārājādhirāja

109 —Ś. 188.—*Ep Carn* Vol III p 202, No 122, and Plates Tagadûru (spurious²) Sanskrit and Kanarese plates of the W. Ganga Harivarma-mahādhirājādhirāja, issued from Talavanapura —

(L 11) —Saka-varishêshu gatêshu attâsiti-satê Vibhava-samvatsarê Phâlguna-mâsê suddha-[da?]sami-Guruvârê Punarvasu-nakshatrê

The date is irregular

Genealogy substantially as in No 108

110.—Ś. 272 (P) —*Ind Ant* Vol VII p 173, and Plate, *Mysore Inscr* No 156, p 293 Harihar (spurious³) Sanskrit and Kanarese plates of a son (described as 'lord of Kôlâla') of the W Ganga Vishnugôpa-mahārājādhirāja, the son of Kongulivarma-dharmamahārājādhirāja of the Jāhnavîya family —

(L 9) —Śaga[.] nayana-gi neyâ ?] Śâdhârana-sâmmachhchharâda Phalgunâ-mâ amavâsê Adivârad-andu

The date is irregular

111 —*Ind Ant* Vol V. p 136, and Plate, *Mysore Inscr* No. 154, p 289 Mallohalli (spurious⁴) plates of the 29th year of the reign of the W Ganga Kongani-mahārāja (Konganirāja) .—

(L 17).—âtmanah pravarddhamâna-vipula-vi[ja*]y-aisvaryya êkônatrimśatô(?) Jayasabatsarê⁵ Śataya-nakshatrê

In the Jāhnavîya family, Konganivarma-dharmamahādhirāja, his son Mādhavādhirāja [I] (composed a *Dattakasûtra-vyâkhyâ*), his son Harivarma-mârāja, his son Vishnugôpa-rāja ; his son Mādhava-rāja [II], his son Kongani-rāja

112 —[Ś] 388.—*Ind Ant* Vol I p 363, and Plate, *Coorg Inscr* No 1, p 1, and Plate, *Mysore Inscr* No 151, p 282 Merkara (spurious⁶) Sanskrit and Kanarese plates of the W Ganga Avinita Kongani-mahādhirāja .—

(L 16) —ashta asiti uttarasya trayô satasya samvatsarasya Mâgha-mâsam Śôma-vâram Svati-nakshatra sudhdha-pañchami

The date is irregular, see *Ind Ant*. Vol XXIV. p 11, No 169

In the Jāhnavîya family and Kānvâyana gôtra, Kongani-mahādhirāja, his son Mādhava-mahādhirāja [I] (composed a *Dattakasûtra-vṛtti*), his son Harivarma-mahādhirāja, his son

¹ See *Ind Ant* Vol XXX p 215, No 10

² See *ibid* p 221, No. 48

³ The year Jaya according to Mr Rice is here Ś 376

⁴ See *Ind. Ant* Vol. XXX p 219, No 40

⁵ See *ibid* p 221, No 46.

⁶ See *ibid* p. 221, No 50

Vishnugôpa-mahâdhrâja; his son Mâdhava-mahâdhrâja [II]; his son Avinîta Kongani-mahâdhrâja, sister's son of the Kadamba Krishnavarma-mahâdhrâja¹

113—*Ind Ant* Vol VII p. 174, *Mysore Inscr* No 157, p 294 Bangalore Museum (spurious²) plates³ of the third year of the reign of the W Ganga Kongani-mahârâja —

(L 37).—âtmana pravarddhamâna-vipul-aîsvaryê tṛtīyê savatsarê Śrâvanê mâsê tithâv=âma . .

In the Jâhnavêya family and Kânvâyana gôtra, Konganivarma-dharmamahâdhrâja, his son Mâdhava-mahâdhrâja [I] (composed a *Dattakasûtra-vṛtti*), his son Harivarma-mahâdhrâja, his son Vishnugôpa-mahâdhrâja, his son Mâdhava-mahâdhrâja [II], his son Kongani-mahâdhrâja, sister's son of the Kadamba Krishnavarma-mahâdhrâja, his son Kongani mahârâja

114—*Ind Ant* Vol V p. 138, and Plates, *PSOCI* No 268, *Mysore Inscr.* No 155, p 291 Mallohalli (spurious⁴) plates of the 35th year of the reign of the W Ganga Durvinîta Kongani-vṛiddharâja —

(L 43) —âtmanah=pravarddhamâna-vijayaîsvaryyê pañchatṛimśad-Vijaya-samvatsarê⁵ pravarttamânê

Genealogy as far as Mâdhava-mahâdhrâja [II] as in No. 113, his son Avinîta Kongani-mahâdhrâja, sister's son of the Kadamba Krishnavarma-mahâdhrâja; his son Durvinîta Kongani-vṛiddharâja, daughter's son of Skandavarman (*Râjâ* of Punnâda).

115—Ś 635—*Ep Carn* Vol. III p 107, No. 113, and Plates Hallegere (spurious⁶) plates of the 34th year of the reign of Śivamâra I. Prithivî-Kongani-mahârâja Navakâma, recording a grant made at the request of the Pallavâdhrâjas Jaya and Vṛiddhi, the sons of Pallava-yuvârâja, issued from Talavanapura —

(L 34) —pañchatṛimśôttara-shatchhatêshu Śaka-varshêshv=atîtêshu âtmanah=pravarddhamâna-vijayaîsvaryya-samvatsarê chatuṣṭṛimśatkê pravarttamânê

Genealogy as far as Mâdhava-mahâdhrâja [II] as in No 113, his son Avinîta Kongani-mahâdhrâja, sister's son of the Kadamba Krishnavarma-mahâdhrâja, his son Durvinîta Kongani-vṛiddharâja (author of a commentary on 15 *sargas* or on the 15th *sarga* of the *Kṛâtârjunîya*), his son Mushkara Kongani-vṛiddharâja, his son Śrîvikrama Kongani mahâdhrâja, son of a daughter of Sundhurâja, his son Bhûvikrama Kongani-mahâdhrâja Śrîvallabha (defeated the Pallavas at Velandâ⁷), his younger brother Śivamâra [I] Prithivî-Kongani-mahârâja Navakâma

116—*Ind Ant* Vol XIV p 230, and Plates British Museum (formerly Sir W Elliot's, spurious⁸) Sanskrit and Kanarese⁹ plates of the W Ganga dynasty, recording a grant by a certain Ereganga¹⁰

The grant gives the genealogy from Konganivarma-dharmamahâdhrâja to Navakâma, the younger brother of Bhûvikrama

¹ For Kadambas named Krishnavarman: see below, Nos 613 and 614.

² See *Ind Ant* Vol XXX. p 222, No 51

³ The second side of the fourth plate is illegible, and the following plate or plates are lost

⁴ See *Ind Ant* Vol. XXX p 222, No 52

⁵ The year Vijaya according to Mr Rice is here Ś 435

⁶ See *Ind Ant* Vol. XXX p 222, No 54

⁷ Or Vilanda

⁸ See *ibid* p 222, No 55

⁹ "The language is extremely corrupt, the text goes backwards and forwards in a way that would render the text utterly unintelligible, but for the Merkara and Nâgamangala (Dâvarhalli) grants"

¹⁰ There is nothing to indicate whether this is another name of Navakâma (Śivamâra I) or the name of one of his feudatories

117.—Ś. 672.—*Ep. Carn* Vol VI. p 151, No 36, and Plates Jāvah (spurious?) plates of the 25th year of the reign of the W Ganga Śrīpurusha Prithivī-Konguni-mahārāja, issued from Mannegrāma —

(L. 35) —dvāsaptatyuttara-shatchhatēshu Śāka-varshēshv=atitēshv=ātmanah=pravarddhamāna-vijayaśvarya-samvatsarē pañchavimsē varttamānē . . . Vaisākha-māsa-grahane Uttarāphalgunī-nakshatrē Sôma-vârê Vrishabhakṣi-samkrāntyām

Monday, 20th April A D 750

Genealogy as far as Śivamāra [I] substantially as in No 115, his son's son Śrīpurusha Prithivī-Konguni-mahārāja

118 —Ś. 684.—*Madras Jour Lit Sc* 1878, p 138, *Mysore Inscr* No 152, p 254 Hosur (spurious?) plates of the W Ganga Śrīpurusha Prithivī-Kongani-mahārāja, issued from Mānyapura —

Chaturāśīty-uttarēshu shatchhatēshu Śāka-varshēshu anantitēshu . . . Vaisākha-māsa-grahane Viśakhā-nakshatrē Śukravārē

For Ś 684 current the date might perhaps correspond to Friday, 24th April A D. 761, but there was no lunar eclipse on that day, see *Ind Ant* Vol. XXIV p 11, No 171

Genealogy as in No 117

119 —Ś 698 —*Ind Ant* Vol II p 156, and Plates, *Ep Carn* Vol IV. p 233 No 55, and Plates, specimen Plate in *Ep Ind* Vol III. p 164, *Mysore Inscr* No 153, p 287 Devanahalli formerly known as Nāgamangala (spurious?) plates³ of the 50th year of the reign of the W Ganga Mahārājādhirāja Śrīpurusha Prithuvī-Kongani-mahārāja, recording a grant made at Mānyapura, at the request of Paramagūla-Prithuvī-Nirgunda-rāja (the son of Dundu-Nirgunda-yuvaija, of the Bāna family²), in favour of a Jaina temple founded at Śrīpura by Prithuvī-Nirgunda-rajā's wife Kundāchehi, the daughter of Maruvarman of the Sagara family —

(L 41) —ashtānavaty-uttarēshu [sha*]tchhatēshu Śāka-varshēshv=atitēshv=ātmanah pravarddhamāna-vijayaśvarya-samvatsarē pañchāṣattamē pravarttamānē

Genealogy as in No 117

The grant gives the line of Jaina teachers Chandranandin, his disciple Kumaranandin, his disciple Kīrtinandin, his disciple Vimalachandrāchārya

120 —Ś. 281.—*Ind Ant* Vol XVIII p 311, and Plate Kalbhāvi (spurious⁴) Sanskrit and Kanarese Jaina inscription, recording the restoration, by the Ganga Mahāmandalīśvara Kambharasa,⁵ 'lord of Kuvalāla,' of a grant that had been made by the Ganga Mahāmandalīśvara Saigotta⁶ Permānadi Śivamāra [II], 'lord of Kuvalāla,' a feudatory of King Amoghavarsha, professedly on the date here given —

(L 14) —Śāka-varsha 261neya Vibhava-samvatsarada Paushya(sha)-bahula-chaturdāśi-Sôma-vârām=uttarāyana-samkrānty-amdu

The date is irregular, see *ibid* Vol XXIV p 11, No 168

The inscription mentions, in the Kāreya gana and Mailapa antaya, Gunakīrti, Nāgachandramunindra, Jinachandra, Śubhakīrti, and Dēvakīrti-guru

121 —*Ep Carn* Vol. IV p 109, No 60, and Plates Galgēkere (spurious⁷) Sanskrit and Kanarese plates of the W Ganga Ranavikramayya.

Genealogy as far as Bhūvikrama substantially as in No 115, his .⁸(?) Śivamāra [I], his son's son Śrīpurusha, his son Śivamāra [II] Konguni-mahārājādhnāja (anointed as king

¹ See *Ind Ant* Vol XXX. p 222, No 56

² See *ibid* p 223, No 57

³ Part of the formal portion of the grant is in Kanarese

⁴ So far, at any rate, as regards the date, the writing is of about the eleventh century A D

⁵ See *Ep Ind* Vol VI p 65, note 2

⁶ See below, No 127

⁷ See *Ind Ant* Vol XXX p 223, No 59

⁸ The original omits the word which is required here.

by the Râshtrakûta Gôvinda and the Pallava Nandivarman), his brother Vijayâditya, his son Râjamalla, his son Ranavikramayya.

122 — *Ep. Ind* Vol VI p 257, and Plate Gudigere fragmentary Kanarese inscription¹ of the reign of the [W Ganga] *Mahârâja Mârassajja*,² under whom a certain Dadigarasa was governing the district (including the village at which the inscription is) — The inscription contains the name Śubhachandra-pandita

123 — *Ep Ind* Vol IV p 141, and Plate. Vallimalai Kanarese inscription (in Grantha characters), recording the foundation of a Jaina cave by the [W. Ganga] king Râjamalla Śivamâra [I]³, his son Śîpurnasha, his son Ranavikrama, his son Râjamalla

124 — *Ep Carn* Vol III p 163, No 91, and Plate, *Ep Ind* Vol VI p 43, and Plates Doddahundi (now Bangalore Museum) Kanarese inscription,⁴ recording the death of the W Ganga Nitimârga-Kongunivarma-dharmamahârâjâdhirâja,⁵ 'lord of Kovalâla,' 'lord of Nandagiri,' the illustrious Permanadi, and the bestowal of a grant by his eldest son Satyavâkya-Pommânadi⁶ on one Agarayya

125 — Ś. 809. — *Ind Ant* Vol VI p 102, No II, and Plate, *Coorg Inscr* No 2, p 5, *PSOCI* No 269. Bihû Kanarese inscription of the 18th year of the reign of the W Ganga Satyavâkya-Kongunivarma-dharmamahârâjâdhirâja Permanadi,⁷ 'lord of Kovalâla,' 'lord of Nandagiri' —

'Śaka 809 (in words, l 2) the eighteenth year (in words, l. 5) of his reign, the fifth day (s. *ipañchamî*) of Phalguna'

126 — *Mysore Inscr* No 113, p 209, and Plate, *PSOCI* No 247, *Ep Ind* Vol I p 350, *Ep Ind* Vol VI p 43, and Plates Bêgûr (now Bangalore Museum) Kanarese inscription, recording that the W. Ganga Ereyapparasa⁸ lent to Ayyapadêva⁹ for the purpose of fighting against Viramahendra¹⁰ a force collected and commanded by the leader of the Nâgattaras, that this commander was killed, and that then Ereyapa appointed Iruga to the leadership of the Nâgattaras and made a grant to him

127 — Ś. 860 — *Ep Ind* Vol III p 176, and Plate Sûdi (spurious¹¹) plates of the W Ganga Bûtuga II.¹² Satyanitavâkya-Kongunivarma-dharmamahârâjâdhirâja, recording a grant to a Jaina temple founded by his mistress Divalâmbâ, issued from the town of Purikara —

(L 68) — Sa(sa)ka-vara[sh]êshu shashityuntai-âshta[saj]têshu atikrâmtêshu Vikâma(r)-samavatsara-Kâ[r]tt[1]ka-Nandisva(śva)ra-su(śu)kla-pakshaḥ ashtamyâm Âditya arâ

The date is irregular, see *ibid* p 159

¹ According to Dr Fleet "the characters of it are fairly referable to closely about A D 800"

² According to Dr Fleet to be identified with the Mârassava of No 64 above

³ For Śivamâra II see No 659.

⁴ According to Dr Fleet to be placed roughly about A D 840

⁵ By Dr Fleet identified with Ranavikrama of No 123

⁶ By Dr Fleet identified with Râjamalla of No 123

⁷ For a short Kôṭûr undated Kanarese inscription of his see *Ind Ant* Vol VI p 103, No III, *Coorg Inscr* No 3, p. 6, *PSOCI* No 270 — According to Dr Fleet he is Pâtuga I, see *Ep Ind* Vol VI p 68

⁸ According to Dr Fleet about A D 908-938, the events recorded in the inscription, according to Dr Fleet, have to be placed about A D 934-938.

⁹ Identified with a Nolambâdhiraja Ayyapadêva

¹⁰ According to Dr Fleet in all probability identical with the E Chalukya Châlukya Bhîma II Gaṇamahendra, see below, No 560

¹¹ See *Ind Ant* Vol XXX p 217, No 31

¹² For Bûtuga I see also above, note 7

Genealogy as far as Bhūvikrama substantially as in No. 115; his son¹ Śivamāra [I.]; his son Śrīpuruṣa Kongunivarman-dh², his son Śivamāra [II] Kongunivarman-dh Saigotta, his younger brother Vijayāditya, his son Rājamalla [I] Satyavākya-Kongunivarman-dh., his son Ereganga [I] Nītmārga-Kongunivarman-dh., his son Rājamalla [II] Satyavākya-Kongunivarman-dh., his younger brother Būtuga [I] Guṇaduttaraṅga (married Abbalabbā, a daughter of [the Rāshtrakūta] Amoghavarsha [I]), his son Ereganga [II] Nītmārga-Kongunivarman-dh., also called Komara-vedeṅga ('whose forehead was adorned with the *paṭṭabandha* of, or by, Ereyappa'), his son Narasiṅga Satyavākya-Kongunivarman-dh., also called Vīra-vedeṅga, his son Rājamalla (?) [III] Nītmārga-Kongunivarman-dh., also called Kachcheya-Gaṅga, his younger brother Būtuga [II] Satyanītivākya-Kongunivarman-dh., also called Nanṇiya-Gaṅga, Jayaduttaraṅga, Gaṅga-Nārāyaṇa, etc (married a daughter of Baddega, i.e. the Rāshtrakūta Amoghavarsha III, at Tripurī in Dahāla, on the death of Baddega secured the kingdom for [the Rāshtrakūta] Krishnarāja [III], caused fear to Kakkarāja of Alachapura, Bijja-Dantavarman of Banavāsī, Rājavarman, Dāmarī of Nuḷuvuḡur, and Nāgavarman, defeated [the Chōla] Rājāditya,³ besieged Tañjāpurī, etc)

128 —Ś. 872*.—Ātakūr Kanarese inscription of the time of the W Ganga Permānadi Būtuga II. Satyavākya-Kongunivarman-dharmamahārājādhirāja, see above, No 95.

129 —Ś. 880.—*Ind Ant* Vol VII p 104, lines 1-50 of the text Lakshmēshwar (spurious⁴) inscription⁵ of the W. Ganga Mārasimha II. Satyavākya-Kongunivarman-dharmamahārājādhirāja.⁶—

(L 24).—Śakanripakāl-ātīta-samvatsara-śatēshv-ashtasu navaty-uttarēshu pravarttamānē Vibhava-samvatsarē⁷

In the Jāhnavēya family and Kānvāyana *gōtra*, Mādhava Kongunivarman-dharmamahārājādhirāja, his son Mādhava-mahārājādhirāja (composed a *Dattakasūtra-vṛtti*), his son Harivarman-mahārājādhirāja, his younger brother Mārasimha

The inscription gives the line of Jaina teachers Dēvēndra, his disciple Ēkadēva, his disciple Jayadēva-pandita

130 —Ś. 886.—*Ep Ind* Vol IV p 351 Hebbāl Kanarese inscription, recording grants etc by the W Ganga Mārasimha II. Satyavākya-Kongunivarman-dharmamahārājādhirāja (also called Nalambakulāntakadēva, etc), 'lord of Kōlāla,' 'lord of Nandagur,' and his grandmother Bhujjabbarasi, the mother of Būtayya (Būtuga II) —

(L 16).—Sa(śa)kanripakāl-āt[i]ta-sa[m]vatsara-śatamga[1*] 896neya Bhāva-samvatsarada Pā(phā)lguṇa(na)-su(śu)ddha-paṁchamī Brihaspativārad-andu

Thursday, 18th February A D 975⁸

In the reign of [the Rāshtrakūta] Akālavarsha Kannaradēva (Krishnarāja II), Baddegadēva (Amoghavarsha III Baddiga) gave his daughter Rēvakanimmadi, the elder sister of Kannaradēva (Krishnarāja III), in marriage to Permānadi Būtayya (Būtuga II) Satyavākya-Kongunivarman-dharmamahārājādhirāja. Their son Maruladēva, married Bijjabe, their son Rachcha(?) -Gaṅga Immediately after his reign, there reigned the son of Būtayya and Kallabbarasi, viz. Mārasimha [II] Satyavākya-Kongunivarman-dh., also called Nalambakulāntakadēva, etc

¹ Elsewhere Śivamāra is described as the younger brother of Bhūvikrama, but see also No. 121

² I.e., here and below, -dharmamahārājādhirāja

³ See above, No 95

⁴ See *Ind Ant* Vol XXX p 218, No 38

⁵ Put on the stone in about the second half of the 11th century A.D

⁶ See above, Nos 104 and 106

⁷ See the same date of an inscription of apparently the same king, *Ind Ant* Vol VII p 112, third part

⁸ On this day the *śukla* of the date commenced 6 h 52 m after mean sunrise

131 — *Inscr at Śravana-Belgola*, No 38, p 5, *Ep Ind Vol V* p 176, and Plate. Sanskrit and Kanarese much damaged inscription, being a panegyric of the W Ganga Mārasimha II. Satyavākya-Kongunivarma-dharmamahārājādhirāja (called Nōlambakulāntaka, etc.), engraved after his death¹

He conquered the northern region for [the Rāshtrakūta] Krishnarāja [III]; destroyed the pride of a certain Alla, an opponent of Krishnarāja; crowned Indiarāja [IV]; defeated Vajjala,² destroyed the Śabara chief Naraga, conquered the Chālukya Rājāditya, etc.—He committed religious suicide at Bankāpura, near the Jama teacher Ajitasēna

132 — § 897 — *Ep Ind Vol VI* p 259, and Plate Mulgund fragmentary Kanarese inscription of the reign of the W Ganga Pañchaladēva³ Satyavākya-Kongunivarma-dharmamahārājādhirāja, 'lord of Kuvālāla,' 'lord of Nandagiri,' the successor of Nōlambakulāntakadēva (Mārasimha II.) —

(L 5) — Sa(śa)ka-varsham=entunāra-tombhatt-[ē]laneya Yuva-samvatsarada Bhādrapada-bahula-bidiye Brihaspativāram Kanyā-samkrantiyu[m]

Thursday, 26th August A D 975.

133 — §. 899 — *Ind Ant Vol VI* p 102 No I, and Plate, Vol XIV p 76, *Coorg Inscr.* No 4, p. 7, and Plate, *PSOOI* No 271. Peggu-ūr Kanarese inscription of the W Ganga Rāchamalla II Permanadi Satyavākya-Kongunivarma-dharmamahārājādhirāja, 'lord of Kōlālā,' 'lord of Nandagiri' —

(L 1) — Sa(śa)kanripakāl-ātita-samvatsara-sa(śa)tanga[1*] 899taneya Īśva(śva)ra-samvatsaram pravarttise . . tadvarsh-ābhyanantara-Pā(phā)lguna(na)-su(śu)klapakshada Nandīśva(śva)ram tallaj-āvasam=āge(?)⁴

The inscription mentions a certain Rakkasa (a younger brother of Rāchamalla ?)

134 — *Inscr at Śravana-Belgola*, No 60, p 58. Kanarese memorial tablet of Bāyiga, private attendant or guardian of the W. Ganga prince (?) Rakkasa.

135 — *Inscr at Śravana-Belgola*, No 61, p 58 Kanarese memorial tablet of Guntī (who fell in battle ?), the wife of Lōka-Vidyādharma, erected by her sister's husband Bāyika (Bāyiga).

136 — *Inscr at Śravana-Belgola*, No 109, p 85 Inscription recording achievements of Chāvundarāja, general of the W Ganga Jagadēkavira (i.e. Mārasimha II) Born in the Brahmasakshatra kula, he fought for Jagadēkavira, when the latter at the command of [the Rāshtrakūta] Indrarāja [IV] conquered Vajjaladēva⁵ who was the younger brother of Pātālamalla, he also fought in wars with the Nōlamba king, etc

137 — *Inscr at Śravana-Belgola*, No 85, p 67. Kanarese inscription, being a panegyric of Gommatēśvara, of whom a colossal statue was erected by Chāmundarāja, the minister of the W Ganga Rāchamalla II, (composed by the poet Boppa Sujanōttamsa)

138 — *Inscr at Śravana-Belgola*, No 67, p 60 Kanarese inscription, recording the foundation of a Jama shrine by the minister Chāmunda's son, a lay-disciple of Ajitasēna

139 — *Inscr at Śravana-Belgola*, Nos. 75 and 76, p 62, and Plate; *Ep Ind Vol VII.* p 109, and Plate Short Kanarese, Tamil and Marāṭhī inscriptions containing the names of Chāmundarāja (Chāvundarāja) and Gaṅgarāja⁶

¹ According to Dr Fleet, this record may be placed in A.D 975

² See below, No 136

³ See Nos 106 and 140

⁴ See *Ep Ind Vol V.* p 168, note 4.

⁵ See above, No 131

⁶ See below, No 386 ff

D —The Western Châlukyas of Kalyâni and their Feudatories.¹

140 —*Ind Ant* Vol XXI p 167 Part of a Gadag Sanskrit and Kannaese inscription,² recording the restoration of the W Châlukya sovereignty by Taila II., the son of Vikramâditya IV and Bonthâdevî — Taila destroyed some Rattas, killed [the Paramâia] Muñja,³ took in battle the head of [the W Ganga] Pañchala,⁴ possessed himself of the Châlukya sovereignty, and reigned for 24 years, beginning with the year Śrīmukha
[Śrīmukha=Ś 895]

141 —Ś 902.—Supplied by Dr Fleet (compare his *Dynasties*, p 553) Date of a Sogal (in Belgaum district) Kannaese inscription of the reign of the W Châlukya Taila II., and of his feudatory, the Ratta Kârtavîrya I,⁵ lord of the Kûndi country —

Sa(śa)ka-varsha 902neya Vikrama-samvatsarad=Âshâda(dha)d=amavâsyey=Âdiv[ânam]
sûryyagrahana-nimittadol

The date is irregular as regards both the week day and the eclipse

142 —Ś 902 —*Jour Bo As Soc* Vol X p 204 Saundatti Kannaese inscription of the reign of the W Châlukya Tailapa (Taila II.), and of his feudatory, the Ratta Mahâsâmanta Śântivarman (Śânta), the son of Pittuga (who defeated Ajavarman, and) who was the son of Prthivîhama⁶ —

(L 34) —Sa(śa)kanripakâl-âtita-samvatsara-satamga[1*] 902neya Vikrama-samvatsarada Panshya(sha)-śuddha-daśamî Brihaspativârad=amdin=uttarâyana-śv(sa)mkramanadol

Thursday, 23rd December A D 980, but the *tithi* which ended on this day was the 14th, not the 10th *tithi* of the bright half of Pausa, see *Ind Ant* Vol XXIV p 6, No 147

143 —Ś 904 —*Ep Ind* Vol IV. p. 206 Nilgund inscription of the reign of the W Châlukya Mahârâjâdhirâja Tailapa Âhavamalla (Taila II., who defeated, amongst others, king Utpala⁷), and of his feudatory Śôbhana,⁸ the younger brother and successor of Kannapa (or Kennapa) —

(L 17) —Sa(śa)kanripa-samvatsarêshu chaturadhika-navasatêshu gatêshu Chitrabhânusamvatsarê Bhadrapada-mâsê sûryya-grahanê sati

20th September A D 982, a solar eclipse, visible in India

144 —Ś 911 (for 912) —*Ep Ind* Vol III p 232, *PSOCI* No 86 Bhairanmatti Kannaese Sinda inscription⁹ Date of the reign of the W Châlukya Tailapayya (Taila II.), and of the Sinda Pulikâla, born in the Nâga race, 'lord of Bhôgâvatî,' a son of Kammara (Kammayyarasa) —

(L 4) —Sa(śa)ka-varsha 911 Vikri(kri)tam=emba samvatsara pravarttise

(For a later date in the same inscription see below, No 156)

¹ These include (among others) —

(a) —The Rattas, see Nos 141, 142, 153, 163, 181, 189, 192, 193, 201, 220, 263 263, (and, of earlier inscriptions, No 79)

(b) —The Sindas, see Nos 144, 156, 189, 218, 224, 233, 234, 238, 243, 247 (and perhaps 253)

(c) —The Kâdambas, see Nos 147, 164, 168, 173, 210, 227, 235, 241, 242, 249, 254, 255, 260, 261, 262, 269, 270 (and below, Nos 424 and 425) —For the early Kâdambas see No 602 ff

(d) —The Pandyas of the Konkana and Nolambavâdi (Nonambavâdi), see Nos 212, 219, 225, 231, 236, 238, 244, 248, 250, 251, 252 —For the Pandyas of Madhurâ see below, section N

² According to Dr Fleet, of the time of the W Châlukya Vikramâditya VI, see his *Dynasties*, p 426, note 3

³ Compare below, No 328

⁴ See Nos. 132 and 259, and compare Dr Fleet's *Dynasties*, p 492

⁵ See below, No 181

⁶ See above, No 79.

⁷ I.e. the Paramîra Muñja, see below, No 150 In my edition of the Nilgund inscription I have wrongly altered *Utpala* to *Utkala*

⁸ See below, No 146

⁹ Put on the stone about A D 1070

145 —Ś 919 —*PSOCI* No 214, *Mysore Inscr* No 99, p 186 Talgund Kannaṇḍe inscription of the reign of the W Chalukya Tailapa Âhavamalla (Taila II), and of his feudatory Bhimarasa —

‘Śakra 919 (in figures, 1 12), the Himāmbi samvatsara, Sunday, the fifth day of the bright fortnight of (?) Âśvayuja,’ (*Mys Inscr* ‘Vaiśākha, the 8th day of the moon’s decrease,’ Sunday, which would be Sunday, 2nd May A.D. 997).

146 —Ś 924 —*Ind Ant* Vol II p 297, No 3, and Vol XII p 210, No 31 Notice of a Gadag Kannaṇḍe inscription of the reign of the W Chalukya Irivabedanga Satyâśraya,² and of his feudatory, the Mahâsāmanta Sôbhanarasa³ —

(L 7.) — Sa(sa)kabhîpûlakal-akrânta-samvatsara-sa(sa)tantra[1*] 924neya Śubhakṛt samvatsaram pravartise tadvarsh-abhyantara-Chaitra suddha 5 Adityavîrad-amdu Sunday, 22nd March A.D. 1002

147 —Ś 928 (for 929) —*Ind Ant* Vol XII p 212, No 67. Gudikatti Kannaṇḍe Kadamba inscription⁴ Date of the time of (?) the W Châlukya [Yimarāja?] Jayasimha II, and of his feudatory, the Kadamba (of Gov) Mahâmandalâsvara Shashthadeva I⁵ —

(L 13) — Sa(sa)kam=â(n)bdî gaja dvî mîdhî Plavāngadole
(For a later date in the same inscription see below, No 164)

148 —Ś 930 —*Ind Ant* Vol XII p 212, No 52 Date of a Munawalli Kannaṇḍe inscription of the W Chalukya (Irivabedanga) Satyâśraya —

(L 10) — Sa(sa)ka-varisha 930 Kîlaka-[samva]tsa[ra]la Śravanî-bahula chaitrî⁶ Sôma-vîrad-amdu
Monday 26th July A.D. 1008

149 —Ś 930 —Khârêpâtan plates of the Silâra Maṇḍalîka Rattarâja, a feudatory of the W Châlukya (Irivabedanga) Satyâśraya, see below, No 301

150. —Ś 930 (for 931) —*Ind Ant* Vol XVI p 21, and Plate Kauthêṃ Plates of the W Châlukya Mahârâjâdhîrâja Vikramâditya V. Tribhuvanamalla, recording a grant made at the Kotîrtha at Kollâpura —

(L 61) — Śakanripakâl-âtita-samvatsara-satîshu navasu trin(trim)śad-adhikîshu gatêshî 930 prav[ra]ttamân-Saumya samvatsarê paurṇamâsyâm sômagrahana-pavvani
Probably the 6th October A.D. 1009, with a lunar eclipse, visible in India⁷

In the Châlukya lineage,⁸ after 59 kings at Ayôdhya etc, there was Jayasimhavallabha [I] (who conquered the Rashtrakûta Krishna’s son Indîa), his son Ranarîga, his son Pulakêśin [I], (lord of Vâtâpipurî), his son Kirtivarman [I], his younger brother Mangalîsa, his elder brother’s son [Pulakêśin II] Satyâśraya (conquered Harsha [of Kanauj]), his son Nedamari, his son Âdityavarman, his son Vikramâditya [I], his son Yuddhamalla, his son Vijayâditya; his son Vikramâditya [II], his son Kirtivarman [II], a brother (named Bhîma?) of Vikramâditya [II], his son Kirtivarman [III], his son Taila [I], his son Vikramâditya [III], his son Bhîma, his son Ayyana [I], married a daughter of Krishna, their son Vikramâditya [IV], married Bonthadêvî, a daughter of the Chêḍî Lakshmana, their son Taila [II] (conquered the Râshtrakûtas

¹ But the original seems distinctly to quote the bright fortnight For the 8th of the bright half of Âśvina the date would be Sunday, 12th September A.D. 997

² For Satyâśraya the inscriptions also have Sattîga and Sattîma, see Dr Fleet’s *Dynasties*, p 132

³ See *ibid* p 432, and above, No 143

⁴ Put on the stone in A.D. 1052 53

⁵ See Dr Fleet’s *Dynasties*, p 436, note 1, p 439, note 1, and p 567, and compare below, No 154

⁶ This is the true reading of the original, verified by Dr Fleet

⁷ In the year Saumya of the date this is the only lunar eclipse that was visible in India

⁸ In one of the introductory verses the grant glorifies a king named Akalanacharîta, who would naturally be understood to be Vikramâditya V, but the name was a *biruda* of Irivabedanga Satyâśraya

Karkara, i.e. Kakkarāja II, and Ranastambha, and imprisoned king Utpala, i.e. the Paramāra Muñja¹), married Jākavvā, a daughter of the Rāshtrakūṭa Bhammaḥa Ratta, their son [Iṭṭabedanga] Satyāśraya, his younger brother Yaśovarman,² married Bhāgyavati,³ their son Vikramāditya [V]

151—Ś 940—*PSOCI* No 153, *Mysore Inscr* No 80, p 160. Balagāmve Kanarese inscription probably of the W Chalukya Jayasimha II Jagadēkamalla —

‘ Śaka 940 (in figures, 1 10) The other details of the date are illegible ’

152—Ś 941—*Ind Ant* Vol V p 15, and Plate, *PSOCI* No 154, *Mysore Inscr* No 72, p 148 Balagāmve Kanarese inscription of the reign of the W Chālukya Jayasimha II. Jagadēkamalla (the moon to the lotus which was king Bhōja,⁴ and ‘ the lion to the elephant which was Rājendra-Chola [I] ’⁵), and of his feudatory, the *Mahāmandalēśvara* Kundamarasa, a son of Iṭṭabedangadēva⁶—

(L 25) — Saka-varsha 941neya Siddhārthi-samvatsarada Pushya śuddha-bidige Ādityavārad=amdin=uttarayana-samkrāntiya pūbbā(1ṛva)-nimittadim

The date is irregular, see *Ind Ant*. Vol XXIV p. 13, No 177

153—Ś 944—*Ind Ant* Vol XVIII. p. 273, *PSOCI* No 70 Bēlūr Kanarese inscription of the reign of the W Chālukya Jayasimha II Jagadēkamalla, and of his elder sister Akkādēvi —

(L 29) — Sa(śa)kanripakal-ātita-samvatsara-śatamga[1*] 944neya Dumdubhi-samvatsarad=uttarāyana-samkrāntiyum vyatīpātāmum=Ādityavārad=a[m*]du

The date is irregular, see *Ind. Ant* Vol XXIV p. 13, No 178

The inscription mentions Akkādēvi's father Dasavarman, her mother Bhāgaladēvi,⁷ and her elder brother Vikramāditya [V] Tribhuvanamalla

154—Ś 946—*Jour Roy As Soc* Vol II p 380, and Vol III p 258, *Ind Ant* Vol. VIII p 11 Miraj plates of the W Chālukya *Mahārājādhirāja* Jayasimha II Jagadēkamalla, issued from near Kollāpura —

Śakanripakāl-atita-samvatsara-śatēshu navasu shatchatvārimśad-ṛdhikēshv=amkataḥ samvat 946 Raktakshi-samvatsar-āmtarggata-Vaiśakha-paurṇamāsyām=Ādityavāre

Sunday, 26th April A D 1024, see *Ind Ant* Vol XXIII p 115, No 12

Genealogy as far as Vikramāditya [V] as in No 150,⁸ his younger brother Jayasimha [II] Jagadēkamalla

155—Ś 950—*Ind Ant*. Vol. IV p 278, *PSOCI* No 215, *Mysore Inscr* No 105, p 201 Tālgund Kanarese inscription of the reign of the W Chālukya Jayasimha II. Jagadēkamalla —

(L 8) — Sa(śa)ka-varsha 950neya Vibhava-samvatsarada Pushya-śuddha(ddha) 5 Sôman[a]rad=uttarāyanasa[m]krāntiy-anda

Monday, 23rd December A D 1028, see *Ind Ant*. Vol. XXIII p 115, No 13

156—Ś 955—*Ep Ind* Vol III p 232, *PSOCI* No 86 Bhairanmatti Kanarese Sinda inscription.⁹ Date of the time of the W Chālukya (Jayasimha II) Jagadēkamalla, and of

¹ See above, No 143, and below, No 232

² Usually called Daśavarman, see below, Nos 153 and 154

³ Elsewhere called Bhāgaladēvi, see below, No 153

⁴ I.e. the Paramāra Bhōja, compare *North Inscr* No 57

⁵ Compare below, No 729

⁶ According to Dr. Fleet, *Dynasties*, p 437, note 2, quite possibly the W Chalukya Iṭṭabedanga Satyāśraya.

⁷ Above, No 150, the names are Yaśovarman and Bhāgyavati

⁸ But the name of Vikramāditya's father is here Daśavarman

⁹ Put on the stone about A D. 1070.

the Sinda *Mahāsāmanta Nāgātīyarasa* (Nāgāditya, Nāgātya), 'lord of Bhôgāvatī,' the son of Pulikala —

(L 52) — Śa(śa)ka-varsha 955[ne*], a Śrīmukha-samvatsara pravarttise
(For an earlier date in the same inscription see above, No 144)

The inscription after Nāgātya mentions his son Polasinda, and after him Sēya (the *Mahāmāṇḍalēśvara Sēyarasa*) as a vassal of the W Chalukya (Sōmēśvara II) Bhuvanaikamalla

157 — Ś 957 — *PSOCI* No 155, *Mysore Inscr* No 71, p 146 Balagāmve Kanarese inscription of the W Chālukya Jayasīma II Jagadēkamalla, reigning at Pottalakeṛe —

(L 10) — Śaka-varsha 957neya Yuva samvatsarada Pushyada paunnamāseṣ-uttarāyanasamkramti-vyatipātam=Adityavārād=amdu

The date is irregular

According to *Mys Inscr* p 148, the above inscription is followed by a grant, the greater part of which has been defaced, of apparently a W Ganga chief

158 — Ś 962 — *Ind Ant* Vol XIX p 164 Mantūr Kanarese inscription of the reign of the W Chālukya (Jayasīma II) Jagadēkamalla, reigning at Pottalakeṛe, and of (his feudatory) the Ratta *Mahāsāmanta Ereyammarasa* (Erega),¹ 'lord of Lattulū' —

(L 5) — Śa(śa)ka-varsha 962neya Vikraṇa(ma)-samvatsarada śaheya Mārggaśīra-śuddha 5 Ādityavarād=amdu

The date is irregular, see *ibid* Vol XXIV p 13, No 180

159 — Ś 966 — *Ind Ant* Vol XII p 209, No 14 Date of a Hōli Kanarese inscription of the W Chālukya Sōmēśvara I —

(L 20) — Śakanripakāl-ātita-samvatsara-śatamgaḷu 966neya Tarana samvatsarada Puṣya(śhya)-su(su)ddha(ddha) 10 Ādivāram=a(u)ttarāyanasamkramtiy=amdu

Sunday, 23rd December A.D 1044, but the *tithi* which ended on this day was the first, not the 10th *tithi* of the bright half of Pausa, see *ibid* Vol XXIV p 6, No 148.

160 — *PSOCI* No 216, *Mysore Inscr* No 108, p 204 Talgund Kanarese inscription of the reign of the W Chālukya (Sōmēśvara I) Trailōkyamalla, and of his feudatory, the *Mahāmāṇḍalēśvara Singanadēvarasa* ² —

'The Pārthiva samvatsara, Sunday, the tenth day (in figures, l. 13) of the bright fortnight of Pushya, at the time of the sun's commencing his progress to the north — The year is effaced' (*Mys Inscr* 'the 9th³ day').

[For Pārthiva = Ś 987] the date is irregular

161 — Ś 968 — *PSOCI* No 156, *Mysore Inscr* No 92, p 183 Balagāmve Kanarese memorial tablet of the time of (the W Chālukya Sōmēśvara I Trailōkyamalla, and of his feudatory) the *Mahāmāṇḍalēśvara Chāvundarāya* —

'Śaka 968 (in figures, l 3), the Vyaya samvatsara, Wednesday, the fifth day of the bright fortnight of Mārggaśīrsha,' (*Mys Inscr* 'the 13th day of the moon's increase, Friday'?)

Wednesday, 5th November (or Friday, 14th November?) A.D 1046

162 — Ś 970 — *Ind Ant* Vol IV p 179, and Plate, *PSOCI* No 157, *Mysore Inscr* No 53, p 114 Balagāmve Kanarese inscription of the reign of the W Chālukya (Sōmēśvara I) Trailōkyamalla, and of his feudatory, the *Mahāmāṇḍalēśvara Chāvundarāya*, 'lord of Banavāsī' —

(L 12) — Śaka-varsha 970neya Sarvvadhāri-samvatsarada Jyēsthā śuddha-trayōdaśī Ādityavārād=amdu

The date is irregular, see *Ind Ant* Vol XXIV p 13, No 181

¹ See below, No 181

² See Dr Fleet's *Dynasties*, p 439.

³ The original appears to have '10'

163 — Ś 970 — *Jour Bo As Soc* Vol X p. 172 Notice of a Saundatti Kanarese inscription containing a date of the reign of the W Châlukya (Sômêśvara I) Trailôkyamalla, and of his feudatory, the Ratta *Mahāsāmanta* Anka ¹ —

Śaka 970, 'the Sarvadhâri *samvatsara*, on Sunday, the seventh day of the dark fortnight of the month Pushya, at the time when the sun was commencing his progress to the north'

The date is irregular

(For a later date in the same inscription see below, No. 192)

164 — Ś 973 (for 974) — *Ind Ant* Vol XII p. 211, No 42 Gudikatti Kanarese Kâdamba inscription Date of the reign of the W Châlukya Sômêśvara I, and of his feudatory, the Kâdamba (of Goa) Jayakêśin I, 'the lord of Konkana' —

(L 19).—Sa(śa)ka-kâlam guṇa-sapta-Namda-mṛi(m)tam-âgal-varttakam Nandan-âbdakam

(For an earlier date in the same inscription see above, No 147)

165 — Ś 975 — *Lp Ind* Vol IV p 260, and Plate Kelawadi Kanarese inscription of the reign of the W Châlukya (Sômêśvara I) Trailôkyamalla, and of his feudatory, the Dandanâryaka Bhôgadêvarasa, recording a grant by the latter's nephew, the minister Supparasa —

(L 21).—Sa(śa)ka | va | rsha 975neya Vijaya-samvatsarada ut[t*]arâyanasamk antiy-
vadu

166 — Ś 976 — *PSOCI* No 158, *Mysore Inscr* No 56, p 121 Balagâmve Kanarese inscription of the reign of the W Châlukya (Sômêśvara I) Trailôkyamalla Âhavamalla ² —

(L 15).—Sa(śa)ka varshada 976neya Jaya-samvatsarada Vaisîkha-bahula akshaya-
tri(tri)tiyad-amavâse Âdivâra-nimittam

For the *akshaya-tritîyâ* new-moon, i.e. the new-moon of Chaitra, the date regularly corresponds to Sunday, 10th April A.D. 1054, in the original date the word *Vaisâkha* has been put erroneously for *Chaitra*

167 — Ś 976 — *Ind Ant* Vol XIX p 272 Honwâd (now Bombay As Soc's) Sanskrit and Kanarese Jaina inscription of the reign of the W Châlukya (Sômêśvara I) Trailôkyamalla, recording grants made at the request of his queen Kêtaladêvi —

(L 33).—Sa(śa)ka varsha 976neya Jaya-samvatsarada Vaisâ(śâ)kha-d-amâvâśye'sye) Sôma-vârad-amdina sū(sū)ryyagrahana-nimittya(tta)dim

10th May A.D. 1054, with a solar eclipse, visible in India, but the day was a Tuesday, not a Monday, see *ibid* Vol XXIV p 7, No 150

The inscription mentions, in the Mûla-sangha, Sêna-gana, and Pogari-gachchha Brahmasêna, his disciple Âryasêna, his disciple Mahâsêna, and his disciple Chânkirîja (Chânkânârya or Chânkimayya, the son of Kommarâja of the Vânasa family), an officer of Kêtaladêvi

168 — Ś 977 — *Ind Ant* Vol IV p 203 Notice of a Bankâpur Kanarese inscription of the time of the W Châlukya Vikramâditya VI. (while viceroy under his father Sômêśvara I) and of the Kâdamba *Mahâmandalêśvara* Harikêśarin ⁴

'The inscription is dated in the Śaka year 977, being the Manmatha *samvatsara*'

¹ See Dr Fleet's *Dynasties*, p 553, and below, No 181

² See *ibid* p 439 note 1, and p 567, and compare below, Nos 249 and 254

³ Described as 'a lion to the elephant Chôla,' etc, see below, No 741 ff

⁴ See Dr Fleet's *Dynasties*, p 563

169 — Ś 984 — *Ind Ant* Vol XII p 209, No 16 Date of a Hulgûr Kanarese inscription of the W Châlukya Sômesvara I. —

(L 11) — Sa(śa)ka[n]ripakâl-âkîânta-samvatsara-śatamga[1*] 984neya Śubhakrit-samvatsaram pravaritise tadvaish-abhyantarada Pushya-bahula saptame(mi) Âdityavâram=uttarâyanasamkrânti-andu

21th December A D 1062,¹ but the day was a Tuesday, not a Sunday, see *ibid* Vol XXIV p. 7, No 151

170 — Ś 984 — *Ind Ant* Vol XII p 209, No 15 Date of a Chillûr Badm Kanarese inscription of the W Châlukya Sômesvara I. —

(L 26) — Su(śa)kanripakâl-atita-samvatsara-sa(śa)tamga[1*] 984neya [Śu]bhakrit-samvatsarada Pauśya(sha)-su(śu)ddha-dasa(śa)mi Âdityavâram=uttarâyanasamkrânti-vyatipâtad=andû

The date is irregular, compare above, No 169

171 — Ś. 986 — *Ep Ind* Vol IV p 213, and Plate Jatinga-Râmêśvara Hill Kanarese inscription of the W Châlukya Vishnuvardhana Vijayâditya, described as 'the son of Âhavamalla (Sômesvara I)' and son of Trailôkyamalla (Sômesvara I), governing the Nolambavadi Thirty-two-thousand (as viceroy) at Kampili² —

(L 12) — Śaka-varisham [9]86neya Krôdhi-samvatsarada Vai[śā]khada purnima Somavârada [cha]n[di]agrahana-paribba(rvva)-nimittade

Monday, 3id May A D 1064, a lunar eclipse, visible in India.

172 — Ś 988 — *PSOCI* No 136, *Mysore Inscr* No. 11, p 19 Dâvangeire Kanarese inscription of the reign of the W Châlukya (Sômesvara I) Trailôkyamalla, and of his son Vishnuvardhana Vijayâditya —

(L 17) — Sa(śv)ka-varsha 988neya Parâbhava-samvatsarada Bhâdrapada=amavasya Mangalavâra sûryya-grahanad=amdu.

The date is irregular

173 — Ś 990 — *Mysore Inscr* No 170 p 320 (*Ind Ant* Vol IV p 206, No 3) Banavâsi Kanarese inscription of the reign of the W Châlukya (Sômesvara I) Trailôkyamalla, and of his feudatory, the Kâdamba (of Hângal) Mahâmandâlêśvara Kirtivarman II, 'lord of Banavâsi'³ —

'In the Śaka year 990, the year Kîlaka, the month Charitra, the 1st day of the moon increase (rest not copied)'

174 — Ś 993 — *PSOCI* No 159, *Mysore Inscr* No 70, p 144 Balagâmve Kanarese inscription of the reign of the W Châlukya (Sômesvara II.) Bhuvanaikamalla, and of his feudatory, the *Dandanâyaka* Udayâditya, residing at Bankâpura —

(L 12) — Sa(śa)ka-varsha 993neya Virôdhikrit-samvatsarada Pushya-su(śu)ddha Sômaavârad=amdu=uttarâyanasamkrânti-paribba(rvva)-nimittadim⁴

25th December A D 1071, but the day was a Sunday, not a Monday, see *Ind Ant* Vol XXIV p 7, No 152

175 — Ś 993 — *PSOCI* No 160, *Mysore Inscr* No 78, p 164 Another Balagâmve Kanarese inscription of the reign of the W Châlukya (Sômesvara II) Bhuvanaikamalla and of his feudatory, the *Dandanâyaka* Udayâditya, of the same date

¹ On this day the *tithi* of the date commenced 10h 33 m after mean sunrise

² Compare below, No 741

³ See Dr Fleet's *Dynasties*, p 561 — Kirtivarman II was the son of Tailapa I in No 210

⁴ See *Ind Ant* Vol XII p 212, No 55

176 — Ś 993 — *Ep Ind* Vol IV p 215, and Plate Jatinga-Rāmeśvara Hill Kanarese inscription of the W Chālukya Jayasimha III,¹ styled 'the lion of his elder brother' (Sōmēśvara II), encamped (as viceroy) near Gondavādi —

(L 8) — Sa(śa)ka-varsha 993neya Virōdhikṛit-samvatsarada Pa(pha)lguna(ua)d-amavāse Budhavānam

Wednesday, 21st March A D 1072 (?)²

177 — Ś 996 — *Ind Ant* Vol X p. 127. Bijāpur Sanskrit and Kanarese inscription of the reign of the W Chālukya (Sōmēśvara II) Bhuvanaikamalla,³ and of his feudatory, the *Dandanūyaka* Nākimaṃya —

(L 10) — Sa(śa)ka-varsha 996neya Ānamda-samvatsarada Puśya(śhya)-su(śu)-dhdha(ddha) 5 Bū(bri)haspativarad=amdin=uttarāyanasamkranti-purva-nimittam=aga

Thursday, 25th December A D 1074, see *ibid* Vol XXIII p 115, No 15

178 — Ś 997 — *Archæol Surv of West India*, Vol III p 105, Vol I Plate xiii, *Ind Ant* Vol I p 141, *PSOCI* No 92 Kādaroli Kanarese inscription of the reign of the W Chālukya (Sōmēśvara II) Bhuvanaikamalla, and of his feudatory, the *Dandanūyaka* Kēśavāditya —

(L 19) — Sa(śa)ka-varsha 997neya Rākshasa-samvatsarada Pushyada punname Ādityavara uttarāyanasam(sam)kranti-vyatiṇṇatad=amdu

25th December A D 1075, but the day was a Friday, not a Sunday, see *Ind Ant* Vol XXIV p 7, No 153

179 — Ś 997 — *Ind Ant* Vol IV p 208, *PSOCI* No 161, *Mysore Inscr.* No 69, p 142 Balagāmve Kanarese inscription of the reign of the W Chālukya (Sōmēśvara II) Bhuvanaikamalla, and of his feudatory Gangapermānadi Bhuvanaikavira Udayāditya.⁴ —

(L 30) — Sa(śa)ka-varsha 997neya Rākshasa-samvatsarada Pushya-śudhdha(ddha) 1 Somavārad=amdin=uttarāyanasamkranti-paribba(rvva)-nimittadin=

The date is irregular, compare above, No 178

Before Bhuvanaikamalla the inscription enumerates Satyāśraya [Iṇvabedanga], Vikramāditya [V], Ayyana [II], Jayasimha [II], and Trailokyamalla [Sōmēśvara I]

180 — *PSOCI* No 162, *Mysore Inscr* No 61, p 132 Balagāmve incomplete Kanarese inscription of the reign of the W Chālukya (Sōmēśvara II) Bhuvanaikamalla, and of his feudatory Bhuvanaikavira Udayāditya

181 — *Jour Bo As Soc* Vol X p 213 Saundatti fragmentary Kanarese inscription of the reign of the W Chālukya (Sōmēśvara II) Bhuvanaikamalla, and of his feudatory, the Ratta *Mahāmandaleśvara* Kārtavīrya (Katta) II, 'lord of Lattalūr'

Genealogy of Kārtavīrya II King Nanna, his son Katta (Kārtavīrya) [I],⁵ his son Dayanra (Dāvara), his younger brother Kanna (Kannakara) [I], his son Erega (Erga),⁶ his younger brother Anka,⁷ Erega's son Sēna [I], married Mailaladēvi, their son Katta (Kārtavīrya) [II], married Bhāgaladēvi, their son Sēna [II]

182 — *PSOCI* No 177, *Mysore Inscr* No 73, p 151 Balagāmve Kanarese inscription, 'probably of' the W Chālukya 'Vikramāditya VI Tribhuvanamalla' (according to *Mys Inscr* of Sōmēśvara II Bhuvanaikamalla)⁸

¹ The full name is Trailokyamalla Nalamba-Pallava-Permādi Jayasimha, see Dr Fleet's *Dynasties*, p 453, and below, No 168, compare also No 753

² The *tithi* of the date only commenced 13 h 6 m after mean sunrise

³ In line 42 commences a second inscription, undated and apparently unfinished, of (Vikramāditya VI) Tribhuvanamalla.

⁴ He is described as belonging to the lineage of Brahmakshatras, and as 'lord of Kōlālapura' and 'lord of Nandagiri'

⁵ See above, No 141

⁶ See above, No 153

⁷ See above, No 163

⁸ The date is illegible, *Mys Inscr* gives the year Rākshasa (which would be Ś 997)

183 — Ś 998 — *Ind Ant* Vol. XVIII p 38 Gudigere fragmentary Kanarese Jaina inscription, recording gifts of the *Āchārya Śrinandi-pandita* —

(L 19) — Sa(śa)ka-varsha 998neya Nala-samvatsarada śrāheyolu

The inscription mentions Kunkumamahādēvi, the younger sister of the Chālukya *Chakravartin* Vijayādityavallabha (i.e., probably, the W Chālukya Vijayāditya¹), as having formerly founded a certain Jaina temple. It also mentions a Bhuvanaikamalla-Śāntināthadēva, i.e. a Jaina temple or image of Śāntinātha that had been built or set up by the W Chālukya Sōmēśvara II Bhuvanaikamalla.

184 — Ś 999 — *Ind Ant* Vol XII p 209, No 17 Date of a Hulgūr Kanarese inscription of the W Chalukyas Vikramāditya VI and Jayasimha III —

(L 14) — Sa(śa)kanripak[āl]-ātita-samvatsara-sa(śa)tamgalu 999neya Pimgala-samvatsarada Āshāda(dha)-su(śu)ddha 2 Ādityavāra samkrānti-pavitārōhanad=amdu.

Sunday, 25th June A D 1077, see *ibid* Vol. XXIII p 116, No 16

185 — Chā V₁ 2 — *Ind Ant* Vol VIII p 11 Yēūr Sanskrit and Kanarese inscription of the reign of the W. Chālukya *Mahārājādhirāja* Vikramāditya VI. Tribhuvanamalla, residing at his capital of Kalyāna —

Śrīmach-Chālukya-Vikrama varshada 2neya Pimgala-samvatsarada Śrāvana-paurṇamāsī Ādityavāra sōmagrahaṇa-mahāparvva-nimittadim.

[Pimgala = Ś 999]. Sunday, 6th August A D. 1077, a lunar eclipse, visible in India, see *ibid* Vol XXII p 109, No 1

Genealogy² as far as Jayasimha [II] Jagadēkamalla as in No 154, his son [Sōmēśvara I] Āhavamalla, his son [Sōmēśvara II] Bhuvanaikamalla, his younger brother Vikramāditya [VI] Tribhuvanamalla

186 — Chā. V₁ 2 — *PSOCI* No 163, *Mysore Inscr* No 60, p 129 Balagāmve Kanarese inscription of the reign of the W Chālukya Vikramāditya VI Tribhuvanamalla, residing at Ētagūrī,³ and of his feudatory, the *Dandānāyaka* Barmadēva —

(L 39) — śrīmach-Chālukya-Vikrama-varsha 2neya Pimgala-samvatsarada Pushya su(śu)ddha 7 Ādityavārad=amdin=uttarāyana-samkrāntiya parbba(rvva)-nimittam⁴

[Pimgala = Ś 999] Sunday, 24th December A D 1077

187 — Chā V₁ 2. — *PSOCI* No 164, *Mysore Inscr* No 77, p 163 Balagāmve Kanarese inscription of the reign of the W Chālukya Vikramāditya VI Tribhuvanamalla, residing at Ētagūrī, and of his feudatory, the *Dandānāyaka* Barmadēva —

(L 26) — śrīmach-Chālukya-Vikrama-varshada yerade(da)neya Pimgala samvatsarada Māghada punname Sōmavārad=andina sōmagrahaṇa-parvva-nimittadim⁵

[Pimgala = Ś 999]. 30th January A D 1078, with a lunar eclipse, visible in India, but the day was a Tuesday, not a Monday

188 — Chā V₁ 3 (for 4?) — *Mysore Inscr* No 165, p 305 Anantapur Kanarese inscription of the reign of the W Chālukya (Vikramāditya VI) Tribhuvanamalla, and of his younger brother, the *Yuvarāja* Jayasimha III⁶ —

'In the 3rd year of Chālukya Vikrama, the year Siddhārthi, at the time of uttarāyana-samkrānti'

[Siddhārthim = Ś 1001]

¹ See above, No 32 ff

² The genealogy is in Sanskrit, and is professedly taken from a copper plate charter.

³ See Dr Fleet's *Dynasties*, p 450, note 2

⁴ See *Ind Ant* Vol VIII p 190, No 6

⁵ See *ibid* No 7

⁶ The full name is Trailōkyamalla-Vira Nolamba-Pallava Permanaḍi Jayasimha, compare above, No 176

189 — Châ. VI 7 — *Ep Ind Vol. III* p 308 Tidgundi plates of the reign of the W Chalukya *Mahārājādhirāja* (Vikramāditya VI.) Tribhuvanamalla, recording that the *Mahāmandalēśvara* Muñja, 'lord of Bhōgāvati,' (a son of Sindarāja who was the oldest son of Bhīma) of the Sinda family,¹ sold some villages to the [Ratta] *Mahāsāmanta Kanna-sāmanta*² (Kannakaira II.) —

(L. 12) — śu Vikra(kra)makāla-samvatsarēshu shatsu atitēshu saptamē Dundubhi-samvatsarē pravarttamānē tasya Kā[r*]ttika-su(śu)ddha-pratipad-Ādivārē

[For Dundubhi = Ś. 1004] the date is irregular

190 — Châ. VI. 9 — *Ind Ant Vol XIII* p 92 Hadali Kanarese inscription of the reign of the W Chālukya (Vikramāditya VI.) Tribhuvanamalla, recording a grant by Jñānaśakti-pandita,³ the disciple of Dēvaśakti-pandita —

(L 5) — śrīmach-Chalukya-Vikrama-varshada 9neya Raktāksha-samvatsarada Chaitra-su(śu)ddha(ddha) 1 Somavārad-amdu

[For Raktāksha = Ś. 1006] the date is irregular

191 — Ś 1008 (for 1009) — *Ep Ind Vol III* p 305, and Plate Sitābaldī (now Nagpur Museum) inscription of the reign of the W Chālukya *Mahārājādhirāja* (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the *Mahāsāmanta Dhādibhandaka* (also called the *Rānaka Dhādindēva*), 'who had emigrated from Latalaura,' of the Mahārāshtrakūta lineage —

(L 1) — Sa(śa)kanripakāl-ātita-samvatsar-āmtarggata-dāśasata ya[tra] ashtatyadhikē (possibly altered to ashtādhyikē) Saku 1008 Prabhava-samvatsarē 'Vaisākha-su[dha]-tritiyā-Su(śu)kradinē

Perhaps the 8th April A D 1087, but the day was a Thursday, not a Friday.

192 — Ś 1009 — *Jour Bo As Soc Vol X* p 173 Notice of a Sundatti Kanarese inscription containing a date (of the reign of the W Chālukya Vikramāditya VI, and) of the Ratta *Mahāmandalēśvara Kārtavīrya II* and his wife Bhāgaladēvi⁴ —

Śaka 1009, 'the Prabhava samvatsara, on the occasion of a total eclipse of the sun on Sunday, the day of the new-moon of the month Śrāvana'

Sunday, 1st August A D 1087, a total eclipse of the sun, visible in India

(For an earlier date in the same inscription see above, No 163)

193 — Châ VI 12 — *Jour Bo As Soc Vol X* p 287, *PSOCI* No 93 Konnūr Kanarese inscription of the reign of the W Chālukya (Vikramāditya VI.) Tribhuvanamalla, of his son Jayakarna,⁵ and of the *Danḍādhipa Chāmanda*, and the Ratta *Mandalēśvara Sēna II* (⁶), and the Ratta *Mahāmandalēśvara Kanna II* ⁷ —

(L 56) — śrīmach-Chālukya-Vikrama-kālada 12neya Prabhava-samvatsarada Pausa-krishna-chaturdāśī Vaddavārad=uttarāyanasamkrānty-amdu

[Prabhava = Ś 1009] Saturday, 25th December A D 1087, but the *tithi* which ended on this day was the 13th, not the 14th of the dark half, compare *Ind Ant Vol XXII* p 111, No 12

(The same inscription in line 63 contains another date for Jayakarna, of the 46th year and the year Plava = Ś 1043, but some of the details of it are illegible)

¹ He is also described as 'the frontal ornament of the Nāga family'

² See below, Nos 193 and 201

⁴ Read *Vaisākha suddha*

⁵ See Dr Fleet's *Dynasties*, pp 455 and 554

⁶ In the original the name is written *Nudana*

⁷ Compare below, No 201

⁸ See Nos 189 and 201

194 —Châ. V₁ 18 — *Ind Ant* Vol VIII p 21 Notice of an Âlûr Sanskrit and Kanares inscription of the reign of the W Châlukya Vikramâditya VI. Tribhuvanamalla, being a record of grants dated—

‘at the time of the sun’s commencing his progress to the north, on Thursday, the twelfth day of the bright fortnight of the month Pushya of the Prajâpati *samvatsara*, which was the sixteenth of the years of the glorious Châlukya king Vikrama’

[Prajâpati = Ś 1013] Thursday, 25th December A D 1091, see *ibid* Vol. XXII p 110, No 3

(The same inscription contains another record of grants, dated in the 46(49)th year, the Krôdhun *samvatsara* = Ś 1046, but the given date is irregular)

195 —Châ. V₁ 18.—*PSOCI* No 217, *Mysore Inscr* No 106, p 202 Talgund Kanares inscription of the reign of the W Châlukya (Vikramâditya VI) Tribhuvanamalla —

‘The sixteenth year (in words, 1 20) of his reign,¹ the Prajâpati *samvatsara*, Sunday, at the time of the sun’s commencing his progress to the north The month and lunar day are not given’

[For Prajâpati = Ś 1013] the date is irregular, see above, No 194

196 —Châ. V₁ 18 —*Ind Ant* Vol V p 342, and Plate (facing p 46), *PSOCI* No 165, *Mysore Inscr* No. 38, p 73 Balagâmve Kanarese inscription of the reign of the W Châlukya (Vikramâditya VI) Tribhuvanamalla, recording grants made to Sômêśvara-pandita² (the disciple of Śrîkantha-pandita who was the disciple of Kêdâraśakti), the priest of the god Nakha-rêśvaradêva at Tavaragere —

(L 27) — śrîmach-Châlukya-Vikrama-varshade(da) 18neya Śrîmukha-samvatsarada Pâ(phâ)lguna(na)d=amavâsye Âdivâra sûryya-grahanad=amdu

[Śrîmukha = Ś 1015] Sunday, 19th March A D 1094, a solar eclipse, visible in India, see *Ind Ant* Vol XXII p 110, No 7

197 —Châ V₁ 18 (?) —*Mysore Inscr* No. 173, p 328 Date in a Heggere Kanares Hoysala inscription³ —

‘in the (?) 18th year of Châlukya Vikrama, the month Jêshtha, the 5th day of the moon’s increase, Monday, at the Sankramana’

For Châ V₁ 18 = Ś 1015 the date is incorrect, for Ś 1013 = Châ V₁ 16 it would regularly correspond to Monday, 26th May A D 1091

198 —Châ V₁ 19 (for 20 ?) —*Ind Ant* Vol X p 185 Dambal Sanskrit and Kanares inscription of the reign of the W Châlukya (Vikramâditya VI.) Tribhuvanamalla, and of his queen Lakshmâdêvi, recording grants to two Buddhist *vihâras* (or monasteries) —

(L 17) — śrî-Châlukya-Vikrama-varshada 19neya Yuva samvatsarada Mâgha-su(śu)ddha-pamchamî Âdityavârad=amdu uttarâyanasamkîrnti-vyatîpâtad=amdu

The date is intrinsically wrong and of course irregular both for Yuva = Ś 1017, and for Ś 1016

199 —Châ V₁ 21 —*Ind Ant* Vol VI p 138, and Plate, *PSOCI* No. 71 Kattagêri Kanarese inscription, recording a grant for the purpose of maintaining a tank —

(L 1) — śrîmach-Châlukya-Vikrama-varshada 21neya Dhâtu-samvatsarada Chaitra-su(śu)ddha 5 Âdityavârad=amdu

[Dhâtri = Ś 1018] Sunday, 2nd March A D 1096, see *Ind Ant* Vol XXII p. 110, No 6

¹ The original has *Châlukya Vikrama varshada*

² Compare Dr Fleet’s *Dynasties*, p 500, note 6

³ Compare *Mys. Inscr* p 81

200—Châ V₁ 21—*PSOCI* No 166, *Mysore Inscr* No 84, p 170 Balagâmve Kanarese inscription of the reign of the W Châlukya Vikramāditya VI. Tribhuvanamalla, and of his feudatory, the *Dandanāyaka* Sarvadēva —

(L 47) — śrīmach-Châlukya-Vikrama-kalada 21neya Dhātu-samvatsarada Pushya-su(śu) 5 Âdivâradh(d)=amdin=uttarâyanasamkrânti-vyatipâtad=amdu¹

[For Dhâtri = Ś 1018] the date is irregular, compare *Ind Ant*. Vol XXII p 111, No 11

201—Châ V₁ 21.—*Jour Bo As Soc* Vol X p 194, *PSOCI* No 88 Saundatti Sanskrit and Kanarese Ratta inscription, recording several grants Date of the time of the W Châlukya (Vikramāditya VI Tribhuvanamalla) Permādideva, and (?) of the Ratta Sēna II —

(L 39) —Vira-Vikrama-kāla-nāmadhēya-samvatsar-aikavimēati-pramitēshv=atitēshu | varttamāna-Dhātu-samvatsarē Pushya bahula-trayōdaśyām=Âdivâr-ottarâyanasamkrânto(ntau)

[For Dhâtri = Ś 1018] the date is irregular, see *Ind Ant* Vol XXII p 111, No 11

Of Sēna II the inscription gives the following genealogy²—In the race of the Rattas there was, as a son of king Nanna, Kārtavīrya [I], a feudatory of [the W Châlukya Tula II.] Âhavamalla, his son Dâvari, his younger brother Kannakaira [I], his son Eraga, his younger brother Anka, Eraga's son Sēna (Kālasēna) [I], married Mañjaladēvi, their son Kinnakaura (Kanna) [II], his younger brother Kārtavīrya [II], his son Sēna (Kālasēna) [II]

The *Mahāmandalēsiara* Kārtavīrya [II], 'lord of Lattalūr,' is also mentioned separately as a feudatory of [Vikramāditya VI] Tribhuvanamalla, and it is stated that his wife was Bhāgalāmbikā³

(For another date in the same inscription see above, No 79)

202—Châ V₁ 22 (for 23)—*PSOCI* No 167, *Mysore Inscr* No 47, p 107 Balagâmve Kanarese inscription of the reign of the W Châlukya (Vikramāditya VI) Tribhuvanamalla, and of his feudatories, the *Dandanāyakas* Bhivanayya⁴ and Padmanābhayya —

(L 39) —śrīmach-Châlukya-Vikrama-kālāda 22neya Bahudhānya-samvatsarada Pushyad=amavāsye=Âdityavāram=uttarâyanasamkrânti-vyatipâtad=amdu⁵

[Bahudhānya = Ś 1020]. 25th December A D 1098, but the day was a Saturday, not a Sunday

203—Châ V₁ 24—*PSOCI* No. 113 Kiruvatti Kanarese inscription of the reign of the W. Châlukya Vikramāditya VI Tribhuvanamalla —

(L 34) —Châlukya-Vikrama-varishada 24neya Pramāthi-samvatsarada Jyēsthā-suddha-paurṇa(rṇa)māsi Âdityavāra sōma-grahanad=amdu⁶

[Pramāthin = Ś 1021]. Sunday, 5th June A D 1099, a lunar eclipse, visible in India, see *Ind Ant* Vol XXII p 110, No 4

204—Châ V₁ 27—*PSOCI* No 168, *Mysore Inscr* No 40, p 78 Balagâmve Kanarese inscription of the reign of the W Châlukya Vikramāditya VI Tribhuvanamalla, and of his feudatories, the *Dandanāyakas* Anantapāla and Gōvīndarasa —

(L 47) — śrīmach-Châlukya-Vikrama-varishada 27neya Chitrabhānu-samvatsarada Paushya(sha)-suddha 13 Budhavārad=uttarâyanasamkrānti-amdu

[Chitrabhānu = Ś 1024]. Wednesday, 24th December A D 1102

¹ See *Ind Ant* Vol VIII p 191, No. 17

Compare above, No 192

² See *Ind Ant* Vol VIII p 191, No 19

³ Compare above, No 181

⁴ See Dr Fleet's *Dynasties*, p 451.

⁵ See *ibid* No 20

205 —Châ. VI. 27 —PSOCI No 169, *Mysore Inscr* No 85, p 173 Balagâmve Kanarese memorial tablet [of the reign of the W Châlukya Vikramāditya VI Tribhuvanamalla ?].¹—
 'The twenty-seventh year (in figures, 1 6) of his reign, the Chitrabhānu samvatsara, Monday, the first day of the dark fortnight of Phālguna,' (*Mys Inscr* 'the 27th year of Châlukya-Vikrama')

[For Chitrabhānu = Ś. 1024] the date is irregular

206 —Châ VI. 27 —PSOCI No 170, *Mysore Inscr* No 58, p. 127 Balagâmve Kanarese inscription² of the reign of the W Châlukya Vikramāditya VI Tribhuvanamalla [and of his Dandanāyaka Gōvindarasa] —

(L 41) —śrīmach-Châlukya-Vikrama-varshada 27neya Chitrabhānu-samvatsarada Phālguna(na)d-amāvāsyē Ādityavāra samkramana-vyatīpātad-amdu³

[For Chitrabhānu = Ś. 1024] the date is irregular

207 —Châ VI. 28 —PSOCI No 171; *Mysore Inscr* No 68, p 139 Balagâmve Kanarese inscription of the reign of the W. Châlukya Vikramāditya VI Tribhuvanamalla, and of his feudatories, the Dandanāyakas Anantapāla and Gōvindarāja —

(L 45) —śrīmach-Châlukya-Vikrama-varsha 28neya Subhānu-samvatsarada Pushya-ba 10 Su(śu)kravārad-amdin-uttarāyana-samkramanadalli.

[Subhānu = Ś. 1025]: Friday, 25th December A D 1103

208 —Châ VI. 32 —PSOCI No 218, *Mysore Inscr.* No 104, p 199 Tālgund Kanarese inscription of the reign of the W Châlukya (Vikramāditya VI) Tribhuvanamalla, and of his feudatories, the Dandanāyakas Anantapāla and Gōvindarāja —

(L 20) —Châlukya-Vikrama-kālada mūvatt-erade(da)neya Sarvvajit-samvatsarada Chatra-su(śu)ddha-tadige Bri(bri)haspativāradalu⁴

[For Sarvvajit = Ś. 1029] the date is irregular

209 —Châ VI. 32 —*Ind Ant* Vol XXII p 252 Date of a Hāli Kanarese memorial tablet —

'Vaddavāra, the fifth tithi of the dark fortnight of Śīavana of the Sarvvajit samvatsara, which was the thirty-second year of the Châlukya-Vikrama-kāla'

[Sarvvajit = Ś. 1029]. Saturday, 10th August A D 1107.

210 —Châ VI. 33 —*Ind Ant* Vol X p 251 Kargudari Kanarese inscription of the reign of the W. Châlukya (Vikramāditya VI) Tribhuvanamalla, and of his feudatory, the Kādamba (of Hāngal) Mahāmandalēśvara Tailapa II, 'lord of Banavāsi,' ruling at Pānthipura —

(L 38) —śrīmach-Châlukya-Vikrama-varshada 33neya Sarvvadhāri-samvatsarada Herjuggiya⁵ punnamī Sōmavārad-andina śubha-lagnadol.

[Sarvadhārin = Ś. 1030]. Monday, 21st September A D 1108, see *ibid.* Vol XXII. p 110, No 5

The inscription gives the genealogy of the Kādambas from Mayūravarmā⁶ [I] to Jayāvarman [II] as stated in Dr Fleet's *Dynasties*, p 559 Jayavarman [II] had five sons, viz Māvulidēva, Tailapa [I], Śāntivarman [II], Chokidēva, and Vikrama, of these, Śāntivarman [II] married Sūryadēvī of the Pāndya family, their son Tailapa [II], married Bāchaladēvī of the Pāndya family

¹ According to *Mys Inscr* the inscription is of the time of the Mahāmandalēśvara Permadidēva, 'chief of the great city of Kolālapura' This apparently would be the Mahāmandalēśvara Udayāditya Ganga-Permādi, of the W Gunga family, mentioned in Dr Fleet's *Dynasties*, p 452

² "The inscription is almost wholly illegible."

³ See *Ind Ant* Vol VIII p 191, No 26

⁴ See *ibid* p 192, No 29.

⁵ Herjuggi or Hejjuggi is the day of the full moon of Āśvina, see *Ep Ind* Vol V p 15.

⁶ Compare below, No 603.

211 —Châ V₁ 33 —*PSOCI* No 137, *Mysore Inscr* No 10, p 17 Dāvangeie Kanarese inscription of the reign of the W Chālukya (Vikramāditya VI) Tribhuvanamalla, and of his feudatory, the *Dandanāyaka* Bammarasa (Barmarasa) :—

(L 28) —Chālukya-Vikrama-kālada 33neya Sarvadhâri-samvatsarada Prshya-suddha-pamchamū Bri(bri)havârad=uttarâyanasamkramana-vyatipâta-nimittam=âgi

[For Sarvadhârin = Ś 1030] probably Thursday, 24th December A D 1108, but this day fell in the dark, not the bright half of Pausha

212.—Châ V₁ 37 —*PSOCI* No 172, *Mysore Inscr* No 41, p 82 Balagāmve Sanskrit and Kanarese inscription of the reign of the W Chālukya Vikramāditya VI Tribhuvanamalla, and of his feudatory, the Pāndya *Mahāmaṇḍalēśvara* Tribhuvanamalla Kāmadēva, 'lord of Gōkaina,' 'ruler of the Konkana rāshṭra' ¹—

(L 58) — giri-Bhavalōchana-37-pramita-Vikrama-varsha-ja-Nandan-ākhyā-vatsara-bhava-Paushya(sha)māsa-sitapaksha-chaturthi Mahijavâradol=beras-iral=uttarâyanadol ²

[Nandana = Ś 1034] Tuesday, 24th December A D 1112

213 — Châ V₁ 38 (for 37?) — *PSOCI* No 173, *Mysore Inscr* No 79, p 166 Balagāmve Kanarese memorial tablet of the reign of the W Chālukya (Vikramāditya VI) Tribhuvanamalla, and of his feudatories, the *Dandanāyakas* Anantapālayya and Gōvindarasa —

(L 4) — śrīmatu-Chālukya-Vikrama-varshada 38neya Namdana-samvatsarada, ³ (*Mys Inscr* 'in the 4th year', the year Siddhārti, the month Śrāvana, the 5th' ?)

[Nandana = Ś 1034]

214 —Châ V₁ 38 —*PSOCI* No 103 Hāngal Kanarese memorial tablet of the reign of the W Chālukya Vikramāditya VI. Tribhuvanamalla —

(L 1) —[śrī]mat(ch-)Chālukya-Vikrama-varshada 38neya Vijaya-samvatsarada Chartra-suddha-pāḍiva Buddha(dha)vârad=amdu ⁴

[Vijaya = Ś 1035]. Wednesday, 19th March A D 1113 ⁵

215 —Châ V₁ 38 (or 39?) —*PSOCI* No 174, *Mysore Inscr* No 96, p 185 Balagāmve Kanarese memorial tablet of the reign of the W Chālukya Vikramāditya VI Tribhuvanamalla, and of his *Dandanāyaka* Gōvindarasa ⁶

216 —Châ V₁ 39 —*PSOCI* No 175, *Mysore Inscr* No 88, p 175 Balagāmve Kanarese inscription of the reign of the W Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the *Dandanāyakas* Anantapāla and Gōvindarāja (Gōvindamayya) —

(L 49) —śrīmach-Chālukya-Vikrama-kālada 39neya Jaya-samvatsarada Chartrada punnave Âdivāra grahana-vyatipâta-samkramanad=amdu ⁷

[In Jaya = Ś 1036] the *tithi* of the date commenced 1 h 29m after mean sunrise of Sunday, 22nd March A D 1114, but there was no eclipse, and the Mēsha-samkrānti only took place on the 24th March A D 1114

217 —Châ V₁ 43 —*Ind Ant* Vol IX p 75, and Plate, *PSOCI* No 82 Aihole Kanarese inscription, recording donations to a temple —

(L 1) —Chālukya-Vikrama-varshada 43[ne*]ya Vilambi-samvatsarada uttarâyanasamkramanad=amdu

[Vilamba = Ś 1040]

¹ See Dr Fleet's *Dynasties*, p 452

² See *ibid* p 192, No 30

³ On this day the *tithi* of the date commenced 5 h 10 m after mean sunrise

⁴ The details of the date seem quite doubtful

⁵ See *Ind Ant* Vol VIII p 190, No 3

⁶ See *ibid* No 31

⁷ See *Ind Ant* Vol VIII p 192, No 32

218 —Chā. Vī 45¹ (for 47 ?) —*Jour. Bo. As. Soc.* Vol XI p 247 Kodikop Kanarese inscription of the W Chālukya (Vikramāditya VI) Tribhuvanamalla, reigning at Jayantipura, and of his feudatory, the Sinda *Mahāmandalīśvara* Ācha (Āchama) II ²—

(L 16) —śrīmat(ch-)Chālukya-Vikrama kālada 45neya Śubhakṛi(kṛi)t-samvachchha(tsa)rada Chaitra-su(śu)ddha 8 Sôma-vāra uttarāyanasamkrānti-y-amdu

The date is intrinsically wrong and of course irregular for both Śubhakṛit = Ś 1044 and Ś 1042.

219 —Chā. Vī. 46³ —*PSOCI* No 138, *Mysore Inscr* No 7, p 14 Dāvāngere Kanarese inscription of the reign of the W Chālukya Vikramāditya VI, Tribhuvanamalla, and of his feudatory, the *Mahāmandalīśvara* Tribhuvanamalla Pāndyadēva, 'lord of Kāñchīpura,' ruling the Nolambavādi Thirty-two-thousand —

(L 37) —Chālukya-Vikrama-varshada 46neya Plava-samvatsarad=Āśvīja-bahula-pamchamī Ādivārād-amdu

[Plava = Ś 1043] Sunday, 2nd October A D 1121

220 —Ś. 1045 —*Ind. Ant.* Vol XIV p 15 Tēdāl Kanarese Jaina inscription Date of a grant of the *Mandalika* Gonka⁴ (Gonkidēvarasa) of Tēdāla, a dependent of the W Chālukya Vikramāditya VI Tribhuvanamalla Permādirāya, and of his feudatory, the Ratta *Mahāmandalīśvara* Kārtavīrya II,⁵ 'lord of Lattanūra' —

(L 49) —Sa(śa)ka-va[r*]sha 1045neya Śu(śō)bhakṛi(kṛi)t-samvatsarada Vaiśākhada purnamī Bra(bṛi)haspativārada

Thursday, 12th April A D 1123, see *ibid* Vol XXIII p 116, No 19

The inscription mentions, as Gonka's preceptor, the *Maṇḍalāchārya* Māghanandi-saiddhāntika, the priest of the temple of Rūpa-Nārāyaṇa at Kollāpura (Kollāgūa) The same Māghanandi-saiddhāntika also is described as the preceptor of the *Sāmanta* Nimbādēva⁶

(For later dates in the same inscription see below, Nos 256 and 258)

221 —Ś 1047 —*Ind. Ant.* Vol XII p 212, No 56 Date of a Narēndra Kanarese inscription of the W Chālukya Vikramāditya VI —

(L 108) —Śaka-varsham 1047neya Viśvā(śvā)vasu-samvatsarada [Bhā]drapada-ba 13 Śukravāra mahātithi-yugadi-y-amdu

Friday, 28th August A D 1125, see *ibid* Vol XXIII p 124, No 67

222 —*PSOCI* No 176, *Mysore Inscr* No 63, p 135 Balagāmve Kanarese inscription of the reign of the W Chālukya (Vikramāditya VI) Tribhuvanamalla, and of his feudatory, the *Dandanāyaka* Gundamarasa

223 —*PSOCI* No 108 Chaudadāmpur incomplete Kanarese inscription of the reign of the W Chālukya Vikramāditya VI Tribhuvanamalla, of his feudatory, the *Mahāsāmanta-dhṛpati* Gōvīndarasa, and of a subordinate (?) of the latter, the Gutta *Mahāsāmanta* (?) Malla (Mallidēva),⁷ the son of Gutta I who was the son of Māgutta

224 —[Ś 872*] —*Jour. Bo. As. Soc.* Vol XI p 224 Narēgal incomplete Kanarese inscription of the reign of the W Chālukya Vikramāditya VI. Tribhuvanamalla Permādi, and of

¹ For a Drakshārāma inscription dated in S 1042 and in the Chālukya Vikrama year 45, see *Ep. Ind.* Vol IV p 37

² See Dr Fleet's *Dynasties*, p 574, and below, No 224

³ For two Kanarese inscriptions at the fort of Gutti, of the years 46 and 47 (Plava and Śubhakṛit), see *South-Ind. Inscr.* Vol I p 167

⁴ He is stated to have sprung from the family of Jīmūtavāhana, compare below, No 301 ff

⁵ But the date of the grant does not belong to his time, see Dr Fleet's *Dynasties*, p 554, note 4, and above, No 201

⁶ See also below, Nos 319 and 418

⁷ See Dr Fleet's *Dynasties*, p 80 The time of the inscription according to Dr Fleet is about A D. 1115 — Compare below, No 298

the Sinda *Mahāmandalēśvara* Permādi I, ruling at Erambarage, records a grant which is stated to have been made¹—

(L 47) —Sa(sa)ka-varsha 872neya Saumya-samvatsarada Pushya su(su)ddha-punnime Sôma-vâra sôma-grahanam=uttarâyanasamkrânti-y-amdu

The *tithi* of the date ended on Monday, 7th January A.D. 950, but there was no eclipse, and the Uttarâyana-samkrânti had taken place already on the 23rd December A.D. 949, see *Ind Ant* Vol XXIV p 12, No 173

In the Sinda family, Âchugi [I], his younger brothers Nâka, Singa [I], Dâsa, Dâva, Chaunda (Châvunda) [I], and Châva, Âchugi's son Bamma, after him, Âchugi (Âcha) [II] (put to flight the Poysala, took Gôve, put to flight Lakshma, seized upon the Konkana, etc.), married Mahâdêvi (Mâdêvi), then son Permādi [I]²

225 —Ś. 1045(?) —PSOCI No. 146, *Mysore Inscr* No 4, p 8 Chitaldurg Kanarese inscription of the W Châlukya Jagadēkamalla II,³ and of his feudatory, the *Mahāmandalēśvara* Vijaya-Pāndyadēva,⁴ 'lord of Kāñchîpura,' residing at Uchehangî and ruling the Nolambavâdi Thirty-two-thousand —

'Śaka 1045 (in figures, the last two effaced, l 28), the Śôbhakrit *samvatsara*, Sunday, the tenth day of the bright fortnight of Phâlguna,' (*Mys Inscr* 'at the time of the equinox?')

The date is irregular

226 —Ś 1051* —*Ind Ant* Vol XII p 212, No 57 Date of an Ingleshwar Kanarese inscription of the W Châlukya Sômesvara III., and of his feudatory, the Kalachurya *Mahāmandalēśvara* Permādi⁵—

Śakha(ka)-varusha 1051neya Kîlaka-samvatsarada Kârttika-paurnnamâseyol sômagrahananmittam

8th November A.D. 1128, with a lunar eclipse, visible in India, see *ibid* Vol XXIII. p 127, No 84

227 —PSOCI No 178, *Mysore Inscr* No 42, p 87 Balagâmve Kanarese inscription of the third year of the reign of the W Châlukya Sômesvara III Bhûlôkamalla, and of his feudatory, the Kâdamba (of Hângal) *Mahāmandalēśvara* Taila II,⁶ 'lord of Banavâsapura'—

'The third year (in figures, l 70) of his reign, the Kîlaka *samvatsara*, Thursday, the day of the new-moon of Mâgha'

[For Kîlaka = Ś 1050] the date is irregular, it would correspond to Wednesday, 20th February A.D. 1129

228 —*Ind Ant* Vol X p 132 Hunasîkatta Kanarese inscription of the 6th year (of the reign) of the W Châlukya (Sômesvara III) Bhûlôkamalla, recording a gift by the *Mahāmandalēśvara* Mârasimhadēvarasa —

(L 1) —śrîmad-Bhûlôkamalladēvara varśa(rsha) 6neya Sâvâ(dhâ)rana-samvatsarada Phâlguna(na)-śu 5 Âdivârad=amdu

[For Sâdhârana = Ś 1052] the date is irregular

¹ The date, of course, has nothing to do with the reign of Vikramāditya VI See Dr Fleet's *Dynasties*, p 575, note 3 — Compare below, No 234

² Compare below, No 243

³ See Dr Fleet's *Dynasties*, p 457, note 3, compare also below, No 229 According to Dr Fleet, Jagadēkamalla, at the time of the date, 'may possibly have held some administrative post under his grandfather (Vikramāditya VI) But the record speaks of him as if he were himself the paramount sovereign'

⁴ Described as 'defeater of the designs of Rājiga-Chôla' (= Rājendra Chôla II, Kulôttunga Chôla I), see below, Nos 250 and 571

⁵ See Dr Fleet's *Dynasties*, p 470, and compare below, No 288, where the name (in Sanskrit) is Paramardîna

⁶ The Tailapa II in No 210

229 — *Ind Ant* Vol VI p 140, *PSOCI* No 44 Bādāmi Kanarese inscription of the second year (of the reign) of the W Chālukya *Pratāpa-chakravartin* Jagadēkamalla II, recording a grant by his *Dandanāyaka* Mahādēva and Pāladēva —

(L 21) — Chālukya-Jagadēkamalla-varshada erade(da)neya Siddhārthi samvatsarada Kārttika-su(su)ddha-trayōdasi(sī) Sōmavārad-amdu

[Siddhārthi = Ś 1081]. Monday, 6th November A D 1139

230 — *PSOCI* No 179, *Mysore Inscr* No 62, p 134 Balagāmve Kanarese inscription of the reign¹ of the W Chālukya (Sōmēśvara III) Bhūlōkamalla —

'The Siddhārthi samvatsara, Sunday, the thirteenth day (in words, l 21) of the bright fortnight of Pushya, at the time of the sun's commencing his progress to the north'

[For Siddhārthi = Ś 1081] the date is irregular

231 — *PSOCI* No 139, *Mysore Inscr* No 8, p 16 Dāvāngere Kanarese inscription of the reign² of the W Chālukya (Sōmēśvara III) Bhūlōkamalla, and of his feudatory Virapāndyadēva, residing at Uchchangidurga and ruling the Nolambavādi Thirty-two-thousand —

'Monday, the eleventh day (in words, l 26) of the (?) bright fortnight of Pushya of the Dundubhi samvatsara, at the time of the sun's commencing his progress to the north'

[For Dundubhi = Ś 1084] the date is irregular

232 — *Ep Ind* Vol V p 15 Managōli Kanarese inscription of the 6th year of the reign of the Kalachurya Bijjala (below, No 278), in lines 1-59 refers to certain events of the time of the W Chālukya *Pratāpa-chakravartin* Jagadēkamalla II (and his feudatory, the *Dandanāyaka* Bammanayya), and gives the following date of the 5th year of that king's reign —

(L 39) — nija-bhuja vijaya-nām-āmkita-varshada 5neya Dundubhi-samvatsarada Pushya-suddha 10 Bri(bri)haspativārad=amd=uttarayanasamkrānti-vyatipāta-nimittav āgi

[For Dundubhi = Ś 1084] the date is irregular, see *ibid* p 11

The inscription, before Ayyana [I] (the father of Vikramāditya IV), mentions a Chalukya Kattiyaradēva³. It also states that Taila [II] annihilated the Rashtrakūtas Kakkara (Kakkarāja II) and Ranakambha (Ranastambha), see above, No 150

233 — *Jour Bo As Soc* Vol XI p 253 Kodikop Kanarese inscription of the 7th year (of the reign) of the W Chālukya *Pratāpa chakravartin* Jagadēkamalla II, and of his feudatory, the Sinda Mahāmandalēśvara Jagadēkamalla Permādi I —

(L 22) — Jagadēkamalla-varshada 7neya Raktākshi-samvatsarada Pushyad-amāvāsye Sōmavāra uttarāyanasamkramana-vyatipāta-sūryyagrahanad-amdu

[For Raktāksha = Ś 1088] probably Monday, 25th December A D 1144, the Uttarāyana-samkrānti took place on Sunday, the 24th December, and there was a solar eclipse which was visible in India on Tuesday, the 26th December, A D 1144

234 — [Ś 872] — *Jour Bo As Soc* Vol XI p 239. Narēgal incomplete Kanarese inscription of the reign of the W Chālukya Jagadēkamalla II, and of the Sinda Mahāmandalēśvara Jagadēkamalla Permādi I, ruling at Erambilage, records a grant which is stated to have been made⁴ —

(L 37) — Sa(śa)ka-varsha 872neya Sādhārana-samvatsarada Kārttikad-amāvāsye Vri(bri)haspativārad=amdina sūryya-grahanadol

The date is irregular, but see *Ind Ant*. Vol XXIV p 5, No 144

¹ But see Dr Fleet's *Dynasties*, p 455, note 6

² But see *ibid* — Part of the inscription is illegible

³ Compare above, No 51

⁴ See Dr Fleet's *Dynasties*, p 575

⁵ The date, of course, has nothing to do with the reign of Jagadēkamalla II. See Dr Fleet's *Dynasties*, p 575, note 2 — Compare above, No 224

Peimādi [I] vanquished Kulasēkharānka, besieged and beheaded Chatta, put to flight [the Kādamba of Goa] Jayakēśin [II], and defeated Bittiga (i.e. the Hoysala Vishnuvardhana)

235—*PSOCI* No 97 Lakshmēshwar Sanskrit and Kanarese inscription of the 10th year (of the reign) of the W Chālukya *Pratāpa-chakravartin* Jagadēkamalla II, and of the [Kādamba of Goa] *Mahāmandalēśvara* Jayakēśin [II ?].¹—

(L 55) —Jagadēkamalladēva-varshada 10neya Prabhava-samvatsarada Āshādha-suddha 12 Brihaspativāra dakshināyanasamkramana-vyatipātām (?).

[For Prabhava = Ś 1069] probably Thursday, 26th June A.D. 1147, but this day fell in the dark, not the bright half of Āshādha

236—*PSOCI* No 116, *Mysore Inscr* No 34, p 67 Harihar Kanarese inscription² of the W Chālukya Perma Jagadēkamalla II, and of his feudatory, the *Mahāmandalēśvara* Virā-Pāndyadēva, ruling the Nolambavādi Thirty-two-thousand —

Mys Inscr 'in the 10th year of the emperor Jagadēkamalla, the year Prabhava, the month Ashvija, new-moon day, Sunday'

[Prabhava = Ś 1069] Sunday, 26th October A.D. 1147

237—*PSOCI* No 180, *Mysore Inscr* No. 44, p 97. Balagāmve Kanarese inscription of the 13th (?) year³ (of the reign) of the W Chālukya *Pratāpa-chakravartin* Jagadēkamalla II, and of his feudatory, the *Mahāmandalēśvara* Tribhuvanamalla Jagaddēva⁴ of the Śāntara family of Pattī-Pombuchapura —

(L 40) —Jagadēkamalladēva-varshada 13neya Śukla-samvatsarada Kārttikada purnnamāsyē Sōmavāra sōma-grahanad=amdu

[For Śukla = Ś 1071] the date is irregular

238—*PSOCI* No 119, *Mysore Inscr* No 32, p 60 Harihar Kanarese inscription of the time⁵ of the W Chālukya Jagadēkamalla II, and of the Kalachurya Bijjala and his servant, the *Mahāmandalēśvara* Vijaya-Pāndyadēva, the ruler of the Nolambavādi Thirty-two-thousand (an official of whom was a person of Sinda descent, called king Īśvara,⁶ 'lord of Karahāta')

239—Ś 1076—*Ind Ant* Vol XII p 209, No 18 Date of a Hulgūr Kanarese inscription of the W Chālukya Taila III —

(L 18) —Śakauri(nri)pakāl-ātita-śatamgū 1076neya Bhāva-samvatsarada Āśā(shā)-da(dha)-su(śu)ddha 5 Bri(bri)haspativārad=amdu

Thursday, 17th June A.D. 1154, see *ibid* Vol XXIII p 116, No 21

240—*PSOCI* No. 181, *Mysore Inscr* No 45, p 100 Balagāmve Kanarese inscription of the 6th year (of the reign) of the W Chālukya (Taila III) Trailōkyamalla, and of the Kalachurya *Mahāmandalēśvara* Bijjana, 'lord of Kālāñjara,' and his *Dandanāyaka* Mahādēva —

(L 44) —Trailōkyamalla-varshada 6neya Yuva-samvatsarada Māghad=amāvāsyeṣṣ uttarāyanasamkīrnti-Sōmavāra-vyatipātad=amdu

[For Yuva = Ś 1077] the day may be the 25th December A.D. 1155, but this was a Sunday, and the new-moon day of Pausa

¹ See Dr Fleet's *Dynasties* p 569, and compare below, Nos 249 and 254, and No 405, note

² Much of the inscription is illegible

³ See Dr Fleet's *Dynasties*, p 457, note 5

⁴ Compare below, Nos 388 and 584

⁵ The photograph does not show the date, see Dr Fleet's *Dynasties*, p 470

⁶ See *ibid* p 577

241 —Ś 1080 —*Ind Ant Vol XI* p 273 Siddāpur Kanarese inscription of the reign of the Kādamba (of Goa) *Mahāmandalēśvara Śivachitta Permādi*, 'lord of Banavāsī,' and (his brother) the *Yuvarāja Vijayāditya II*,¹ staying near Sampagādi —

(L 28) —Śaka-varṣam(rsham), 1080neya Bahudhanya-samvatsarada Âśā(shā)da(dha)d=amavāsyā Sôma-vārād=amdu dakshināyanasamkrānti-vyatīpātada punya-tithiyolu

27th June A D 1158, but this was a Friday, not a Monday, see *ibid Vol XXIV* p. 8, No 154

242 —*Jour Bo As Soc Vol IX* p. 296 Golihallī Kanarese inscription of the 14th, 17th and 26th years (of the reign) of the Kādamba *Mahāmandalēśvara Konkana-chakravartin Śivachitta Permādi*, 'lord of Banavāsī,' ruling at his capital of Gôve (Goa) —

(L 33) —śrī-Kādamba-Śivachitta-śrī-Vīra-Permmādīdēva-varshada 14neya Vikrama-samvatsarada Vaiśākha-māsada śuddha-daśamī Sôma-vārād=amdu

[For Vikrama= Ś. 1082 = Ky 4261] the date is irregular.

(L 37) —Permmādīdēva-varshada 17neya Svabhānu-samvatsarada Mārggaśīra-bahula-daśamī (?)² Sôma-vārād=amdu

[Subhānu = Ś. 1085 = Ky. 4264] · Monday, 18th November A D 1163

(L 54) —Permmādīdēva-varshada 26neya Nandana-samvatsara Māghamāsa-śuddha-daśamī Brihaspativārād=amdu

[Nandana = Ś 1084 = Ky 4273] Thursday, 25th January A D 1173

243 —Ś 1084 (for 1085).—*Jour. Bo As Soc Vol XI* p 259, *PSOCI* No 67 Pattadakal Kanarese inscription of the Sinda *Mahāmandalēśvara Chāvunda II*, (who was, or rather had been) a feudatory of the W. Chālukya Nūrmadi-Taila (Taila III) ³—

(L 66) —Sa(śa)ka-varshada sāsīrad-embhatta-nālke(lka)neya Subhānu samvatsarada Jē(jyē)shtha-su(śu)ddha-paurṇamasye Sôma-vāra sômagrahana-vyatīpāta-samkramapada punya-tithiyal

The date is irregular, see *Ind Ant Vol XXIV* p 15, No 187.

In the Sinda family, Âchugi [I], his brothers Nāka, Simha [I], Dāsa, Dāma, Chāvunda [I], and Chāva Âcha's (Âchugi's) son Bamma, his younger brother Singa [II], his son Âcha [II] (burnt Gôve and repulsed [the Śīlāhāra] Bhôja [I]), his son Pemma (Permādi) [I.], his younger brother Chāvunda [II], married Dēmaladēvi, their sons Âchidēva [III] and Permmādi [II] ⁴

244 —*PSOCI* No 140, *Mysore Inscr* No 9, p 17 Dāvangere Kanarese inscription⁵ of the *Mahāmandalēśvara Vijaya-Pāndyadēva*, who ruled the Nolambavādi Thirty-two-thousand and resided at Uchchangī, of the 15th year of the reign of (?) the W Chālukya Tailapa Trailōkyamalla (Taila III), the year Pārthiva ⁶

[Pārthiva = Ś 1087]

245 —*PSOCI* No 120, *Mysore Inscr* No 30, p 57 Harihar Kanarese inscription⁷ of the time of the W Chālukya Nūrmadi-Tailapa (Taila III), and of the Kalaachurya Bijjala and his dependant Kasapayya-nāyaka ⁸

¹ Compare below, Nos 249 and 254

² According to the translation this should be *pañchamī*, and the European equivalent of the date, given above, is for this *tithi*:

³ See Dr Fleet's *Dynasties*, p 575.

⁴ Compare Nos 224 and 247

⁵ Part of the inscription is illegible

⁶ See Dr Fleet's *Dynasties*, p 459, note 3, and p 463, note 1 According to Dr Fleet, the record belongs to a period subsequent to the death of Taila III

⁷ The date is illegible, see Dr Fleet's *Dynasties*, p 472.

⁸ See below, Nos 279 and 281.

246 — *PSOCI* No 104 and No 105 Two Hângal Kanarese memorial tablets of the time of the W Châlukya Nûrmadi-Tailapa (Taila III)

247 — Châ VI 94 — *Ind Ant* Vol IX p 97, *PSOCI* No 83 Aihole Kanarese inscription of the Sinda *Mahâmandalêśvara* Châmunda (Châvunda) II. and his sons (by Sûryadêvi) Bijjala and Vikrama ¹—

(L 23) — śrîmach-Châlukya-[Vikrama-vaishada] 94neya Vîrôdhi-samvatsarada
[Vîrôdhi = Ś 1091]

248 — Ś 1091 — *PSOCI* No 141, *Mysore Inscr* No 13, p 23 Dâvângere Kanarese inscription of the *Mahâmandalêśvara* Vijaya-Pândyadêva, 'lord of Kañchîpura,' residing at Uchchangî and ruling the Nolambivâdi Thirty-two-thousand —

(L 16) — śrîmat-Saka-varshada³ 1091neya Vîrôdhi-samvatsarada dvitîya-Śrâvana-śuddha-purnamî Sôma-vârad-amdu⁴

In the given year Śrâvana was intercalary, but otherwise the date is irregular, see *Ind Ant* Vol XXIV p 15, No 188

249 — Ky 4270 and 4272 — *Jour Bo As Soc* Vol IX p 278, *Ind Inscr* No 32 Halsi inscription⁵ of the 23rd year of the reign of the Kâdamba (of Goa) Śivachitta Paramardî, and of the 25th year (of his reign, and) of his younger brother Vishnuchitta, (the first part of the inscription was composed by Madhusûdanasûri, the second by Yajûêśvarasûri⁶) —

(L 18) — Samnivrîtê Kalêh kâlê kha-sapta-dvi-pyômndhau | pravardhamânê tad-râjyê trayo-vimsê Vîrôdhi | samvatsarê Śuchau mâsê darê vâê Vri(bri)haspatêh | dakshinâyana-samkrântau

[Vîrôdhi = Ś 1091 = Ky. 4270] Thursday, 26th June A D 1169, see *Ind Ant* Vol XVII p 264, No 15

(L 34) — Samnivrîtê Kalêh kâlê(ê)=śva(svi)-sapta-dvi-pyômndhau | pravardhamânê tad-râjyê pamcha-vimsê samê Kharê | Mâghê cha śuddha-dvâdasjôm mâsê vâê Vri(bri)haspatêh | sampâtê Vaidhritau yôgê

[For Khara = Ś 1093 = Ky 4272] this date is irregular, see *ibid* p 265, No 16

The mythical Jayanta (Tilôchana), in his race, Jayakêsin [I], conquered the Âlupas and established the Châlukyas in their kingdom, and took his abode at Gopakapattana (Goa), his son Vijayâditya [I], his son Jayakêsin [II] married Malalamahadêvi, the daughter of the [W] Châlukya Vikramârka (Vikramâditya VI), their son Paramardî Śivachitta, his younger brother Vishnuchitta

250 — Ś 1093* and 1095* — *PSOCI* No 118, *Mysore Inscr* No 28 p 51 Harihar Kanarese inscription of the *Mahâmandalêśvara* Vijaya-Pândyadêva,⁷ 'lord of Kañchîpura,' and of his *Dandanâtha* Vijaya-Permâdi ⁸—

(L 49) — Śaka-varsha 1093re(ra)neya Vikrita-samvatsarada Pushya-bahula-pâdîva Śuklavârad=uttarâyana samkramanad=amdu

(L 63) — Śaka-varsha 1095neya Namdana-samvatsarada Bhâdrapada suddha-tadige Brihaspativârad=amdu

Friday, 25th December A D 1170,⁹ and Thursday, 24th August A D. 1172.

¹ Compare above, No 243

² Read *śrîmach-Chhaku*—

³ Professedly copied from a copper-plate (or copper-plates) — The descriptions of the boundaries contain Kanarese words and inflections

⁴ Compare below, No 269

⁵ Described as 'defeater of the designs of Râjîga Chola,' see above, No 225

⁶ The inscription also mentions a Kâdamba *Mahâmandalêśvara* Kêtarasa, 'lord of Uchchangîgiri,' see Dr Fleet's *Dynasties*, p 564

⁷ On this day the *tîti* of the date commenced 2 h 36 m after mean sunrise

⁸ The full details of the date are illegible

⁹ See *Ind Ant* Vol XIX p 156, No 37

251 —PSOCI No 117, *Mysore Inscr* No 35, p 71 Hanhar Kanarese inscription of the *Mahāmandalēstara*s Vira-Pāndyadēva and Vijaya-Pāndyadēva¹

252 —PSOCI No 135, *Mysore Inscr* No 36, p 71 Hanhar Kanarese inscription of Vijaya-Pāndyadēva(?)²

253 —Ś 1095 and 1103 —*As Ros* Vol IX p 431, Colebrooke's *Misc Essays*, Vol II p 271 Translation of a 'Curugode' (Kūṛgōd, now Calcutta Museum) Sanskrit and Kanarese inscription³ of the reign⁴ of the W Chālukya Tribhuvanamalla Vira-Sōmēśvara (Sōmēśvara IV), reigning at Kalyana, recording grants by the *Mahāmandalēstara* Irmadī-Rāchamalla (surnamed Sindagovinda) of Kūṛgōdaduṅga —

'The year of Śālivāhan⁵ 1095 in the Vijaya year of the cycle, and on the 30th of the month Mārgaśīra, on Monday, in the time of an eclipse of the sun'

'The year of Śālivāhan⁵ 1103, of the cycle Plava, and on the 15th of Kārttika, on Monday, in the gracious time of the moon's eclipse'

Both dates are irregular.

In the lineage of the long-armed Sinda was Rachamalla, to him and his wife Sovaladēvi was born Irungula, and to him and his wife Echuladēvi were born Irmadī Rāchamalla and Sōma

254 —Ky 4275 —*Jour Bo As Soc* Vol IX pp 266 and 287 Two Dīgāmve inscriptions⁶ of the 28th year of the reign of the Kādamba Śivachitta Permādī, residing at Gōpakapuri (Goa), recording a grant made at the request of his queen Kamalādēvi, (composed by Gōvindadēva) —

(P 269, l 33, and p 291, l 42) — pañchasaptatyadhika-dviśatōttara-chatussahasrēshu Kahyuga-samvatsarēshu parāvṛttēshu pravartamānē cha śīi-Kadamba-Śivachitta-Vira-Permādīdēvasya pravardhamāna-vijayarajya samvatsarē ashtāvimśē Jay-āhvaṇyē Mārgaśīrshē amāasyām Bhannavarē sūryagrahana-parvati

[Jaya = Ś 1096 = Ky 4275]. Tuesday, 26th November A D 1174, a solar eclipse, visible in India, see *Ind Ant* Vol XVII p 266, No 17

The mythical Trilochana-Kadamba, in his lineage the Kādamba kings, in their family, Gūhalla Vyāghramārin, his son Shashthadēva [I], his son Jayakēsin [I], a god of death to the king of Kāpardika-dvīpa, uprooted Kāmadēva etc, his son Vijayāditya [I], his son Jayakēsin [II], married Maṇḍalamahādēvi, the daughter of the [W] Chālukya Vikrama (Vikramāditya VI), then son Śivachitta Permādī, married Kamaladēvi, the daughter of Kāmadēva of the lunar race and of his wife, the Pāndya princess Chattaladēvi

255 —*Jour Bo As Soc* Vol IX p 294 Dīgāmve Kanarese inscription, recording the construction of two temples at the command of Kamalādēvi, the queen of the Kādamba (of Goa) Śivachitta Permādī (and daughter of king Kama, here described as belonging to the solar race, and Chattaladēvi, here described as belonging to the lunar race?)

¹ The inscription is almost entirely illegible The date given in *Mys Inscr* is quite incorrect

² The greater part of the inscription is illegible

³ I owe an account of this inscription to Dr Fleet, for some fantastic characters in it see *Ind Ant* Vol XV p 364

⁴ But compare Dr Fleet's *Dynasties*, p 463, note 4.

⁵ Śālivāhana really does not occur in these dates, see *Ind Ant* Vol XXX p 298, note 29

⁶ The two inscriptions are identical, one being in Nāgarī and the other in Kanarese characters, compare above, No 48 Both (called *upala śāsana*) are perhaps copies of a copper-plate inscription

⁷ Compare above, No 254

256.—Ś 1104* — *Ind Ant* Vol XIV p 15 Têrdâl Kanarese Jaina inscription Date of a private grant —

(L 59) — Sa(śa)ka-varsham 1104neya Plava-samvatsarada Âśvayuja-bahula 3 Âdivâradalu

Sunday, 27th September A D 1181, see *ibid* Vol XXIII p 129, No 100

(For other dates in the same inscription see Nos 220 and 258)

257 — Ś 1106 — *PSOCI* No 102 Dambal Sanskrit and Kanarese inscription of the W Châlukya Sômesvara IV Tribhuvanamalla —

(L 71) — Sa(śa)kanri(nri)pakâl-âtita-samvatsara 1106neya Kîôdhi-samvatsarad=Âsâ(śhâ)da(dha)d-amâvâsyê Sôma-vâra sûryyagrahana-samkîrnti-vyatipâtad=amdu ¹

Perhaps Monday, 9th July A D 1184, but there was no eclipse and no Samkrânti on that day

258 — Ś 1109 — *Ind Ant* Vol XIV p 15 Têrdâl Kanarese Jaina inscription Date of a grant by the *Dandanâyaka* Bhâyîdêva, the son of the *Dandanâyaka* Tîjugi ²—

(L 79) — Sa(śa)ka-varîsam(rsham) 1109neya Plavamga-samvatsarada Chaitra-su 10 Bri(bri)haspativârad=amdu

The date is irregular, see *ibid* Vol XXIV p 15, No 190

(For other dates in the same inscription see above, Nos 220 and 256)

259 — Ś 1110* — *Ind Ant* Vol XII p 96 Toragal Kanarese inscription of (the *Mahâmandalêstara*) Barma,³ ruling at Toragale, recording a grant by his wife Suggaladêvi —

(L 33) — Sa(śa)ka-varsham 1110neya Plavamga-samvatsarada Puśya(shya)-bahula 10 Vaddavârav=uttarâyanasamkramana-vyatipâtadalu

Saturday, 26th December A D 1187, see *ibid* Vol XXIII p 130, No 101

The *Mahâmandalêstara* Âhavamalla-Bhûtiga (as a feudatory of Nûrmaḍi-Taila, see Taila II, killed Pañchala⁴), his son Davaramalla [I], his son Chatta [I], his son Dâvaramalla [II], his son Chatta [II], his son Bhûta (Bhûtiga), his son Barma

260 — Ś 1111 — *PSOCI* No 90 ⁵ Hângal Kanarese inscription of the W Châlukya Sômesvara IV Tribhuvanamalla, and of his feudatory, the Kâdamba (of Hangal) *Malâ-mandalêstara* Kâmadêva.⁶—

‘Śaka 1111 (in words, l 74), the Saumya samvatsara, at the time of the sun’s commencing his progress to the north’

261 — Ky 4288.⁷— *Jour Bo As Soc.* Vol IX p 241 Halsî plates of the 13th year of the reign of the Kâdamba (of Goa) Jayakêśin III, (composed by Gaugâdharasûri, the son of Yajnêśvara⁸) —

(L 66) — sâstâsîti-śatadvay-âdhikêshu chatuśhu sahasiêshu Kaliyuga samvatsarêshu parâvrittêshu śrî-Saptakôtiêvara-labdhâ-varaprasâda-śrî-Kâdamba-Vîra-Jayakêśidêva-vijayarâjyê pravartamânê trayôdasê Siddhârthi-samvatsarê Chaitra-śuddha-dvâdasî-Guruvârê damanârôpana-samanantaram

[Siddhârthun = Ś. 1121 = Ky 4300] Thursday, 11th March A D 1199, see *Ind Ant* Vol XVII p 299, No 19

¹ See *Ind Ant* Vol XII p 209, No 19

² See Dr Flect’s *Dynasties*, p 465 Tejugi (Teja) is described as ‘a thunderbolt in breaking the mountain Simhanaraya, and a lion to the elephant—the brave Kaningârâya’

³ This person is different from the *Dandanâyaka* Bamma (Bamm-na, etc) who was a son of Kâma (Kâvana), see below, No 294

⁴ See above, No 140

⁵ See Dr Flect’s *Dynasties*, p 466, note 1, and p 563

⁶ A son of Tailama who was a son of Tailapa II in No 210 — See also below, Nos 424 and 425

⁷ This is not the year in which the grant was made, but the year from which the regnal years were counted.

⁸ See above, No 249

The mythical Jayanta or Trilôchana-Kadamba, in his lineage, Shashthadêva [I], his son Jayakêśin [I], his son Vijayâditya [I], his son Jayakêśin [II], married Mailalamahâdêvi, the daughter of [the W Châlukya] Permâdi (Vikramâditya VI) and younger sister of Sôma (Sômêśvara III), their sons Śivachitta Permâdi and Vijayâditya [II] (Vijayârka, Vâñi-bhûshana), the latter married Lakshmî who bore to him Jayakêśin [III]

262 — Ky 4289*¹ — *Jour Bo As Soc* Vol IX p 304, *Ind Inscr* No 33. Kittûr Kanarese inscription of the 15th year of the reign of the Kâdamba (of Goa) Jayakêśin III, 'lord of Banavâsi,' recording a trial by ordeal ² —

(L 3) — Kalyuga-samvatsaram 4289neya samd=ad=âdi(di)y-âgi

(L 12) — śrî-Vîra Jayakêśi(śi)dêv-arasara varshaka(da) 15neya Du[1*]mmati-samvatsarada Âshâda(dha)-śud[dh*]a ashtamî 8 Âdivârad=amdu.

(L 25) — tat-samvatsarada Âshâda(dha)-bahula 7 saptamî Âdivârad=adum ³

(L 30) — â bahula 8 Sôma-vâra de(di)vasa

[Durmati = Ś 1123 = Ky 4302] Sunday, 10th June, Sunday, 24th June, and Monday, 25th June A D 1201, see *Ind Ant* Vol XVII p 297, No 18

263 — PSOCI No 94, *Archæol Surv of West India*, Vol III p 103, *Jour Bo As Soc* Vol X p 181 Konnûr much damaged Kanarese inscription of the Ratta Mahâmandalêśvara Ohakravartin Kattama (Kârtavîrya III ?) ⁴ —

'The year of his reign, the samvatsara, Monday, the eleventh day of the bright fortnight of Pushya, at the time of the sun's commencing his progress to the north'

264 — Ś 1124* — Graham's *Kolhapoor*, p 415, No 9 Translation of a Râybag inscription⁵ of the Ratta Mahâmandalêśvara Kârtavîrya IV, dated Śaka 1124, the Durmati samvatsara, Friday, the 15th of the bright half of Vaiśâkha

Friday, 20th April A D 1201

265 — Ś 1127* — *Jour Bo As Soc* Vol X p 220, PSOCI No 95 Kalhole Kanarese inscription of the Ratta Mahâmandalêśvara Kârtavîrya IV, 'lord of Lattanûr,' ruling at Vênugrâma, and of his younger brother, the Yuvarâja Mallikâryuna —

(L 54) — Śaka-varsham 1127neya Raktâkshî-samvatsarada Paushya(sha)-śuddha-bhîgo Śanvârad=amd=uttarâyana-samkramanadalli

Saturday, 25th December A D 1204, see *Ind Ant* Vol XXIII p 128, No 90

Sêna [II]⁶ married Lakshmîdêvi, their son Kattama (Kârtavîrya) [III], married Padmaladêvi, their son Lakshmîdêva (Lakshmana) [I], married Chandrîke (Chandrikâdêvi, Chandaladêvi), their sons Kartavîrya [IV] (who married Êchaladêvi) and Mallikâryuna

266 — Ś 1131* — *Ind Ant* Vol XIX p 245 Bhôj plates of the Ratta Mahâmandalêśvara Kârtavîrya IV, 'lord of Lattanûr,' ruling at Vênugrâma, and of his younger brother, the Yuvarâja Mallikâryuna; (composed by Âdityadêva?) —

(L 97) — Śakanripa-kâlasy-aikatri(tri)mśaduttara-śatâdhika-saha-ratamasya Vibhava-samvatsarasya Kârtika-māsasya śukla-dvâdaśyâm Budhavâra-samanvitâyâm

Wednesday, 22nd October A D 1208, see *ibid* Vol XXIII p 128, No 91.

In the Ratta race, raised to eminence by Krishnaraja,⁸ was Sêna [II], his son Kârtavîrya [III], his son Lakshmîdêva (Lakshmîdhara) [I], married Chandrikâdêvi, their sons Kârtavîrya [IV] (who married Êchaladêvi) and Mallikâryuna

¹ This, again, is the year from which the regnal years were counted, it is quoted here as a current year, see above, No 261

² See Dr Fleet's *Dynasties*, p 571

³ See Dr Fleet's *Dynasties*, p 555

⁴ See above, No 201

⁵ I.e. the Rashtrakûta Krishnaraja II

⁶ Read =amdu

⁷ See *ibid* p 557

⁸ For another Âdityadêva see below, Nos 288 and 300

267—Ś 1141*—*Jour Bo As Soc* Vol X p 240 Nēsargi (Nēsarge) Kanarese inscription of the Ratta *Mahāmandalēśvara* Kārtavīrya IV, ruling at Vēnupura (Vēnugrama) —

(L 57) — Sa(śa)ka-varṣa(rsha) 1141neya Bahudhānya-samvatsarada Māgha-suddha 7 Guruvārad=amd=uttarāyanasamkrānti-vyatīpāta kūdada punya-tithiyal=

Either the 25th December A D 1218 (but this was a Tuesday and the 7th of the bright half of Pausa) or Thursday, the 24th January A D 1219 (but this was the day of the Kumbhasamkrānti), see *Ind Ant* Vol XXIV p 8, No 156, and Vol XXV p 293, note 64

Genealogy from Sēna [II] to Kārtavīrya [IV] as in No 266

268—Ś 1151*—*Jour Bo As Soc* Vol X p 260, *Archaeol Surv of West India*, Vol II p 223, and Plate lxxiii, and Vol III p 110, *PSOCI* No 89 Saundatti Kanarese inscription of the time of the Ratta *Mahāmandalēśvara* Lakshmidēva II, 'lord of Lattanū,' ruling at Vēnugrama, the son of Kārtavīrya IV and Mādēvi, recording grants made at the command of the *Rājaguru* Munichandra —

(L 64) — Śaka-vaisham 1151neya Saivvadhāri-samvatsarada Āshādhad=amavāse Sōmavārad=amdina sarvvagīāsi-sūryyagrahanad=uttama-tithiyol

Monday, 3rd July A D 1228, a total eclipse of the sun, visible in India, see *Ind Ant* Vol XXIII p 130, No 103

269—Ky 4348¹—*Ind Ant* Vol XIV p 289 Goa (now Bombay As Soc's) plates of the 5th year of the reign of the Kādamba (of Goa) Śivachitta Shashthadēva II and of his brother-in-law Kāmadēva (Kāvana), (composed by Chatyanārya, the son of Sōmanātha and grandson of Yajñavarya²) —

(L 29) — ashtāchatvārimśadadhika-tiśatō[tta*]rēshu chatuh-sahasrēshu Kaliyuga-samvatsarēshu parāvrittēshu satsu | svarājy-ānubhava kālē pancamē Sādhārana-samvatsarē [I ta]sy=Āsvayuja-śu[d*]dha-pratipadi Budhāñiē Tulā-rāsim-upagatavati bhagavati bhāskarē vishuva-samkrāntau | mah[ā*]punya-kālē |

[Sādhārana = Ś 1172 = Ky 4351] Wednesday, 28th September A D 1250, see *ibid* Vol XVII p 300, No 20

The mythical Jayanta in whose family were many kings Among them was Gūhalla, then Shashtha [I], his son Jayakēśin [I], his son Vijayārka [I], his son Jayakēśin [II], married Mailalamahādēvi, the daughter of the [W] Chālukya Permādi (Vikramāditya VI), their sons Permādi and Vijaya [II], Vijaya's son Jayakēśin [III], married Mahādēvi, their son Tribhuvanamalla, married Mānikādēvi, their son Shashtha [II] — His sister was married to the prince Kāmadēva (Kāvana), the son of Lakshmidēva and Lakshmi

270—*Jour Bo As Soc* Vol IX p 310 Dēgāmve Kanarese Kādamba inscription (?)

271—Ś 1182—*Jour Roy As Soc* Vol V p 177, *Jour Bo As Soc* Vol IV p 105 Terwan plates of the reign of the Chālukya *Mahāmandalēśvara* Kāmavadēvarāya, 'lord of Kalyānapura,' recording a grant by his minister Kēśava —

(L 1) — Śrī-Śaku 1182 varshē Raudra samvatsarē | Pushya-vadi saptami(mī) Sa(śa)min-dinē |

uttarāyanasamkrānti-parvani

Saturday, 25th December A D 1260,³ see *Ind Ant* Vol XXIV p 1, No 124

¹ This is not the year in which the grant was made, but the year from which the regnal years were counted

² Probably the *Yajñesvara* of No 249

³ On this day the *tithi* of the date commenced 13 h 19 m (and the Uttarayana samkrānti took place 16 h 45 m) after mean sunrise

272 — *Ind Ant* Vol XIV. p 141, and Plates British Museum (spurious) Sanskrit and Kanarese plates¹ of the Châlukya *Mahârâjâdhrâja Chakravartin Vira-Satyâśraya*, lord of, and residing at, Kalyânapura, the son of Gôvindaîya —

(L 20) — Bhâva-samvachharê Jyêshtha mâsê krishna-pakshê Sasivâîê saplamyâm tithau

273 — *Ś. 366* — *Ind Ant* Vol. VIII p. 91, and specimen Plate Bangalore Museum (spurious²) Sanskrit and Kanarese plates of the Châlukya *Mahârâjâdhrâja Chakravartin Vira-Nonamba*, lord of, and residing at, Kalyânapura —

(L 13) — Saka-varusha 366 Târana-samvachharê Phâlguna-mâsê krishna-pakshê Bihavâra amâvâsyayâm tithau

For *Ś* 366 the date would regularly correspond to Thursday, 22nd February A.D. 445, but *Ś* 366 could be called Târana only by the southern luni-solar system, which was not in use at so early a period, see *ibid* Vol XXIV p 9, No 163

274 — *Jour Bo As Soc* Vol II. p 270, Graham's *Kolhapoor*, p 479, No 23 Translation of a Kôlhâpur inscription³ of a Châlukya named Sômadêva (Sômêśvara) — In a Châlukya family which flourished at Samgamêśvara in the Konkan was born king Kaina (who lived at 'Vijaypat'), his son Vêtagdêva, his son Sômadêva, his younger brother (?) Sômadêva (Sômêśvara), whose queen was Mânikyadêvî

E — The Kalachuryas⁴

275 — *Ś* 1079 — *PSOCI* No. 219, *Mysore Inscr.* No. 102, p 188 Talgund Kanarese inscription of the Kalachurya *Mahâmandalêśvara Bhujabala-chakravartin Bijjana*,⁵ 'lord of Kâlânjara,' and of his *Dandânâyaka Kêśimayya (Kêśava)* —

(L 57) — Sa(sa)ka-varsham 1079ney=Îśvara-samvatcha(tsa)îada Pushyada punnamî Sômayâram=uttarâyanasamkramana-vyatîpâtad=amdu

The date is irregular

The inscription mentions the W Châlukya kings as far as Taila III, but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjana⁶

276 — *PSOCI* No 182, *Mysore Inscr* No 90, p 182 Belagâmve Kanarese memorial tablet of the third (?) year of the reign of the Kalachurya *Bhujabala-chakravartin Bijjana* —

'The second year⁷ (in figures, 1 3) of his reign, the Bahudhânya samvatsara, Tuesday, the fourteenth day of the dark fortnight of Chaitra,' (*Mys Inscr* 'the month Kârtika, the last day of the moon's decrease, new-moon day, Tuesday')

[For Bahudhânya = *Ś*. 1080] the date would be irregular, with either reading

277 — *Ś* 1080 — *PSOCI* No 183, *Mysore Inscr* No 74, p 152 Balagâmve Kanarese inscription Date of the time of the Kalachurya *Mahârâjâdhrâja Bhujabala-chakravartin Bijjala Tribhuvanamalla*, 'lord of Kâlânjara,' and of his *Dandânâyaka Kêśimayya (Kêśava, Kêśirâja)* —

(L 62) — Śaka-varsham 1080neya Bahudhânya-samvatcha(tsa)îada Puśya(shya)da punnamî Sômayâram=uttarâyanasamkrânti-vyatîpâta-sômagrahanad=amdu⁸

¹ According to Dr Fleet referable to perhaps the 13th or 14th century A.D. — Compare also *Ind Ant* Vol XXX p 369

² See *Ind Ant* Vol XXX p 221, No 49, the grant apparently is a quite modern forgery

³ See *ibid* p 207

⁴ See also above, Nos 226, 232, 238, 240 and 245

⁵ Here and in other inscriptions Bijjana has the *viruda* Nîśankamalla

⁶ See Dr Fleet's *Dynasties*, p 473

⁷ According to Dr Fleet's *Dynasties*, p. 474, the third year, and probably the month Bhâdrapada, (for *Ś* 1080 the 14th of the dark half of Bhâdrapada would correspond to Tuesday, 23rd September A.D. 1158)

⁸ See *Ind Ant* Vol XII p 212, No 59

Monday, 5th January A.D. 1159, but there was no lunar eclipse and no Samkranti on this day.

The inscription mentions the W Chálukya kings as far as Taila III, but conveys no distinct information as to the exact relations then existing between Taila III and Bijjala.¹

(For another date in the same inscription, of the third year of the Kalachurya Sankama, see below, No. 292)

278 — *Ep Ind Vol V p 15* Managóli Kanarese inscription of the 6th year (of the reign) of the Kalachurya *Bhujabala-chakravartin Bijjala* —

(L 59) — Bijjaladēva-varshada Oneya Vish[u*]-samvatsarada Bhādrapada-Lahula G Mangalavārad-amd[u]

(L 64) — Kapila-chattī-vyatipāta-pariva nimittav-āg[ī]

[Vishu = Ś 1083] Tuesday, 12th September A.D. 1161, when the *nakshatra* was Rōhini and the *yoga* Vyatipāta.²

(In lines 1-59 the inscription refers to events of the time of the W Chálukya Jagadekamalla II, and contains a date of the 5th year of that king's reign, see above, No. 232)

279 — *PSOCI No. 184, Mysore Inscr No 43, p 92* Balagāmve Kanarese inscription³ of the 6th year (of the reign) of the Kalachurya *Mahāmandalīśvara⁴ Bhujabala-chakravartin Bijjala Tribhuvanamalla*, 'lord of Kālāñjara,' and of his *Dandanāyaka* Barmarasa, recording a grant which was made at the request of Bijjala's dependent *Kasapayya-nāyaka*.⁵ —

(L 46) — Oneya Vishu-samvatsarada Pushya-māsada-amavāsyē sūrya-grahanad-amdu

[Vishu = Ś 1083] 17th January A.D. 1162, with a solar eclipse, visible in India

280 — *Ep Ind Vol V p 24* Managóli Kanarese inscription of the 10th year (of the reign) of the Kalachurya *Mahārājādhrāja Bhujabala-chakravartin Bijjala*, 'lord of Kālāñjara,' reigning at his capital of Kalyāna, and of his *Dandanāyaka Ammanayya* —

(L 18) — Bijjaladēva-varshada Oneya Pārthi(rthi)va-samvatsarada Mārggāsārad-amavāsyē Ādityavāra sūryagrahana-bya(vya)tipāta-nimittadim.

[Pārthiva = Ś 1087] Sunday, 5th December A.D. 1165, but there was no solar eclipse on this day, see *ibid* p 24

281 — *PSOCI No 121, Mysore Inscr. No 33, p 64* Harihar incomplete Kanarese inscription⁶ of the Kalachurya *Mahārājādhrāja Bhujabala-chakravartin Bijjana Tribhuvanamalla*, and of his *Dandanāyaka* Barmarasa, the son of Muñjaladēva and nephew of Kasapayya-nāyaka, of the lineage of Sagara

282 — *PSOCI No 186, Mysore Inscr No 83, p 169* Balagāmve Kanarese memorial tablet of the time of the Kalachurya *Bhujabala-chakravartin Bijjana*, and of his *Dandanāyaka* Padmarasa

283 — *PSOCI No 187, Mysore Inscr No. 91, p 182* Balagāmve Kanarese memorial tablet of the time of the Kalachurya *Bhujabala-chakravartin Bijjana*

284 — *PSOCI No 223, Mysore Inscr No 110, p 206* Sorab Kanarese memorial tablet of the time of the Kalachurya (?) Bijjana, (according to *Mys Inscr* apparently of the time of a W Chálukya king)

285 — *PSOCI No 185, Mysore Inscr No 48, p 109* Balagāmve Kanarese inscription of the 16th Kalachurya year,⁷ recording the transference of the government by the Kalachurya

¹ See Dr Fleet's *Dynasties*, p 473

² See *Ind Ant Vol XXVI p 183*, Bhādrapada krishnapaksha VI

³ The inscription, besides other literary works, mentions the *Kaumdra*, *Pāṇinīya* and *Śākalādyana* grammars

⁴ See Dr Fleet's *Dynasties*, p 475

⁵ See Nos 245 and 281

⁶ For an account of the descent of Bijjana (Bijjala), taken from this inscription, see Dr Fleet's *Dynasties*, p 468

⁷ See Dr Fleet's *Dynasties*, p 476, note 4

Bhujabala-chakravartin Bijjana Tribhuvanamalla to his son Sôma (Sôvidêva),¹ and grants made with the latter's permission by the *Dandanâyaka* Bolikeya-Kêsimayya (Kêśava) —

(L 37) — śrīmat-Kalachurya-vaishada 16neya Sarvvadhâra-samvatsarada Vaisikha-pauruṇ[imā ?] Âdityavâra sômagrahana-samkramana-vyatîpâtad=amdu.

[For Sarvvadhâra = Ś 1090] the date is irregular

286 — *PSOCI* No 188, *Mysore Inscr* No 86, p 174 Balagâmve Kanarese memorial tablet of the 6th (?) year (of the reign) of the Kalachurya *Bhujabala-chakravartin* Sôvidêva. —

(L 2) — Sôvidêva-vaishada [6]neya² Khara-samvatsarada Śiâvana-bahulad=amâvâsyê Sôma-vârad=amdu

[Khara = Ś 1093] · Monday, 2nd August A D 1171³

287 — *PSOCI* No 101 Naisâpûr Kanarese inscription of the 7th year (of the reign) of the Kalachurya *Bhujabala-chakravartin* Sôvidêva —

(L 84) — Sôvidêva-vaishada 7neya Vijaya-samvatsarada Pushya-su(śu)dha(ddha) 13 Sôma-vârad=amdu

[For Vijaya = Ś. 1095] the date is irregular.⁴

288 — Ś 1096. — *Jour Bo As Soc* Vol XVIII p 273, and Plates. Kokatnû (Belgaum district) plates of the Kalachuri *Mahârâjâdhirâja* Sôma (Sômesvara, Sôvidêva), recording a grant which was made with his permission by his queen Sâvaladêvi, (composed by Âdityadîva,⁵ the disciple of Śrîpâda) —

(L 71) — Shannavatyadhika-sahasratamê Śakê Jaya-samvatsarê Kârttika-śukla-dvâdasayâm Brihaspativâra-Rêvatînakshatra-Vyatîpâtayôga-Va(ba)vakarana-yuktâyâm

Thursday, 7th November A D 1174, but the day fell in the month Mârgasîrsha, not Kârttika, see *Ind Ant* Vol XXIV. p 5, No 145

In the Kalachuri Kshatriya lineage, king Krishna, his son Jôgama, his son Paramardina,⁶ his son Bijjana, his son Sôma

289 — Ś 1096 — *Ind Ant* Vol XVIII p 127. Dates in a Hulgûr Kanarese inscription of the Kalachurya (Kalachurya) Sômesvara (Sôvidêva) —

(L 18) — Śaka-varsha 1096neya Jaya-samvatsarada Jyêsthada amâvâsyê Âdityavâra sūryagrahana-vyatîpâtad=andū

1st June A D 1174, with a solar eclipse, visible in India; but the day was a Saturday, not a Sunday, see *ibid* Vol XXIV p 8, No 155

(L 35) — Śaka-varshada 1096neya Jaya-samvatsarada Mârgasîrada punnamî Âdityavâra sôma-grahanad=andū

Sunday, 10th November A D 1174, a lunar eclipse, visible in India, see *ibid* Vol XXIII. p 117, No. 25

(L 40) — Śaka-varshada 1096neya Jaya-samvatsarada Mârgasîra-bahulad=amavâsyê Mangalavâra sūrya-grahanad=andū.

Tuesday, 26th November A D. 1174, a solar eclipse, visible in India, see *ibid* Vol XXIII p 124, No 69

¹ Here and elsewhere he has the *biruda* Râya-Murâri

² *Mys Inscr* 'the 5th year'

³ But on this day the *tithi* of the date only commenced 10 h 21 m. after mean sunrise.

⁴ In line 89 the inscription contains another date of Ś 1194 (by mistake for 1094), the year Nandana, that date also is irregular

⁵ See No 300, and compare No 266

⁶ Compare above, No 226, where the name (in Kanarese) is Permâḡi.

290 — *PSOCI* No 220, *Mysore Inscr.* No 100, p 187 Tālgund Kanarese memorial tablet of the reign of the Kalachurya *Chakravartin* Sōvidēva —

(L 1) — Sōvidēva-varushada Virōdhikri(kri)tu-samvatsarada Âsvīya-bahula Śnī Âdivārada-am[du 2]

Virōdhikrit may be a mistake for *Virōdhi-*, but the date is irregular for *Vīrodhin* = Ś 1091 (as well as for *Vīrodhakrit* = Ś 1113)

291 — *Ep Ind.* Vol V p 26 Managōli Kanarese inscription of the third year (of the reign) of the Kalachurya *Mahārājādhirāja Bhujabala-chakravartin* Sankama, 'lord of Kālañjara,' and of the *Dandanāyaka* Kēśimayya (Kēśava) and his nephew Brahmadēva —

(L 24) — Samkamadēva-varśa(rsha)da mūṛṇeya Vīla[mbi sam]vatsarada=Âśa(śhā)-da(dha)-su(śu)dhdha(ddha) 11 Âdityavāra dakshināyanasamkramana-parvva-nmittam

[For Vīlamba = Ś 1100] probably the 27th June A D 1178, but this was a Tuesday, not a Sunday, see *ibid.* p. 26

292 — *PSOCI* No 183, *Mysore Inscr* No 74, p. 161. Balagāmve Kanarese inscription Date of the third year (of the reign) of the Kalachurya *Chakravartin* Sankama Niśśankamalla, and of his *Dandanāyaka* Kēśirājayya, and the Gutta *Mahāmandalēśvara* Sampakarasa 1—

(L 81) — Samkamadēva-varshada Śneya Vikāri samvatsarada Chaitrada punname Sōmavāra vishvasamkrānti-vyatipāta-sōmagrahanada-amdu

[For Vikāri = Ś 1101] the date is irregular, but the intended day may be Sunday, the 25th March A D 1179 2

(For another date in the same inscription, of the time of the Kalachurya Bijjala see above, No 277)

293 — *Ind Ant* Vol V p 46, *PSOCI* No 189, *Mysore Inscr* No 39, p 75 Balagāmve Kanarese inscription Date of the 5th year (of the reign) of the Kalachurya Sankama, 3 the younger brother of Sōma (Sōvidēva) who was the son of Bijjana Tribhuvanamalla 'lord of Kālañjara' —

(L 28) — Samkamadēva-varshada Śneya Vikāri-samvatsarada Vaiśākhamāsada-amāvāsyē Sōmavāra Vrihasamkramana-vyatipātada-amdu

[For Vikāri = Ś. 1101] this date is irregular

The inscription also records grants made on the same date by the *Mahāmandalēśvaras* Tailahadēva (Tailapa) and Eṛaha, 4 and it also records a grant made in Ś 1108, the *Parābhava samvatsara*

294 — *PSOCI* No 122, *Mysore Inscr* No 31, p 60 Harihar much defaced Kanarese inscription of the Kalachurya Sankama, and his *Dandanāyaka* Kāvana (Kāvanayya), a son of the *Dandanāyaka* Barmadēva 5 and his wife Jakkanayve

295 — *PSOCI* No 190, *Mysore Inscr* No 95, p 184 Balagāmve Kanarese memorial tablet of the time of the Kalachurya *Chakravartin* Âhavamalla —

'The Śārvarī samvatsara, 6 Sunday, the first day of the bright fortnight of Kārttika,' (*Mys Inscr.* 'of the moon's decrease')

[For Śārvarī = Ś 1102] the date is irregular

1 See Dr Fleet's *Dynasties*, pp 487 and 581

2 This was the day of the Mēsha-(vishuva)-samkrānti, and the full moon *tithi* of Chaitra ended on the preceding Saturday, but there was no lunar eclipse

3 The inscription mentions as the leader of his whole army the *Dandanāyaka* Kāvanayya

4 Also mentioned in No 297, see *Mys Inscr* p 117

5 See Dr Fleet's *Dynasties*, p 464, note 6 — Kāvana (Kāma) himself had a son, again named Brahma (Bamma, Bammana, Bammayya, Bammarsa, Bammidēva) and mentioned below, in No 419

6 See Dr Fleet's *Dynasties*, p 458, note 3

296 — *PSOCI* No. 191, *Mysore Inscr* No 67, p 138 Balagâmve Kanarese memorial tablet of the reign of the Kalachurya *Chakriartin* Âhavamalla, and of his *Dandanâyaka* Késimayya —

(L 1) — Âhavamalladêva-varshada Sâ(śâ)rvvarî-samvatsarada Phâlguna(na)d-amâvâse Sôma-vârad-amdu

[Śarvarî = Ś 1102]: Monday, 16th March A D 1181¹

297 — *PSOCI* No 192, *Mysore Inscr* No 55, p 115 Balagâmve Kanarese inscription of the third year (of the reign) of the Kalachurya *Dhujabala-chakriartin* Âhavamalla, and of his *Dandanâyaka* Késimayya (Krishna-Késava)² —

(L 69) — Âhavamalladêva varshada Sneya Plava-samvatsarada Śîvara-bahula 12 (or 13²) [Âdi²]vâra³ samkramana-vyatîpâtad-amdu

[Plava = Ś 1103]. Sunday, 9th August A D 1181, the 12th *tithi* ended and the 13th commenced 9 m after mean sunrise, but there was no Samkrânti on this day

298 — Ś 1103 and Ś 1110* — *PSOCI* No 230 Haralahalli⁴ Kanarese inscription of the reign of the Kalachurya Âhavamalla, and of his feudatory, the Gutta *Mahâmandalêśvara* Jôyidêva (Jôma) I, the son of Vira-Vikramâditya I who was the son of Mallidêva⁵ —

‘Śaka 1103 (in words, l 83), the Plava *samvatsara*, at the time of the sun’s commencing his progress to the north’

The inscription, besides, contains the following date,⁶ connected with the Gutta *Mahâmandalêśvara* Vira-Vikramâditya II, the son of Gutta II who was the brother of Jôyidêva I —

‘Śaka 1110 (in figures, l 103), the Plavamga *samvatsara*, Thursday the thirteenth day of the bright fortnight of Phâlguna’

This date is irregular.

299 — *PSOCI* No 193, *Mysore Inscr* No 94, p 184 Balagâmve Kanarese memorial tablet of the 8th year of the reign of the Kalachurya Âhavamalla. —

‘The eighth year (in figures, l 3) of his reign, the Śôbhakrit *samvatsara*, Monday the fifth day of the (?) bright fortnight of Phâlguna,’ (*Mys Inscr* ‘the month Bhâdiapada, the 13th day of the moon’s decrease’)⁷

[For Śôbhakrit = Ś 1105] the date is irregular, with either reading

300 — Ś 1105 — *Ind Ant* Vol IV p 275 Bêhatti plates of the Kalachuri *Mahârâjâdhirâja* Singhana,⁸ (composed by Âdityadêva,⁹ the disciple of Śrîpâda) —

(L 59) — Sa(śa)kanripakâl-âtîtê cha pamehôtara-śrâtâdhika-sahasratagê(mê) Śakt Śôbhakrit-samvatsarê Âsva(śva)yukt-âmâvâsyâm Sôma-vârê Vyatîpâta-yôgê

The date is irregular, see *ibid* Vol XXIV p. 15, No 189

Genealogy as far as Sôma as in No 288, his younger brother Sankama, his brother Âhavamalla, his younger brother Singhana

¹ On this day the *tithi* of the date commenced 1 h 34 m after mean sunrise

² See Dr Fleet's *Dynasties* p 489

³ See *ibid* p 581, note 4

⁴ Dr Fleet and Mr Rice both have ‘Sunday’

⁵ Compare above, No 223

⁶ The same date occurs in another Haralahalli Kanarese inscription of the Gutta Vira-Vikramâditya II, *PSOCI* No 231 — Compare also below, No 335

⁷ See Dr Fleet's *Dynasties*, p 489, note 3

⁸ A postscript in Kanarese records a minor grant by the *Dandanâyaka* Divâkara

⁹ See above, No 288

F—The Śilāras, Śilāras, Śilāhāras¹

301—Ś 930—*Ep Ind* Vol III p 297, and Plate Kharépātan plates² of the Śilāra *Mandaliha* Rattarāja, a feudatory of the W Chālukya *Mahārājādhirāja* (Iṭṭabedanga) Satyāśraya—

(L 40)—Śaṅkaripakāl-ātita-samvatsara nava-śatēshu tumśad-adhikēshu pravarttamāna-
Kilaka-samvatsara-āntargata-Jyēsthā-paurṇamāsyām

In the race of the Rāshtrakūta lords there was Dantidurga, his father's brother Krishnarāja [I], his son Gōvindarāja [II], [his younger brother] Nirupama [Dhruvarāja], his son Jagattunga [I] [Gōvindarāja III], his son Amoghavarsha [I], his son Akalavarsha [Krishnarāja II], his grandson Indrarāja [III], his son Amoghavarsha [II], his younger brother Gōvindarāja [IV], his father's brother (the son of Jagattunga [II] who did not reign) Vaddiga, his son Krishnarāja [III], his brother Khōtika (Khottiga), his brother's son Kakkala (Kakkarāja II), was defeated by the [W] Chālukya Tailapa (Taila II), whose son Satyāśraya is represented as ruling over Rattapāṭi

Genealogy of Rattarāja—From the regent of the Vidyādhara, Jimūtakēta's son Jimūtavāhana, sprang the Śilāra family To that family belonged [Sa]naphulla, a favourite of [the Rāshtrakūta] Krishnarāja [I], his son Dhammiyara (founded Valipattana), his son Aiyaparāja, his son Avasara [I], his son Ādityavarman, his son Avasara [II], his son Indrarāja, his son Bhīma, his son Avasara [III], his son, the king (*rājan*) Ratta (Rattarāja)

The inscription mentions the Mattamayūra line of ascetics, see *North Inscr* No 405

302—Ś 765(?)—Kanheri inscription of the [Śilāra] *Mahāsāmanta* Pullaśakti,³ the successor of Kapardin I, 'the lord of Konkana,' see above, No 72

303—Ś 775 (for 773)—Kanheri inscription of the [Śilāra] *Mahāsāmanta* Kapardin II, the successor of Pullaśakti, 'lord of the whole Konkana,' see above, No 73

304—Ś 799—Kanheri inscription of the [Śilāra] *Mahāsāmanta* Kapardin II, 'the lord of Konkana,' see above, No 80

305—Ś 919—*Ep Ind* Vol III p 271, and Plates. Bhādāna⁴ plates of the Śilāra *Mahāmandalēśvara* Aparājita-dēvarāja, 'lord of Tagara,'⁵ issued (after the downfall of the Ratta, i.e. Rāshtrakūta, rule) from Sthānaka—

(L 53)—Sa(śa)kanripakāl-ātita-samvatsara-sa(śa)tēshu navasu(sv=) ō k ō n a v i m ś a t y -
uttarēshu pravarttamana-Hēmalamva(mba)-samvatsara-ānta⁶ Āshādha-va(ba)hula-
chatusyām(rthyām=) anka(nka)tō=pi samvat 919 Āshādha-vaḍi 4 . . samjāta-dakṣiṇāyana-
Kaikkata sa[m]kīrānti-parvvanī

The date is not quite regular, the day intended may be the 25th or the 26th June A D 997; see *ibid* p 270

The inscription first gives the following list of the Ratta (Rāshtrakūta) kings—1, Gōvindarāja [I], 2, Karkarāja [I], 3, Indrarāja [II], 4, his son Dantivarman [II], 5, Karkarāja's son Krishnarāja [I], 6, Gōvindarāja [II], 7, his younger brother Dhruva, 8, his son Jagattunga [I] [Gōvindarāja III], 9, Durlabha Amoghavarsha [I], 10, his son Krishnarāja [II], 11, Jagattunga's⁷ son Indradēva [III] Nityavarsha, 12, his son Amoghavarsha [II] (reigned

¹ Compare above, No 94, note, and 220, note

² The plates are numbered with numeral figures

³ Below, in No 305 ff, the name is spelt *Pulafakti*

⁴ This is the name of the village granted. The plates were found in the Bhiwandi taluka of the Thanā district and belong to Colonel A. F. Dobbs

⁵ See Dr Fleet in *Jour Roy As Soc* 1901, p 537

⁶ Read-samvatsara-āntargata-Āshādha

⁷ This Jagattunga [II] was a son of Krishnarāja II, he did not reign

for one year), 13, his younger brother Gôvindarâja [IV] Suvarnavaiśha, 14, his paternal uncle Vaddiga, the younger brother of Nityamvaiśha, 15, Krishnarâja [III], 16, Khottiga, 17, Nirupama's son Kakkala (Kakkarâja II), who was overthrown by [the W Châlukya] Tailappa (Taila II)

Then the genealogy of Aparâjita himself is given thus — The mythical beings Jîmûtakêtu and his son Jîmûtavâhana, 'the ornament of the Śîlâra family,' in his family, Kapardîna [I], Pulaśakti, his son Kapardîna [II], Va[ppu]vanna, his son Jhañjha; his brother Goggarâja, his son Vajjada [I], his son Aparâjita surnamed Mrigânka

306 — Ś. 939 — *As Res* Vol I p 357 Translation and lithograph of part of the text of the Thâna plates of the Śîlâra *Mahâmandalêśvara* Arikêśarin, 'lord of Tagara' —

'On the fifteenth of the bright moon of *Cartica*, in the middle of the year Pingala, when nine hundred and forty years, save one, are reckoned as past from the time of King Śaca, or, in figures, the year 939, of the bright moon of *Cartica* 15 . . the moon being then full and eclipsed'

6th November A D 1017, a lunar eclipse, visible in India, see *Ind. Ant* Vol XXIII p 115, No 11

Genealogy as far as Aparâjita as in No 305, his son Vajjada [II], his brother Arikêśarin

307 — Ś. 948 — *Ind Ant* Vol V p 277 Bhândûp plates of the Śîlâra (or Śîlâhâra) *Mahâmandalêśvara* Chhittarâjadêva, 'lord of Tagara,' ruler of the whole Konkana country —

(L 32) — Sa(śa)kanripakâl-âtîta-samvatsara-sa(śa)têshu navasu(sv=) ashtachatvârîmsad-adhikêshu Kshaya-samvatsar-ântarggata-Kârttika-su(śu)ddha-pamchadasyâm(śyâm) yat=âmkatô=pi samvat 948 Kârttika-su(śu)ddha 15 Ravau samjâtô(ia) âdityagrahan-parvvan

The date is irregular, see *ibid* Vol XXIV p. 13, No 179

Jîmûtakêtu's son Jîmûtavâhana, in his lineage, the Śîlâra Kapardîna [I]; his son Pulaśakti, his son Kapardîna [II] (Laghu-Kapardîna), his son Ghayuvanta (? Vappuvanna), his son Jhañjha, his brother Goggi, his son Vajjada [I], his son Aparâjita, his son Vajjada [II], his elder (?) brother Kêśidêva (? *ie* Arikêśarin), his nephew, Vajjada's son Chhittarâja

308 — Ś. 982 (?) — *Jour Bo. As Soc* Vol. IX p 219 and Plate, and Vol XII p 329 and Plate. Kalyân Ambarnâth temple inscription of the [Śîlâra] *Mahâmandalêśvara* Mâmvânî-râjadêva, recording the construction of a temple of the god (?) of the *Mahâmandalêśvara* Chhittarâjadêva —

(L. 1).— Śaka-samvat 982 Śrâ[vana?] -suddha 9 Su(śu)krê¹

The date is irregular for Ś. 982 current and expired

309 — Ś. 1016 — *Ind Ant* Vol IX p 33, and Plates Khârêpâtan plates of the Śîlâra *Mahâmandalêśvarâdhipati* Anântapâla (Anantadêva), 'lord of Tagara,' ruler of the whole Konkana country² —

(L 73) — Sa(śa)kanripakâl-âtîta-samvatsara-daśa-sa(śa)têshu shôdhas(ś)-âdhikêshu Bhâva-samvatsar-ântarggata-Mâgha-su(śu)ddha-pratipadâyâm yat=âmkatô=pi samvat 1016

Jîmûtakêtu's son Jîmûtavâhana, in his lineage, the Śîlâra Kapardîna [I], his son Pulaśakti, his son Kapardîna [II] (Laghu-Kapardîna), his son Va[ppu]vanna, his son Jhañjha, his brother

¹ So the date is given in *Jour Bo As Soc* Vol XII p 329 *Ibid* Vol IX p 219, the reading is 'Śaka-samvat 782 Jêtha suddha 9 Sukrê,' for which compare *Ind Ant* Vol. XVIII p 94, and Vol XXIII p 113, No 4. But a photograph of the date, taken by Mr Cousens and given to me by Dr Fleet, shews that the first figure of the year of the date is undoubtedly '9'. The second figure of the year, the name of the month, and the number of the *tithi* seem to me doubtful — Compare also Dr Fleet's *Dynasties*, p 543

² In lines 80 and 84 of the grant he is called *Kunkana chakravartin*

Goggi, his son Vajjada [I], his son Aparāṭa¹ (contemporary of Gōma, Aiyapadēva, and of the kings Bhīllama and . . .²), his son Vajjada [II], his brother Arīkēśarin, his nephew, Vajjada's son Chhittaiāja, his younger brother Nāgārjuna, his younger brother Mummuni, Nāgārjuna's son Anantapāla

310 — Ś. 1076 — From an impression supplied by Dr Burgess British Museum inscription the reign (?) of [the Śīlāra] Haripāladēva.³—

(L 1) — Śaku 1076 Bhāva-samvatsarē Māgha-su(śu)ddha-paurṇamāsyām parivani . .

(L 4) — śri-Haripāladēva

311 — Ś. 1078 — From impressions supplied by Dr Fleet Chiplūn (now Bombay As Soc's) fragmentary inscription of the [Śīlāra] Mahāmandalēśvarādhipati Mallikārjuna⁴—

(L 3 of one fragment) — Śakanripakāl-ātita samvatsara-śatēshu daśa[sv-a]śhtasaptatyadhikēshu Śaka-samvatu || 1078(?) | Dhātā(iri)-samvatsarē Vaiśakha-[śuddha]-aksha[va*]tritiyāyām yugādi-parivani Bhauma-dinē Mrigaśira-nakshatē

Tuesday, 24th April A D 1156, see *Ind Ant* Vol XXIII p. 116 No 22

312 — Ś. 1107. — From impressions supplied by Dr Fleet Bombay As Soc's inscription of the reign of [the Śīlāra] Aparāditya —

(L 1) — [Śaka-?]samvatu 1107 Visvā(śvā)vasu-samvachchha(tsa)ṛc Chaitra-śuddha 15 Ravau dinē⁵

Sunday, 17th March A.D 1185

313 — Ś. 1109* — *Jour Bo As Soc* Vol XII. p 333, and Plate Pael (now Bombay As Soc's) inscription⁶ of the [Śīlāra] Mahāājādhirāja Konkana-chakravartin Aparāditya —

(L 1) — Śaka-samvatu 1109 Parābhava-samvatsarē || Māghē māsi ||

(L 8) — samjāta-Māghī-parivani.

314 — Ś. 1181 — From impressions supplied by Dr Fleet Bombay As Soc's inscription⁷ of the reign of the Śīlāhāra Mahāsāmantādhipati Konkana chakravartin Sōmēśvara,⁸ 'lord of Tagara'

The year of the date is Ś. 1181 (in words and figures), the Siddhārthini samvatsara, but I am unable to give the date in full

315 — Ś. 980 — *Jour Roy As Soc* Vol IV p 251, *Cave-Temples of West India*, p 102, and Plates Mnaj plates⁹ of the Śīlāhāra Mahāmandalēśvara Mārasimha, 'lord of Tagara,' issued from Kihgiladuga (Kihgiladuga) —

(L 44) — Sa(śa)kanripakāl-ātita-samvatsara-śatēshu | asī(śi)tyadhika-navaśatēshv = ankēshu | pravarttatayit¹⁰ Vilambi-samvatsarē | Pausa-māsasya śuddha-pakshē | saptamyām Brihaspativārē | udagayana-parivani |

¹ He is surnamed Birudanka Rāma, compare Birudanka-Bhīma in No 568

² The original has *Bhīllamāmmamanamouva-kshitiḍhyitām*

³ I believe this to be the king of whom three inscriptions (of Ś. 1071, 1072 and 1075) are mentioned in the *Bombay Gazetteer*, Vol XIII Part II p 426 — This inscription contains only 9 short lines and is for the most part written in a kind of old Marathi. It contains the usual curse of the ass and the woman, but no sculpture

⁴ The Bombay As Soc has another inscription (from Basen) of Mallikārjuna, the date of which I cannot make out with confidence. In it Mallikārjuna is described as *Mahāsāmantādhipati, Tagarapura-paramēśvara* and *Si(śi)lāhāra-narendra*. The inscription contains a sculpture of an ass and a woman

⁵ The date is given wrongly in *Ind Ant* Vol IX p 40, note 62

⁶ Lines 22-24 are "in the local dialect of the Konkana language of the period. Below the inscription is a rude sculpture of an ass and a woman"

⁷ The inscription contains a sculpture of an ass and a woman

⁸ See Dr Bhandarkar's *Early History of the Deccan*, p 115

⁹ These plates belonged to Mr Wathen, they are now lost

¹⁰ For *pravartamānē*

Thursday, 24th December A D 1058, see *Ind Ant* Vol XXIII p 115, No 14

Jatiga [II], the ornament of the Śīlāhāra (Śīlāhara) family, born in the lineage of Jimūta-vāha (Jimūtavāhana), his son Gonka, his younger brother Gūhala [I] Gonka's son Mārasimha

316—*Ind Ant* Vol XII p 102 Honnū Kanares inscription of the [Śīlāhāra] Mahāmandalēśvara Ballāla and Gandarāditya

317—Ś. 1032*[and 1033*]—*Jour Bo As Soc* Vol XIII p 2, and Plates Taken place of the Śīlāhāra Mahāmandalēśvara Gandarāditya, 'lord of Tagara' issued from Tīrvada —

(L 26) — Śākanripakāl-ātita-dvayamsaduttara-sahasā Vnōdhi-samvatsarē Māgha-suddi. daśamyam Māmaglavārē

(L 31) — tatsamvatsar-ōparitana-Vikrita-samvatsara-Vaisakha-paurṇamāsyām sōmagrahaṇa-parvanti

Tuesday, 1st February A D 1110, and [Thursday], 5th May A D 1110,¹ with a lunar eclipse, visible in India, see *Ind Ant* Vol XXIII p 127, No 83

In the Śīlāhāra family, Jatiga [I], his son Naynarman, his son Chandrarāja, his son Jatiga [II], his son Gonka, his brother Gūhala [I], his brother Kirtirāja, Gonka's son Marasimha, his son Gūhala [II], his brother Bhōjadeva [I], his brother Ballāla, his brother Gandarāditya

318 — Ś 1040 — Graham's *Kolhapoor*, p 349, No 2 Herley Kanares inscription of the Śīlāhāra Gandarāditya, ruling at Valavāda, dated Śaka 1040, the Vilamba samvatsara, on the occasion of an eclipse of the moon

The eclipse probably is the one of Wednesday, 5th June A D 1118, the only lunar eclipse of Ś 1040 that was visible in India

319.— Ś 1058* — Graham's *Kolhapoor*, p 357, No 3, *Jour Bo As Soc* Vol II p 2ff No VI Kōlhāpur Kanarese inscription of the Śīlāhāra Gandarāditya, 'lord of Tagara' and of his subordinate, the Mahāsāmanta Nimbadevarasa,² dated (in words) Śaka 1058 the Rākshasa samvatsara, Monday, the fifth of the dark half of Kārttika

Monday, 28th October A D 1135³

320 — Graham's *Kolhapoor*, p 465, No 20 Kōlhāpur Sanskrit and Kanarese inscription of Gandarāditya

321 — Ś 1085* — *Ep Ind* Vol III p 200, *Ind Inscr* No 45 Kōlhāpur inscription⁴ of the Śīlāhāra Mahāmandalēśvara Vijayāditya, 'lord of Tagara,' residing at Valavāda —

(L 16) — Śaka-varshēshu panchashashtyuttara-sahasā-pramitēshv-ātītēshu pravartitā-mana-Dumdubhi-samvatsara-Māgha-māsa-paurṇamāsyam Sōmavārē | sōmagrahaṇa-parvva-nimittam

Monday, 1st February A D 1143, a lunar eclipse, visible in India, see *Ind Ant* Vol XXIII p 127, No 86

In the Śīlāhāra Kshatriya lineage, Jatiga [II], his four sons Gonkala, Gūhala [I], Kirtirāja and Chandrāditya, Gonkala's son Marasimha, his five sons Gūhala [II], Gangadēva, Ballāla

¹ This appears to be the date of the inscription of Gandarāditya, mentioned in Graham's *Kolhapoor* p 342 No 1

² He is mentioned also in the two Kōlhāpur Kanarese inscriptions in Graham's *Kolhapoor*, p 465, No 19 and p 466, No 21 — Compare also above, No 220, and below, No 418

³ On this day the *tithi* of the date commenced 1 h 25 m after mean sunrise

⁴ The inscription ends with a Kanarese verse

Bhōjadēva [I], and Gandarāditya, Gandarāditya's son Vijayāditya — The inscription also mentions a *Sāmanta Kāmadēva* ¹

322 — Ś 1065* and 1066* — *PSOCI* No 96 Miraj Kanarese inscription of the Śilāhāra Mahāmandalēśvara Vijayāditya, and his minister Mādirayya —

(L 19) — [Śaka]-varsha 1065neya Dumdubhi-samvatsarada Bhādrapada-su(śu)dhā(ā)ddha 2 (altered to 6) Śukravārad-amdu ²

(L 47).— Sa(śa)ka-varsham 1066neya Rudhirōdgāri-samvatsarada Māgha-bahula 14 Vaddavārad-amdu Śivarātreyā parvva-nimittav-āgi

The first date corresponds to Friday, 28th August A D 1142, the second is irregular, ³ see *Ind Ant* Vol XXIII p 127, No 85, and Vol XXIV p 14, No 186

323 — Ś 1073* — *Ep Ind* Vol III p 212, *Ind Inscr.* No 43 Bāmanī inscription of the Śilāhāra Mahāmandalēśvara Vijayāditya, 'lord of Tagara,' residing at Valavāda —

(L 12) — Śaka-varshēshu trisaptatyuttara-sahasra-pramitēshv-atitēshu amkatō-pi 1073 pravarttamāna-Pramōda samvatsara-Bhādrapada-paurṇamāsī-Śukravārē sōmagrahana-parvva-nimittam

Friday, 8th September A D 1150, a lunar eclipse, visible in India

In the Śilāhāra family, Jatiga [II], his sons Gonkala and Gūvala [I], Gonkala's son Mārasimha, his son Gandarāditya, his son Vijayāditya

324 — Ś 1101* — Graham's *Kolhapoor*, p 382, No 6 Kōlhāpur Kanarese inscription of the Mahāmandalēśvara Bhōjadēva II., residing at Valavāda, dated Śaka 1101, the Vilamba samvatsara, the 10th of the bright half of Āshādha, the Dakṣiṇāyana samkramana

The 26th June A D 1178 ⁴

325 — Ś 1109 — Graham's *Kolhapoor*, p 397, No 7 Kōlhāpur inscription of the Mahāmandalēśvara Bhōjadēva II., residing at Kollapura, dated (in words) Śaka 1109, the Plavanga samvatsara, on Friday, the new-moon *tithi* of the month Bhādrapada, on the occasion of an eclipse of the sun

Friday, 4th September A D 1187, a solar eclipse, visible in India

326 — Ś 1112, 1114 [and 1115] — *Ep Ind* Vol III p 215 Kōlhāpur inscription of the Śilāhāra Mahāmandalēśvara Vira-Bhōjadēva II., residing at Pranālakadurga (also called Pannāledurga) —

(L 2) — Śakanripa-kālād=ārabhya varshēshu dvādasōttara-satādhika-sahasrēshu nivṛttēshu varttamāna-Sādharaṇa-samvatsar-āntarggata-Pushya-bahula-dvādaśyām Bhaumavāṛē bhānōr=uttarāyana-samkramana parvvanī

(L 13) — Śakanripa-kālād=ārabhya varshēshu chaturddāsōttara-satādhika-sahasrēshu nivṛttēshu varttamāna-Paridhāvi-samvatsar-āntarggata-Āśvīja śuddha-pratipadī Śukravārē

(L 19) — Pramādi-samvatsar-āntarggata-Phālguna-śuddha-pamchamyām Śukravārē

The first date corresponds to Tuesday, 25th December A D 1190, the third to Friday, 28th February A D 1194, the second is irregular

¹ The inscription mentions the town of Kōlhāpur (Kollapura) under the name Kshullakapura, the same name we have in No 323 — Kāmadēva is also mentioned below, in No 413

² See *Ind Ant* Vol XIX p 317

³ The *tithi* of the date ended 13 h 11 m after mean sunrise of Friday, 4th February A D 1144, and the proper day for the Śiva *rātri* therefore would have been the preceding Thursday, see *ibid* Vol XXVI p 187

⁴ On this day the 10th *tithi* of the bright half of Āshādha ended 15 h 4 m, and the Dakṣiṇāyana-samkramana took place 16 h 19 m after mean sunrise

327 — Ś 1113 — *Transactions, Lit Soc of Bombay*, Vol. III p 393 Sātāś plates of the Śilāhāra Mahāmaṇḍalēśvara Bhōjadēva II., 'lord of Tagara,' residing at Padmanāladuṅga, recording a grant made at the request of the prince Gandarāditya —

Śaka-varshēshu satrayōdaśa-śatādhika-sahasrēshu 1113 gatēshu vartamāna-Virōdhikrita-samvatsarē Āshādha-śuddha-chaturthyām Bṛhaspativārē dakṣiṇāyana-samkīrṇa-parvanī

Thursday, 27th June A D 1191.

In the Śilāhāra family, Jatiga [I.], his son Nāyamma, his son Chandrarāja, his son Jatiga [II.], his son Gōkalla (or Gōkala), his brother Gūvala [I.], his brother Kīrtirāja, his brother Chandrāditya, Gōkalla's son Mārasimha, his son Gūvala [II.], his brother Bhōjadēva [I.], his brother Ballāla, his brother Gandarāditya, his son Vijayārka (Vijayāditya), his son Bhōjadēva [II.].

G — The Yādavas of Sēunadēśa and Dēvagiri¹

328 — Ś 922 — *Ep Ind Vol II* p 217 Samgamnēr plates of the Yādava Mahāśāmanta Bhīllama II, 'lord of Dvāravati,' residing at Sindinagara, issued from Nāsika —

(L 1) — Śakanṛpakāl-ātita-samvatsara-śatēshu navasv dvāvimśaty adhikēshv-amkatō=pi samvatsarāh 922 ||

(L 110) — Sā(śā)rvvarisamvatsariya-Bhādrapad-āmāvasyāyām . . sūrya-grahanē

The date is irregular, see *Ind Ant Vol XXIV* p 12, No. 176.

Mythical genealogy from the god Śambhu to Yadu; in his family, Sēnnachandra [I.], his son Dhādī[yappa]; [his son] Bhīllama [I.], his son Rāja (or Rājan), his son Vaddiga (Vaddiga, a follower of [the Rāshtrakūta] Krishnarāja [III]), married Voddīyavvā, a daughter of the [probably Rāshtrakūta] prince Dhōrappa [i.e., probably, Nirupama], their son Bhīllama [II] (defeated [the Paramāra] Muñja² for Ranarangabhīma [i.e., apparently, the W Chālukya Taila II Āhavamalla]), married Lakshmī [on her mother's side] of the Rāshtrakūta family

329 — Ś 948* — *Ind Ant Vol. XVII* p 120, and Plate Kalas-Budrūkh plates³ of the Yādava Mahāśāmanta Bhīllama III, whose capital was Sindinagara, (composed by Harichandra, the son of Budrapadita) —

(L 14). — Śakanṛpakāl-ātita-samvatsara-śatēshu navasv-ashtāchatvārī[m*]śad-adhikēshv-amkatō=pi || 948 || Krōdhana-samvatsara-Kārtika-samjāt-ādityagrahanē.

23rd November A.D. 1025, a solar eclipse, visible in India, see *ibid Vol XXIII.* p 129, No 98

In the lineage of Yadu, Sēunachandra [I.], his son Dhādīyappa, his son Bhīllama [I.], his son Rāja (or Śrīrāja), his son Vaddiga, his son Bhīllama [II.], married Lakshmī [on her mother's side] of the Rāshtrakūta family, their son Vēsū; his son Bhīllama [III.]

330 — Ś 991. — *Ep Ind Vol II* p. 225. Vāghlī inscription of the Yādava Mahāmaṇḍalanātha Sēuna (Sēunachandra II.), and of his feudatory, the Maurya chief Gōvindarāja. —

(Page 227, l. 9) — Rūpa-Namd-āmka-tulyē tu 991 Śaka-kālasya bhūpatan Saumya-samvatsar-Āshādha-ravigrahapa-parvvanī ||

21st July A D 1069, a solar eclipse, visible in India, see *Ind Ant Vol XXIII* p 124, No 66

In the Maurya family (which sprang from Māndhātṛi of the solar race, and whose capital originally was Valabhi in Surāshtra) Kikata, Takshaka, Bhīma, Sarvasūra, Gōvindarāja, Sādhvasika, Jhañjha, his son Dēvahastan, his son Muñja, his son Padmākara, (two names illegible), Vappaya, his son (name not preserved), his son Vālaparāja, Sādhvasika, Śantrīrāja, his son Pravarasūkara (?), his son Bhāilēka, Bhimarāja, Gōvindarāja (whose wife was Nāyaki)

¹ These include the Gutta inscriptions Nos 335, 340, 351, 363 and 364 Compare also above, Nos 223, 292 and 298

² Compare above, No 140

³ The plates are numbered with numeral figures

331 —Ś 991 — *Ind Ant* Vol XII p 119 Bassein plates¹ of the Yādava Mahāmandalēśvara Sēunachandra II —

(L 24) — Sa(śa)ka samvat êkanavatyadhika-navasa(śa)tēshu samvat 991 Saumya-samvatsarīya-Śrāvana-sudi chaturdasyām(śyām) Gurn-dinē

The date is irregular, see *ibid* Vol XXIV p 14, No 182

Dridhapihāra came from Dvārāvātī and founded(?) Chandrādityapura, his son Sēunachandra [I], founded Sēunapura in Sindinēra, his son Dhādiyappa, his son Bhillama [I], his son Śrīrāja (or Rāja), his son Vaddiga, his son Bhillama [II], married Lachchhiyavvā (Lakshmi), the daughter of king Jhañjha² [and on her mother's side] of the Rāshtrakūta lineage, then son Vēsuka(?), married Nāyaladēvi, the daughter of the Mandalikatilaka Gōgi of the Chālukya lineage,³ their son Bhillama [III], married Hammā, also called Avvalladēvi, a daughter of the [W] Chalukya Jayasimha [II],⁴ in his family, Sēunachandra [II]

332 —Ś 1063 (for 1064) — *Ind Ant* Vol XII p 126, and Plate Anjanēri inscription of the reign of the Yādava Mahāsāmanta Sēunadēva, 'lord of Dvārāvātī' —

(L 1) — Śaka-samvat 1063 Dumdubhu-samvatsar-āmtarggata-Jyēsthā-sudi panchadaśyām Sōmē Anurādhā-nakshatrē Siddha-yogē asyām samvatsara-māsa-paksha divasa-pūrvvāyām tithau

Monday, 11th May A D 1142, see *ibid* Vol XXIV p 4, No 140

333 —Ś 1075 — *Ind Ant* Vol VIII p 39, and Plate, *PSOCI* No 283 Pātnā (in Khândās) inscription of the Nīkumbha family Date of the foundation of a temple by Indrarāja —

(L 20) — Vaisāh[nām] panchasaptatyā sahasrē sādrikē gatē | 1075 | Śakabhupāla-kālasya tathā Śimukha-vatsarī ||

In the race of the mythical king Nīkumbha who was of the solar race, Krishnarāja [I], his son Gōvana [I], his son Gōvindarāja, his son Gōvana [II], his son Krishnarāja [II], his son Indrarāja (whose minister was Changadēva) married Śrīdēvi of the lineage of Sagara, their son Gōvana [III] ⁵

334 —Ś 1113 — *Ep Ind* Vol III p 219 Gadag inscription of the Dēvagrī-Yādava Mahārājadhīrāja Pratāpa-chakravartin Bhillama, recording a grant which was made at the request of his minister Jaitasimha,⁶ from the camp at Hērūrā —

(L 13) — Śakanripakal-atīta-samvatsara satēshu trayōdaś-ādhikēshv=ēkādāśasu varttamāna Virōdhakrit-samvatsar-āmtargata-Jyēsth-āmavasyāyām=Ādityavārē sūrya-grahanē

Sunday, 23rd June A D 1191, a solar eclipse, visible in India, see *Ind Ant* Vol XXIII p 125, No 71

In Yadu's family, Sēvana,⁷ his son Mallugi, his son Amaraganga, his younger brother Karna, his son Bhillama

335 —Ś 1113 — *PSOCI* No 109 Chaudadāmpur Kanarese inscription of the Gutta Mahāmandalēśvara Vira-Vikramāditya II,⁸ and his Nāyaka Khandeya-Kāra-Kāmeya-nāyaka —

(L 72) — Sa(śa)ka-varsham 1113neya Virōdhikri(kri)tu-samvatsarada Mārگاśirad=amāvāse sūryya-grahanad=amdu ⁹

¹ The plates were bought by Dr Bhāu Daji, but it is not known where they are now

² Perhaps the Jhañjha of No 305 ff.

³ For a Goggarāja who may be intended here, see *North Inscr* No 354 According to Dr Bhandarkar perhaps the Goggarāja of No 305 ff, above.

⁴ See above, No 151 ff

⁵ See below, No 337

⁶ I.e. the Jaitasimha of No 419

⁷ Probably Seunachandra II of Nos 330 and 331

⁸ Compare Dr Fleet's *Dynasties*, p 582, and see above, Nos 223, 292, and 298

⁹ In line 80 there is another date of the month Pausa of the same year, but it is irregular

18th December A.D 1191, a solar eclipse, visible in India, see *Ind Ant* Vol XXIII p 125, No 72

336 — *Ep Ind* Vol V p 29. Managôli fragmentary Kanarese inscription of the time of the Dêvagrî Yâdava Jaitugidêva (Jaitapâla) I, the son of Bhillama — The inscription mentions one of Jaitugi's officers, the *Dandânâtha* Sahadêva, whose elder brother was the *Dandanâtha* Mallidêva

337 — § 1128 (for 1129) — *Ep Ind* Vol I p 341, *PSOCI* No 284 Pâtônâ (in Khândêś) inscription,¹ recording that the chief astrologer of the Dêvagrî-Yâdava Singhana, Changadêva, a grandson of the astronomer Bhâskarâchârya, founded a college for the study of the *Siddhântasûrômani*, etc, which was endowed by the brothers Sôidêva and Hêmâdidêva of the Nikumbha family, feudatories of the Yâdavas Date of Sôidêva's grant —

(L 21) — Śākē 1128 Prabhava-samvatsarē Śrāvana-māsē purnamāsyām chamdragrahapa-samayē

9th August A D 1207, a lunar eclipse, visible in India, see *Ind. Ant* Vol XXIV p 5, No. 141

In Yadu's race, Bhillama, Jaitrapâla [I.], his son Singhana (Simha) — In Nikumbha's family (see No 333), Krishnarâja [II.], his son Indrarâja, his son Gôvana [III.]; his son Sôidêva, after his death, his younger brother Hêmâdidêva — Of Changadêva the following genealogy is given In the Sândilya family, the poet Trivikrama, his son Bhâskarabhatta (received from king Bhôja the title *Vidyâpati*), his son Gôvinda-sarvajña, his son Prabhâkara; his son Manoratha, his son, the poet Mahêśvarâchârya, his son Bhâskara (the astronomer), his son Lakshmidhara (appointed chief Pandit by king Jaitrapâla), his son Changadêva (chief astrologer of king Singhana) Compare below, No 343

338 — § 1136* — *PSOCI* No 100, *Ind Ant* Vol II p 297, No 1 Gadag Sanskrit and Kanarese inscription of the reign of the Dêvagrî-Yâdava Singhana —

(L 34) — Śakanripakâl-âkrânta-samvatsara-śatamgalu 1135neya Âmgirasa-samvatsarada Phâlguna(na)-sûdhadha(ddha)-bidige Śanaishcharavârad=amdu.²

The date is irregular

339 — §. 1136* — *Jour Bo As Soc* Vol XII p 7 Khidrâpur inscription of the Dêvagrî-Yâdava Mahârâjâdhirâja Pratâpa-chakravartin Singhana (Simha), 'lord of Dvâravatî,' residing at Dêvagrî —

(L 8) — Śaka-varshê 1136 Śrîmukha-samvatsarē Chaitrê sūrya-parba(rva)nî Sôma-dinê

Monday, 22nd April A D 1213, a solar eclipse, visible in India, see *Ind. Ant* Vol XXIII p 130, No 102

340 — § 1136* — *PSOCI* No 234 Haralahalli³ Kanarese inscription of the Gutta Mahâmandalêśvara Vira-Vikramâditya II, whose daughter (by Pattamâdêvi) Tuluvadêvi (Tulvaladêvi) was married to Ballâla (son of a feudatory chief named Simha, Singa, Singidêva, lord of the Sântali mandala), and whose sons were Jôvidêva (Jôyidêva) II⁴ and Vikrama (Vikramâditya III) —

(L 63) — Śaka-varshada 1136neya Śrîmukha-samvatsarada Chaitrad=amavâsyê Somavâra sūryyagrahana-samkrânti-vyâtîyapâtad=adum⁵

Monday, 22nd April A D 1213, a solar eclipse, visible in India, see *Ind Ant* Vol XXIII p 130, No 102 (The Vrishabha-samkrânti took place on the following Wednesday)

¹ The concluding lines of the inscription are in old Marâthî

² See *Ind Ant* Vol XII p 210, No 29

³ See Dr Fleet's *Dynasties*, p 583, and above, No 335

⁴ See below, No 351

⁵ Read -vyâtîyapâtad=amdu.

341 —Ś. 1137 — *PSOCI*. No 201, *Mysore Inscr* No 37, p 72 Balagámve Kanares inscription of the Dêvagiri-Yâdava Mahârâjâdhrâja Simhana (Singhana), 'lord of Dvârâvatî' —

(L 23) — . 1137neya Yuva-samvatsarada Bhâdrapada=amâvâsyê Bri(bri)haspati-vârad=amdu.

Thursday, 24th September A D 1215, see *Ind Ant* Vol. XXIII p 125, No 73

342 —Ś. 1140 — From an impression supplied by Dr Fleet, Graham's *Kolhapoor*, p 425, No 11, *Ind Inscr* No 48 Kolhâpur inscription of the Dêvagiri-Yâdava Chahraiaṭin Simhana (Singhana), the son of Jaitrapâla who was the son of Bhillama —

(L 16) — Śaka-varsha 1140 Bahudhânya-samvatsarê.

343 —Ś. 1144 — *Ep Ind* Vol III p 112 Bahâl (in Khândêś) inscription, recording the foundation of a temple by Anantadêva, the chief astrologer of the Dêvagiri-Yâdava Simha (Singhana); (a *prasasti* composed by Anantadêva's younger brother Mahêśvara) —

(L 18) — Shatk-ônê sadala-śat-îdhi[kê] sahasrê 1144 varshânâm Śaka-prithivîpatêh prayâtê | Chaitr-âdya-pratipadi Chitrabhânu-varshê

The ornament of Yadu's family Bhillama, his son Jaitrapâla [I] (made Ganapati¹ lord of the Andhra country), his son Simha (defeated king Arjuna²) — Of Anantadêva the following genealogy is given In the family of the sage Śândilya, Manôratha, his son Mahêśvara (composed astronomical works), his son Śrîpati, his son Ganapati, his son Anantadêva (author of astronomical works) Compare above, No 337

344 —Ś. 1145* — *Jour Bo As Soc* Vol XII p 11, *Archæol Surv of West India*, Vol II p 233, and Plate lxxiv, and Vol III p 116, *PSOCI* No 91 Munoli (Manôli) Kanarese inscription of the reign of the Dêvagiri-Yâdava Mahârâjâdhrâja Pratâpa-chahraiaṭin Singhana, ruling at his capital of Dêvagiri, recording grants made by his *Dandanâyaka* Purushôttama and others —

(L 24) — Sa(śa)ka-varsha 1145neya Chitrabhânu-samvatsarada Kârttika-su(śu)dhdha(dhha)-punnami Sômaâra sômagrahana-bya(vya)tîpâtadalli

22nd October A D 1222, with a lunar eclipse, visible in India, but the day was a Saturday, not a Monday, see *Ind Ant* Vol XXIV p 8, No 157

345 —Ś. 1145 — *Ind Ant* Vol XIX p 157 Notice of a Kôlâr (Kôlhâr) Kanarese inscription of the time of the Dêvagiri-Yâdava Singhana, reigning at his capital of Dêvêndragiri —

(L 9) — Śaka-varusada³ 1145de(da)neya Svabhânu-samvachchharada⁴ dvitîya-Bhâdrapada-su(śu)dhdha(ddha) 5 Su(śu)kravarad=amdu

Friday, 1st September A D 1223, see *ibid* Vol XXIII p 117, No 28

346 —Ś. 1148* — *PSOCI* No 110 Chandadâmpur Kanarese inscription Date (of the time of the Dêvagiri-Yâdava Singhana?) —

(L 26) — Śaka-varsha 1148neya Partthiva-samvatsarada Bhâdrapa[da*]-śuddha 15 Sômaâra chamdrôparâga-⁵pumnyatithiya madhyahnasamaya⁶

19th August A.D 1225, with a lunar eclipse, visible in India, but the day was a Tuesday, not a Monday, see *Ind Ant* Vol XXIV p 8, No 158

(For two later dates in the same inscription see below, Nos 361 and 363)

¹ *I.e.* the Kâkatiya Ganapati, compare below, No 585 ff

² *I.e.*, probably, the Paramara Arjunavaṇan, see *North Inscr* No 195

³ Read -varshada

⁴ Read -samvatsarada

⁵ Read punya².

347—Ś 1156 — *PSOOL* No. 87 Bijāpur Kanarese inscription of the Dēvagiri-Yādava Simhana (Singhana).—

(L 5) — Śaka-varushada¹ 1156neya Jaya-samvatsarada Vaisā(śā)kha-su(śu)ddha-punname² Vaddavārad-amdu

Saturday, 15th April A.D. 1234, see *Ind Ant* Vol. XXIII p. 118, No. 29

348—Ś 1157 — From an impression supplied by Dr Fleet, Graham's *Kolhapoor*, p. 426, No. 12, *Ind Inscr* No. 47. Kōlhāpur fragmentary inscription of the Dēvagiri-Yādava Singhana —

(L 1) — Śaka 1157 Manmatha-samvatsarē Śrāvana-bahula 30 Guṇa.

For Manmatha = Ś 1157 the date is irregular; (for Ś 1157* = Jaya it would correspond to Thursday, 27th July A.D. 1234), see *Ind Ant* Vol. XXIV p. 16, No. 192

349—Ś 1158 — From an impression supplied by Dr Fleet, Graham's *Kolhapoor*, p. 426, No. 13. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava Mahārājādhirāja Praudha-pratāpa-chakravartin Singhana, 'lord of Dvārāvati' —

(L 1) — Śaka 1158 varshē Durmmukha samvatsarē Māgha-śuddha-pūrnāmāsyām tithau Sōma-dinē |

(L 14).— . . . sōmē=pavi[ddhē?] . . .

Monday, 12th January A.D. 1237, a lunar eclipse, visible in India, see *Ind Ant* Vol. XXIII p. 118, No. 31.

350—Ś 1160* — *PSOOL* No. 112. Tiliwalli Sanskrit and Kanarese inscription of the Dēvagiri-Yādava Simhana (Singhana), and of his feudatory Śāvanta-Thakkura —

(L 77) — Śaka-varsha 1160neya Hēmanambi-[sa]mvatsarada Phālguna(na)-su(śu) 3 Bri(bri)haspativārad-amdu.

Thursday, 18th February A.D. 1233,³ see *Ind. Ant.* Vol. XXIV p. 2, No. 130

351—Ś 1160*.— *Jour Bo As Soc* Vol. XV p. 386, and Plates Haralhalli (now Bombay As Soc's) plates⁴ of the reign of the Dēvagiri-Yādava Mahārājādhirāja Praudha-pratāpa-chakravartin Singhana, 'lord of Dvārāvati,' recording a grant by his Dandēśa Bichirāya⁵ (Bicha, Vichana), the son of Chikkadēva and younger brother of Malla, made with the consent of the Gutta Mahāmandalīśvara Jōyidēva II,⁶ 'lord of Ujjayani' —

(L 62) — Śaka-varshād-ārabhya shashtyadhika-śatōttara-śa(sa)hasra-mitē Hēma-na[m*]vi(bi)-sam(sam)vatsarē Phālguna-māsē saptamāyām

In the Yādava race was Amaragāngēya, in that family was Mallugi, from him sprang Bhullama, from him, Jaitugi [I], from him, Singhana

352—Ś 1162 — *Archæol Surv of West India*, Vol. III p. 87, and Plate lvi, *PSOOL* No. 286 Ambā inscription of the Dēvagiri-Yādava Simha (Singhana), and of his generals Khōlēśvara (the son of Trivikrama) and his son Rāma of the Maudgala family, (a *prāsast* composed by Kaviṛāja?) —

(L 27) — Śaku 1162 Śārvarī-samvatsarē | Kārtika-śuddha [da-10?]

353—*PSOOL* No. 285 Ambā inscription⁷ of the time of the Dēvagiri-Yādava Singhana, his general Khōlēśvara, etc

¹ Read Śaka-varshada

² Read -punname

³ On this day the *tithi* of the date commenced 5 h. 12 m. after mean sunrise

⁴ The description of the boundaries is in Kanarese

⁵ Not Chikkadēva — Compare below, No. 857

⁶ See Dr Fleet's *Dynasties*, p. 583, and above, No. 310

⁷ An edition of this inscription is desirable

354 — *PSOCI* No 111 Chaudadâmpur Kanarese inscription Date (l. 99) of 'the Śubhakrit *samvatsara*, in the era of the Yâdava king Simhana (Singhana); Friday, the third day of the bright fortnight of Pushya'

[Śubhakrit = Ś 1164]. Friday, 26th December A D 1242 (the day for the celebration of the Uttarâyana-samkrânti, which took place shortly before mean sunrise)

(For two later dates in the same inscription see below, Nos 364 and 365)

355 — *Ind Ant* Vol XII p 100 Kadakol Kanarese memorial tablet of the 37th year (of the reign) of the Dêvagiri-Yâdava *Bhujabala-pratâpa-chakravartin* Simhana (Singhana):—

(L 2) — Simhanadêva-varsha 37 Parâbhava-samvatsarada Mârggaśira-su(śu)dha(ddha)-pamchamî Bri(bri)havâradalu

[Parâbhava = Ś 1168]. Thursday, 15th November A D 1246

356 — Ś 1172* — Graham's *Kolhapoor*, p 437, No 14, *Jour Bo As Soc* Vol II p 264, No 11 Kôlhâpur inscription of the reign of the Dêvagiri-Yâdava Kanharadêva (Krishna), dated Śaka 1172, the Saumya *samvatsara*, "Vaisâkha-vadi 30 Śukrê"

Friday, 14th May A D 1249

357 — Ś 1171 — *Ind Ant* Vol VII p 304, and Plates, *PSOCI* No 21 Chikka-Bâgewâdî plates of the reign of the Dêvagiri-Yâdava Kanhâra or Kanhara (Krishna, the son of Jaitugi II who was the son of Simhana, i.e. Singhana), recording a grant by the minister Mallisaitti (Malla, the elder brother of Bîcha and son of Chikkadêva¹), which was confirmed (by means of this copper-plate charter) by Malla's son, the minister Chaundisaitti —

(L 19) — Êkasaptatyuttara-śatâdhê(dhi)ka-sahasra-samkhyêshu Śak-âvdê(bdê)shv=atâtêshu pravarttamânê Saum(sau)mya-samvatsarê tad-amta[r*]gat-Âshâdha-paurannamâsyâm Śanaishcharavârê Pûrvâshâdh[â*]-nakshatrê Vaidhriti-yôgê itthambhûta-pum(pu)nyakâlê.

Saturday, 26th June A D 1249, see *ibid* Vol XXIII p 118, No 32

358 — Ś 1171 — *Ind Ant* Vol XIV p 69 Bendigeri plates of the reign of the Dêvagiri-Yâdava Kanhâra or Kanhara (Krishna, described as in No 357), recording a grant by the minister Mallisetti, for which the king's sanction (with this copper-plate charter) was obtained by his son, the minister Chaundisetti —

(L 22) — Śaka-samvatsarasya śatâdhika-sahasra-âikâdhika-saptatyâś=ch=ânamtarê Saumyê=bdê Śrâvanê mâsî sita-pakshê dvâdaśyâm Guruvârê

Thursday, 22nd July A D. 1249, see *ibid* Vol XXIII p 118, No 33

359 — Ś 1174* — *Jour. Bo As Soc* Vol XII p 34 Munoli (Manôli) Kanarese inscription of the reign of the Dêvagiri-Yâdava *Bhujabala-praudha-pratâpa-chakravartin* Kandhara (Krishna, the son of Jaitugi II who was the son of Singhana), 'lord of Dvârâvatî,' residing at his capital of Dêvagiri —

(L 20) — Sa(śa)ka-varsha 1174neya Virô[dhikritu]-samvatsarada Jêshtha-²bahula va(a)mâvâse sūryya-grahana Su(śu)kravâ[rad=a]mdu

The date is irregular, see *Ind Ant* Vol XXIV p 16, No 193

360 — Ś 1175 — *Jour Bo As Soc* Vol XII p 42 Bêhatti plates of the 7th year (of the reign) of the Dêvagiri-Yâdava *Mahârâjâdhîrâja* Kanhara (Krishna), 'lord of Dvârâvatî,' recording a grant by the minister Chaunda-(Châvunda)-râja, the son of Vîohana who was the younger brother of Agramalla (? Malla³) —

(L 51) — Pamhasaptatyadhika-śatôtâra-sahasrakê Śaka-varshê varttamânê svasti śrîmad-Yâdavanârâyana-bhujava(ba)lapraudhapratâpachakravartin-śrî-Kanharadêva-varshêshu saptamê Pramâdî-samvatsarê Chaitra-mâsê krishna-pakshê amâvâsyâyâm Sôma-vârê

The date is irregular, see *Ind Ant* Vol XXIV p 16, No 194

¹ See above, No 351

² Read *Jyêshtha*.

³ Compare above, No 351.

In the race of the Yadus there was Amaragāṅgēya, also Jantugi [I], his son Simhala (Singhana); his grandson Krishna

361 — *PSOCI* No 110 Chaudadāmpur Kanarese inscription, the four lines round the top of the stone Date of the time of the Dēvagiri-Yādava Kanhara (Krishna) —

(L 1) — Kanharadēva-varshada Siddhārthi-samvatsarada Chaitra-bahula 15 Sô sūrya-grahanada samaya(?)

[For Siddhārthi = Ś 1181] the date is irregular

(For two other dates in the same inscription see Nos 346 and 363)

362 — Ś 1183 — From an impression supplied by Dr Fleet Renadāl inscription¹ of the reign of the Dēvagiri-Yādava Praudha-pratāpa-chakravartin Mahādēva, 'lord of Dvādvatī' —

(L. 1) — Śaka 1183 Dū(du)rmata-samvatsarē

363 — *PSOCI* No 110 Chaudadāmpur Kanarese inscription. Date of the third year of the reign of the Dēvagiri-Yādava Mahādēva, and of the Gutta Gutta III, the son of Vikrama (Vikramāditya III) and Mailaladēvi² —

(L 40) — Mahādēvarāya-vijayarājy-ōdaye(ya)da Śṛaneṇa Dundubhi-samvatsarada Vayaśākha-su(śu)dhdha(ddha) 15 Sô mavāra sôma-grahanadalli.

[For Dundubhi = Ś 1184] the date is irregular, see No 364

(For two earlier dates in the same inscription see above, Nos. 346 and 361)

364 — Ś 1185* — *PSOCI* No. 111 Chaudadāmpur Kanarese inscription. Date of the time of the Dēvagiri-Yādava Mahādēva, and of the Gutta Gutta III³ —

(L 79) — Śaka-varsha 1185neṇa Dundubhi-samvatsarada Vayaśākha-suddha 15 Sô mavāra sôma-grahanad-amdu

The date is irregular, see No 363

(For two other dates in the same inscription see Nos 354 and 365)

365 — *PSOCI* No 111 Chaudadāmpur Kanarese inscription Date of the time of the Dēvagiri-Yādava Mahādēva —

(L 92) — Rudhirōdgāri-[samvatsa]rada Jēshtha-bahula 5 (but possibly 1) Âdivāra Shadaśitumukha-samkrānti tatkāladalli.

[Rudhirōdgāri = Ś 1185] Sunday, 27th May A D 1263; but the *tithi* which ended on this day was the third of the dark half, see *Ind Ant.* Vol. XXV p 346, No 4

(For two earlier dates in the same inscription see above, Nos 354 and 364)

366 — Ś 1187 — From an impression supplied by Dr. Fleet,⁴ *Ind. Inscr* No 49 Kôlhāpur inscription of the reign of the Dēvagiri-Yādava Praudha-pratāpa-chakravartin Mahārāja Mahādēva, the younger brother of Kanhara (Krishna) —

(L. 8) — Śaka-varshē 1187 varttamāna-Krôdhana-samvatsarē Māghamāsa-pūrnīmāyām Śukra-dinē

Friday, 22nd January A D 1266, see *Ind Ant* Vol XXIII p 118, No 34

367 — Ś. 1189 — *Ind Ant* Vol. XVIII p 128 Date of a Hulgūr Sanskrit and Kanarese inscription of the Dēvagiri-Yādava Mahādēva —

(L 15) — Śaka-varuśada⁵ 1189neṇa Prabhava-samvatsarada Jēshtha⁶ba 30 Budhavāra sūrya-grahanad-andu.

Wednesday, 25th May A.D 1267, a solar eclipse, visible in India, see *ibid* Vol XXIII p 125, No 74

¹ The last lines of the inscription appear to be in old Marāṭhi

² See Dr Fleet's *Dynasties*, p 583, and above, No 340

³ See above, No 363

⁴ Read -varshada and Jyēshtha.

⁵ Compare *Jour Bo As Soc* Vol II p 264, No 11

368 — *PSOOI* No 142, *Mysore Inscr* No. 12, p 20 Dāvāṅgere Kanarese inscription of the reign of the Dēvagurī-Yādava Rāmachandra Date of the time (?) of the Dēvagurī-Yādava Mahādēva '—

'The Prajāpati samvatsara No further details of the date are given'
[Prajāpati = Ś. 1193.]

369 — Ś 1193 — *Ind. Ant* Vol XIV p 315 Panthan (now Bombay Secretariat's ?) plates² of the Dēvagurī-Yādava Rāma (Rāmachandra) '—

(L. 62) — Sa(śa)kē cha ēkādaśasu tṛṇavaty-adhikēshv-atitēshu 1193 varttamāna-Prajāpati-samvatsar-āmtargata-Māgha-suddha-dvādaśyām Vṇ(bu)dhē.

Wednesday, 13th January A D. 1272, see *Ind. Ant* Vol. XXIII p 118, No 35

In the race of Yadu, in the Moon's family, Singhana, his son Mallugī, after him, Bhillama, his son Jaitugī [I] (killed the king of Trikalīṅga and liberated king Ganapati³ from prison), his son Singhana (overthrew Ballāla,⁴ the Andhra king, Kakkalla,⁵ the lord of Bhambhāgūrī, Bhōja,⁶ and Arjuna⁷), his son Jaitugī [II], his son Krishna, his younger brother [Mahādēva] (defeated Viśala⁸), his son Āmana, from him Krishna's son Rāma took away the kingdom.

370 — Ś 1194. — *Jour. Roy As Soc* Vol V. p 183 Thānā plates of the reign of the Dēvagurī-Yādava Rāmachandra, 'lord of Dvāravatī,' recording a grant by Achyuta-Nāyaka '—

Śālivāhana-Śakā 1194 Amgirā-nāma-samvatsarē Āśvina-suddha 5 Ravau
The date is irregular

In the race of the Yadus, Bhillama; after him, Jaitrapāla [I], his son Singhana, after him, Krishna, his younger brother Mahādēva, Krishna's son Rāmachandra

371 — Ś 1194 — From an impression supplied by Dr Fleet,⁹ Graham's *Kolhapoor*, p 437, No 15 Kōlhāpur inscription of the reign of the Dēvagurī-Yādava Praudha-pratāpa-chakravartin Ramadēva (Rāmachandra) —

(L 23) — Śaka-varshēshu 1194 vēd-āmka-Rudra-pramitēshu vyatitēshu varttamān-Āngirah-[sam]vatsara-Māgha-pūrnīmāyām sōmagrahana-parvaṇi.

3rd February A D 1273, a lunar eclipse, visible in India, see *Ind. Ant* Vol XXIII p 119, No 36

372 — Ś 1199* — From an impression supplied by Dr Fleet, Graham's *Kolhapoor*, p. 451, No 16 Sīdnūr inscription¹⁰ of the reign of the Dēvagurī-Yādava Praudha-pratāpa-chakravartin Ramachandra. —

(L 13) — Śaka-varshēshu 1199 ramdhr-āmka-Rudra-pramitēshu gatēshu varttamāna-Dhātṛi-samvatsar-ām(ā)ntargata-Śrāvana-pūrnīmāyām Sōma-dinē jayūpavīta-parvaṇi

Monday, 27th July A D 1276, see *Ind. Ant* Vol. XXIII. p. 128, No 93

373 — Ś 1199 — *PSOOI* No 125, *Mysore Inscr* No 26, p 44; compare *Jour Bo As. Soc* Vol XII. p 4 Harhai Kanarese inscription of the Dēvagurī-Yādava Praudha-pratāpa-

¹ See Dr Fleet's *Dynasties*, p 528 and p 529, note 1.

² Compare *Ind. Ant* Vol XXX p 517

³ I.e. the Kakatiya Ganapati, see below, No 595 ff

⁴ I.e. the Hoysala Ballāla II, see below, No 415 ff

⁵ Perhaps some prince Kollalla of the Kalachuri (Chēdi) family

⁶ I.e. the Silahara Bhōja II, see above, No 324 ff

⁷ I.e., probably, the Paramāra Arjunavarman, see above, No 343

⁸ Compare *North Inscr* No 225

⁹ Compare *Jour Bo As Soc* Vol II p 264, No iv

¹⁰ The inscription contains a sculpture of an ass and a woman

chakravartin Rāmachandra, 'lord of Dvāravātī,' and of his feudatory, the *Mahāmanḍalēśvara Sājuva-Tikkamadēva* :—

'Śaka 1199 (in figures, 1 67), the *Īśvara saṁvatsara*, Friday, the thirteenth day of the (?) bright fortnight of Chaitra'

Friday, 19th March A D 1277.¹

The inscription contains two other dates of the *Bahudhānya saṁvatsara* (Ś. 1200) and of the 'Pramādi' (Pramāthun) *saṁvatsara* (Ś. 1201)

374—PSOOL No 202, *Mysore Inscr* No 57, p 127. Balagāmve Kanarese memorial tablet of the time of the *Dēvagiri-Yādava Rāmachandra* :—

'The twelfth or thirteenth year (in figures, 1 16) of his reign, the *Chitrabhānu saṁvatsara*, Sunday, the fifteenth day of the bright fortnight of Māgha or, perhaps, Mārgaśīrsha,' (*Mys Inscr.* : 'the 14th year . . . the 1st day of the moon's increase, Sunday')

[For *Chitrabhānu* = Ś. 1204] the date is irregular, for either month

375—PSOOL No 225; *Mysore Inscr* No. 111, p 207. Sorab Kanarese memorial tablet of the 12th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

(L 4)—*Rāmachandradēva-vijayarājya-ōdayada* 12 *Svabhānu-saṁvatsarada* *Phālguna(na)-su(śu)* 5 *Vaḍḍavārad-aṁdu*.

[For *Subhānu* = Ś. 1205] the date is irregular

376—PSOOL No 203; *Mysore Inscr* No 82, p 169 Balagāmve Kanarese memorial tablet of the 14th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The fourteenth year (in figures, 1 3) of his reign, the *Tārana saṁvatsara*, Sunday, the first day of the bright fortnight of Chaitra,' (*Mys. Inscr.* 'the 3rd day')

[*Tārana* = Ś. 1206] Sunday, 19th March A.D. 1284 (which is the proper equivalent for the first *tithi* of the bright half of Chaitra).

377—PSOOL No. 204; *Mysore Inscr.* No 52, p 113 Balagāmve Kanarese memorial tablet of the 14th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The fourteenth year (in figures, 1 2) of his reign, the *Tārana saṁvatsara*, Wednesday, the tenth day of the bright fortnight of Vaiśākha'

[*Tārana* = Ś. 1206] Wednesday, 26th April A D 1284

378—PSOOL No 205, *Mysore Inscr.* No 81, p 168 Balagāmve Kanarese memorial tablet of the 16th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The sixteenth year (in figures, 1. 6) of his reign, the *Vyaya saṁvatsara* The other details of the date are illegible'

[*Vyaya* = Ś. 1208]

379.—Ś. 1212*—*Jour. Roy. As Soc* Vol V p 178 Thānā plates of the reign of the *Dēvagiri-Yādava Mahārājādhirāja Prauḍha-pratāpa-chakravartin Rāmachandra*, 'lord of Dvāravātī,' recording a grant by *Kṛishṇadēva*, the governor of Konkana :—

Śālivāhana-Śakā 1212 *Virōdhi-saṁvatsarā* *Vaiśākha-śuddha-paurṇamāsyām* *Bhaumē*

The date is irregular.

In the race of the *Yadus*, *Bhullama*; after him, *Jaitrapāla* [I], his son *Siṅghana*, after him, *Jaitrapāla* [II.], after him, *Kṛishna*, his younger brother *Mahādēva*, *Kṛishna*'s son *Rāmachandra*

380—Ś. 1219*—From an impression supplied by Dr Burgess British Museum inscription of the *Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Rāmachandra* :—

(L. 1)—*Śaku-samyatu* 1219 || *Durmushī(khī)-saṁvatsarā* *Kārttika-vadi amāvāsyām* *Ravan*

¹ This is the proper equivalent of the *tithi* for the bright half of Chaitra

(L 5) —sūrya-parvanī

Sunday, 28th October A D 1296, a solar eclipse, visible in India.

381 —Ś 1222 —From impressions supplied by Dr. Fleet. Vêlâpur inscription¹ of the reign of the Dêvagiri-Yâdava *Praudha-pratâpa-chakravartin* Râmachandra —

(L 1) —Śak[n] 1222 Śârvarî-samvatsarô Mârgasara vadî [9?] Sômô

Supposing the figure for the *tithi* to be really 9, the date corresponds to Monday, 5th December A D 1300

382 —Ś 1227 —From impressions supplied by Dr Fleet. Vêlâpur inscription of the reign of the Dêvagiri-Yâdava *Praudha-pratâpa-chakravartin* Râmachandra —

(L 1) —Śakn 1227 | Viśvâvasu-samvachchha(tsa)rô | Mârga-su(śn)dha(ddha) 5 Sômô

Monday, 22nd November A D. 1305, see *Ind Ant.* Vol XXIII. p 119, No. 38

H —The Hoysalas²

383 —Ś 961 (?).—*Mysore Inscr* No 174, p 329. Date in a Sindigere Kanarese inscription³ The Poysala (Hoysala) *Mahâmandalêśvara* Vinayâditya Tribhuvanamalla, 'lord of Dvârâvatî,' and his wife Koleyabbarisî (Keleyaladêvi), residing at their capital of Sosavûru(?),⁴ gave a girl in marriage to, and bestowed the lordship of Sindagege on, the *Dandanâyaka* Maṇyâne —

'The Śaka year 961,⁵ the year Sarvajit, the month Phâlguna, the 3rd day of the moon's increase, Monday'

For Ś 961 expired, which, however, was Pramâthin, the date would correspond to Monday, 18th February A.D 1040

(For other dates in the same inscription see below, Nos 385 and 401)

384 —Ś 987 (P) —*Mysore Inscr.* No 166, p 307 Date (in the Nurgund inscription of the time (?) of the Hoysala Sômêśvara, below, No 438) of the time (?) of the W Ganga *Mahâmandalêśvara* Gangarasa and (?) the Hoysala Viśhnuvardhana.⁶—

'In the Śaka year 987, the year Nala, the month Pushya, the 5th day of the moon's increase, Thursday, the time of the sun's entering the northern signs'

Nala (Anala) would be Ś 998 expired, but for that year the date is incorrect, it is incorrect also for Ś. 987 current and expired

385 —Ś. 1025.—*Mysore Inscr* No 174, p 330 Another date in the Sindigere Kanarese inscription (above, No 383) The Hoysala Ballâla I, reigning at his capital of Bêlâpura (Vêlâpura), married Padmaladêvi, Châvaladêvi and Boppadêvi, the three daughters of the *Dandanâyaka* Maṇyâne of the second generation, on whom he again conferred the lordship of Sindagege —

'The Śaka year 1025, the year Svabhânu, the month Kârttika, the 10th day of the moon's increase, Thursday'⁷

The date is irregular

(For other dates in the same inscription see Nos 383 and 401)

386 —Ś 1037 (for 1035) —*Inscr at Śravana-Belgola*, No 46, p 22. Sanskrit and Kanarese inscription recording the date of the death of Bûchana (Bûchirâja), the son of the

¹ The inscription contains a sculpture of an ass and a woman

² Compare also above, Nos 197 and 234, and below, No 713

³ Compare Dr Fleet's *Dynasties*, p 451, note 4

⁴ The translation has 'Scaulja'

⁵ In the Alêsandra inscription in *Ep Carn* Vol IV p 203, No 32, where the same date is given, the year is '967' Sarvajit would be Ś 969, for that year the date is incorrect, and it is incorrect also for Ś. 967 current and expired

⁶ Compare Dr Fleet's *Dynasties*, p 492, note 3

⁷ The same date is given in the Alêsandra inscription, *Ep. Carn* Vol IV. p 203, No 32

Danḍandīyakti Lakkale (Lakshmī, the wife of Gangarāja) and lay-disciple of Śubhachandra-siddhāntadēva, and the erection of a pillar in his memory by his mother ¹—

Śaka-varsha 1037neya Vijaya-samvatsarada Vaiśākha-su(śu)ddha 10 Ādityavârad-andu.
[Vijaya = Ś. 1035] Sunday, 27th April A D 1113.

387.—Ś. 1037 —*Inscr at Śravana-Belgola*, No 47, p 23 Sanskrit and Kanarese inscription recording the date of the death of Mēghachandra-traividyadēva, the disciple of Sômadēva (Sakalachandra), and the erection of a monument in his memory by (the lay-disciple of his disciple Prabhāchandra-siddhāntadēva) the *Danḍandīyakti* Lakshmīmātī (Lakshmī), the wife of Gangarāja, minister of the Hoysala Vishnuvardhana.—

Sa(śa)ka-varsham 1037neya Manmatha-samvatsarada Mārggaśira-su(śu)ddha 14
Brihavāram Dhanur-ilagnada pūrvvāhnad-āru-ghaliyey=app-āgalu
Thursday, 2nd December A D. 1115, see *Ind Ant* Vol XXIII p 116, No 17

388.—Ś. 1039 —*PSOCI* No 18, *Mysore Inscr* No 146, p 260 Bêlūr Sanskrit and Kanarese plates of the Hoysala *Mahāmandalēśvara* Vishnuvardhana Tribhuvanamalla, 'lord of Dvārāvātī,' reigning at Vêlāpura (Bêlāpura), and his *Paṭṭamahādēvi* Śāntaladēvi.—

(L. 5 of side 9) —Śaka-varsha sâsradâ-mûvatt-ombhatte(tta)neya Hêmalambī-samvatsarada Chaitra-suddha-pañchamīy=Ādivâra

The date is irregular

In Yādu's lineage (the legendary) Śāla received the royal name Poysala. Among the Poysalas, 'lords of Dvārāvātī,' born in Śasapura, was Vinayāditya, who married Keleyabbe (Keleyaladēvi). Their son Ereyanga married Echaladēvi, their sons Ballāla [I], Vishnu (Vishnuvardhana, also called Bhujabala-Ganga, defeated Jagaddēva² and Narasimha), and Udayāditya.

(Commencing with side 11 is an undated inscription of Vīra-Ballāla (Ballāla II), and commencing with l. 21 of side 12 is a short inscription of Narasimha III, dated 'Sunday, the fifth day of the bright fortnight of Chaitra of the Ānanda samvatsara,' this date, for Ānanda = Ś. 1176, is irregular.)

389.—Ś. 1039 —*Inscr at Śravana-Belgola*, No 59, p 56 Sanskrit and Kanarese inscription³ of the reign of the Hoysala *Mahāmandalēśvara* Vishnuvardhana Tribhuvanamalla, 'lord of Dvārāvātī,' recording a grant by his minister, the *Danḍandīyaka* Gangarāja, which was confirmed by the *Danḍandīyaka* Eçhirāja.—

Sa(śa)ka-varsham 1039neya Hêmanambī-samvatsarada Phālguna(na)-suddha 5 Sônavârad-andu

Monday, 28th January A D 1118, see *Ind Ant* Vol XXIII p 116, No 18

Māra⁴ married Mākanabbe, their son Eçham (Eçhirāja),⁵ married Pôchikabbe, their son Gaṅgarāja (defeated the army of the [W] Chālukya *Chakravartin* [Vikramāditya VI.] Tribhuvanamalla Permādīdēva), married Lakshmīdēvi, he was a lay-disciple of Śubhachandra-siddhāntadēva.

390.—Ś. 1042* —*Inscr. at Śravana-Belgola*, No 49, p 27 Sanskrit and Kanarese inscription recording the date of the death of Dēmiyyaka (Dēmati), the daughter of the *Danḍandīyakti* Lakkale (Lakshmī, who was the mother of Būchirāja), wife of Chāmundaśetti,

¹ Compare below, No 390

² According to Dr Fleet perhaps an ancestor of, or identical with, the Jagaddēva in No 237, compare also below, No 584

³ Identical with part of this is *Inscr at Śravana-Belgola*, No 45, p 20, compare also below, No 415.

⁴ In *Inscr at Śravana-Belgola* No 144 (below, No 406) he is called Māramayya and described as the son of Nāgavarman

⁵ Below, No 395, called Budhamitra.

and lay-disciple of Śubhachandra-siddhāntadēva; and the erection of a pillar in her memory by her mother ¹—

Sa(śa)ka-varuṣa 1042neya Vikāri-samvatsarada Phālguna(na)-bahula 11 Br̥havarāda-andu

Thursday, 26th February A D 1120, see *Ind Ant* Vol XXIII p 129, No 99.

391 —*Inscr at Śravana-Belgola*, No 63, p 59. Inscription recording the foundation of a temple by Lakshmi, the wife of Ganga[rāja].

392 —Ś 1043* —*Inscr at Śravana-Belgola*, No 44, p 19 Sanskrit and Kanarese inscription recording the date of the death of Pōchikabbe (Pōchāmbike, Pōchaladēvi), and the erection of a tomb in her memory by her son Gangarāja —

Sa(śa)ka-varuṣa 1043neya Sā(śā)rvvari-samvatsarada Āshādha-su(śu)ddha 5 Sōmavārad-andu

The date is irregular.

393 —Ś 1044* —*Inscr. at Śravana-Belgola*, No 48, p 26 Sanskrit and Kanarese inscription recording the date of the death of the *Dandanāyakti* Lakkavve (Lakshmyambike), the wife of Gangarāja and lay-disciple of Śubhachandra-siddhāntadēva, and the erection of a monument in her memory by her husband —

Sa(śa)ka-varuṣa 1044neya Plava-samvatsarada . . . śuddha 11 Śukravārad-andu

394 —*Inscr at Śravana-Belgola*, No 64, p 59. Kanarese inscription recording the erection of a shrine for Pōchavve by her son Gangarāja.

395 —*Inscr at Śravana-Belgola*, No 65, p 60 Inscription recording the erection, by Ganga[rāja], the son of Budhamitra² and Pōchāmbikā, of a shrine (for his wife Lakshmi?)

396 —Ś 1045 —*Inscr at Śravana-Belgola*, No 53, p 36 Sanskrit³ and Kanarese inscription Date of grants made by Śāntaladēvi, the chief queen of the Hoysala *Mahāmandalēśvara* Viṣṇuvardhana (Bittidēva),⁴ 'lord of Dvārāvati' —

(P. 41) —Sa(śa)ka-varuṣa sâyirada-nālvatt-ayde(yda)neya Śobhakrit-samvatsarada Chatra-su(śu)ddha-pādīva Br̥haspativārad-andu

The date is irregular

(For a later date in the same inscription see below, No 400)

397 —Ś 1045 —*Inscr at Śravana-Belgola*, No 56, p 50 Sanskrit and Kanarese inscription, recording the same grants of Śāntaladēvi, with the same date as in No 396.

398 —Ś 1045 —*Inscr at Śravana-Belgola*, No 43, p 16 Sanskrit and Kanarese inscription recording the date of the death of Śubhachandra-siddhāntadēva, the chief disciple of Maladhāridēva, and the erection of a tomb in his memory by his lay-disciple Gangarāja —

Bān-āmbhōdhi-nabhaś-śaśāṅka-tulitē jātē Śak-ābdē tatō varuṣhē Śōbhakrit(d)-āhvayē vyupanatē māsē punaś-Śrāvanē | pakshē kṛṣṇa-vipaksha-varṭtani Sitē vārē daśamyām tithau

Friday, 3rd August A D 1123, see *Ind Ant* Vol XXIII. p 116, No. 20

399 —*Inscr at Śravana-Belgola*, No 62, p 59 Inscription recording the foundation of a temple by Śāntaladēvi, the chief queen of the Hoysala Viṣṇu (Viṣṇuvardhana).

¹ See above, No 386

² This must be another name of Êcham (Êchirāja), see above, No 389

³ Only the first verse and the last are in Sanskrit

⁴ He supported 'the rise of Patti Perumala's own kingdom,' burnt Chakragōṭṭa, defeated Adiyama (Idigama), Narasimhayarman, etc

400.—Ś 1053 —*Inscr. at Śravana-Belgola*, No. 53, p 36 Sanskrit and Kanarese inscription Date of the death of Śāntaladēvi,¹ the chief queen of the Hoysala Vishnuvardhana.—

(P 38).—Sa(śa)ka-varusham 1050mūre(ṛa)neya Virōdhikrit-samvatsarada Chaitra-su(śu)ddha-pañchamī Sômaṡarad=andū

The date is irregular

(For an earlier date in the same inscription see above, No 396)²

401 —Ś 1060* —*Mysore Inscr* No 174, p. 333 Sindigere Kanarese inscription Date of the time of the Hoysala Mahāmandalēśvara Vishnuvardhana, 'lord of Dvārāvati,' residing at Dōrasamundra, and of the *Dandanāyaka* Maṛiyāne and Bharata (Bharatana, Bharatamayya) —

'In the Śaka year 1060, the year Paingala, the month Pushya, the 10th day of the moon's increase, uttarāyana-samkrānti.'

The date is irregular, see *Ind Ant.* Vol XXIV p 14, No 185

(For two earlier dates in the same inscription see above, Nos 383 and 385).

402 —*Inscr at Śravana-Belgola*, No 115, p 87 Kanarese inscription recording works of piety by the minister, the *Dandanāyaka* Bharatamayya (Bharata), the younger brother of the *Dandanātha* Maṛiyāne.³

403 —Ś 1061 (P) —*Inscr at Śravana-Belgola*, No 52, p. 34 Kanarese inscription recording the erection of a monument for Singamayya,³ the son of the *Dandanāyaka* Baladēva and his wife Bāchikabbe —

Sa(śa)ka-varusha 1041 (*in translation* 1061)neya Siddhārthu-samvatsarada Kārttika-su(śu)ddha-dvādasa(śi) Sômaṡarad=andū

[For Siddhārthn = Ś 1061] the date is irregular

404 —Ś 1061 (P) —*Inscr at Śravana-Belgola*, No 51, p 33 Kanarese inscription recording the date of the death of Baladēva, a son of Nāgadēva (whose brother was Singana) and his wife Nāgiyakka, and grandson of the *Dandanāyaka* Baladēva³ (whose wife was Bāchikabbe) —

Sa(śa)ka-varusha 1041 (*in translation* 1061) Siddhārthu-samvatsarada Mārggaśi(śi)ra-su(śu)ddha-pādīva Sômaṡarad=andū

[For Siddhārthn = Ś 1061] the date is irregular

405 —*PSOCI* No 232, *Mysore Inscr* No 117, p 213 Halēbīd Kanarese inscription of the Hoysala Mahāmandalēśvara Vishnuvardhana,⁴ 'lord of Dvārāvati'

In Yadu's lineage (the legendary) Sala, Vinayāditya, his son Ereyanga, married Echaladēvi, their sons Ballāla [I], Vishnu and Udayāditya

406 —*Inscr at Śravana-Belgola*, No 144, p 112 Sanskrit and Kanarese inscription recording the death of the *Dandanāyaka* Echa (Echirāja), the son of Gangarāja's⁵ elder brother Bamma and his wife Bāganabbe (a disciple of Bhānukīrtadēva), the erection of a tomb for him by Gangarāja's eldest son, the *Dandanāyaka* Boppadēva, as well as grants by him to Mādhava-chandradēva, the disciple of Śubhachandra-siddhāntadēva, and donations by Echirāja's wife Echikabbe, etc — In the introductory part the inscription first mentions the [W] Chālukya [Vikramāditya VI] Tribhuvanamalla, and then the Poysalas (Hoysalas) Vinayāditya, his son Ereyanga (Eraga), his son Ballāla [I], and Ballāla's younger brother Vishnuvardhana

¹ Her guru was Prabhāchandra siddhantadeva; her father, Mārasingavya, and her mother, Māchikabbe (the daughter of Baladēva and Bāchikabbe, and elder sister of Singamayya, Singa) Compare below, Nos 403 and 404

² Compare *Mysore Inscr* p 332 f, above, No 401

³ See above, note 1

⁴ He defeated [the Kādamba] Jayakēśa [II] Compare above, No 235, note

⁵ He killed Narasinga (Narasimha)

407 — *Inscr at Śravana-Belgoḷa*, No. 66, p 60 Inscription recording the foundation of a shrine by Ēchana (Boppaṇa), the son of Ganga[rāja].

408 — Ś 1088* — *Inscr at Śravana-Belgoḷa*, No 50, p 28 Sanskrit and Kanarese inscription¹ recording the date of the death of Prabhāchandra-siddhāntadēva, the disciple of Mēghachandra-traividyadēva and fellow-student of Mēghachandra's son Viranandin² —

Sa(śa)ka-varṣam 1068neya Krōdhana-samvatsarada Āśvīja-su(śu)ddha-daśamī
Bṛhavarāda=andū Dhanur-lāgnada pūrvvāhna=āṅu-ghaḷigeṅge=app=ḷigaḷ

Thursday, 27th September A D. 1145, see *Ind. Ant.* Vol. XXIII. p 127, No 87.

The inscription mentions Mēghachandra's fellow-student Śubhakīrti, the son of Bālachandra; and as a lay-disciple of Prabhāchandra the Hoysala Viṣṇuvardhana's Paṣṣamahādēvi Śāntalādēvi, whose mother was Māchikabbe

409 — Ś 1081 — *Inscr at Śravana-Belgoḷa*, No 138, p. 106 Sanskrit and Kanarese inscription, recording grants, etc., by the Hoysala Narasimha I and his minister and senior treasurer Hullapa, the son of Jakkrāja and Lōkāmīkā, of the Vāpi vamsa³ —

Ēkāśītyuttara-sahasra-Śaka-varṣhēshu gatēshu Pramādi(thi)-samvatsarasya Puṣyamāsa-suddha-Śukravāra-chaturdaśyām=uttarāyana-sankrāntau.

Friday, 25th December A D 1159, see *Ind. Ant.* Vol. XXIII, p 117, No 23.

In the Hoysala race, sprung from Yadu Vinayāditya, married Kēhyadēvi, their son Ereyanga (burnt Dhārā, laid waste Chakragōtta), married Ēchaladēvi, their son Viṣṇu (defeated Narasimhavarman, Adiyama, the lord of Mālava, Jagaddēva⁴ and Irungōla), married Lakshmīdēvi, their son Nārasimha (Narasimha I, surnamed Bhujabala-Vira-Ganga and Pratāpa-Hoysala), married Ēchaladēvi

410 — *Inscr at Śravana-Belgoḷa*, No 137, first part, p 101 Kanarese inscription⁵ of the reign of the Hoysala Mahāmandalēśvara Nārasimha (Narasimha I) Tribhuvanamalla, 'lord of Dvādvatī,' recording works of piety and donations by himself and his minister, the Daṇḍanāyaka Hulla (Hullarāja, Hullapa, Hullana, Pullana), the son of Yaksharāja of the Vāchi vamsa⁶ and husband of Padmāvatī

411 — *Inscr at Śravana-Belgoḷa*, No 80, p 63 Kanarese inscription recording donations by Hullamayya, the minister and senior treasurer of Narasimha I.

412 — Ś 1085 — *Inscr at Śravana-Belgoḷa*, No 39, p 7 Sanskrit and Kanarese inscription recording the date of the death of the Mahāmandalāchārya Dēvakīrti-panditadēva —

Śaka-varṣa sāsirada-embhatt-aidaneya || Varṣhē khyāta-Subhānu-nāmanī sitē pakṣhē tad-Āśhādhakē māsē tan-navamī-tithau Budha-yutē vārē dinēś-ōdayē

Wednesday, 12th June A D 1163, see *Ind. Ant.* Vol. XXIII p 117, No 24

413 — *Inscr at Śravana-Belgoḷa*, No 40, p 8 Sanskrit and Kanarese inscription recording the erection of a tomb in memory of the Mahāmandalāchārya Dēvakīrti-panditadēva by the Daṇḍanāyaka Hullarāja (Hullapa), the son of Yaksharāja of the Vāpi vamsa and Lōkāmīkā, and minister and senior treasurer of Nārasimha (Narasimha I) — The inscription mentions the temple of Rūpa-Nārāyana⁷ at Kollāpura, also the Sāmantas Nimbādēva⁸ and Kāmadēva,⁹ who were lay-disciples of Māghanandin.

414 — Ś 1089* — *Inscr at Śravana-Belgoḷa*, No 42, p 12, and specimen Plate Sanskrit and Kanarese inscription recording the date of the death of Hulla's friend Nayakīrtidēva, the (son and) disciple of Gunachandradēva, fellow-student of Gunachandradēva's son

¹ The inscription is partly identical with No 387

² Compare Nos 410 and 413

³ The text agrees partly with the text of No 416

⁴ See Nos 220 and 319

⁵ Compare above, No. 74

⁶ See above, No 388

⁷ Compare Nos 409 and 413

⁸ See No 321

Mānikyanandin, and *guru* of king Irungōla, and the erection of a tomb in his memory by his lay-disciple, the minister Nāgadēva, the son of Bammadēva and Jōgāmbā —

Śākē randhra-nava-dyu-chandramasī Durmmukhy-ākhyā-samvatsarā Vaiśākhē dhavalē chaturddasā-dinē vārē cha Sūryātma-jē | pūrvvāhnē praharē gatē 'rddha-sahitē

Saturday, 24th April A D 1176, see *Ind Ant* Vol XXIII p 128, No 89.

415 — *Inscr at Śravana-Belgola*, No 90, p 71. Sanskrit and Kanarese inscription,¹ eulogizing, and recording works of piety by, Gangarāja,² minister and general of the Hoysala Viṣṇuvardhana, and Hullaṃyā (Hulla), minister and senior treasurer of Vira-Ballāla (Ballāla II),³ and lay-disciple of Nayakīrtadēva, the son of Gunachandradēva

416 — § 1104* — *Inscr at Śravana-Belgola*, No 124, p 89 Sanskrit and Kanarese inscription,⁴ recording a grant by the Hoysala Mahāmaṇḍalēśvara Vira-Ballāla Tribhuvanamalla (Ballāla II, the son of Narasimha I and Ēchaladēvi), 'lord of Dvārāvātī,' made at the request of his minister Chandramaulī, the son of Śambhudēva and Akkavve —

Śāka-varshada sāyirada-nūpa-nālke(lka)neya Plava-samvatsarada Paushya(sha)-bahula-tadige Su(śu)kravārad-uttarāyana-sankrāntiy=e(a)ndu

Friday, 25th December A D 1181,⁵ see *Ind Ant* Vol XXIV p 1, No 123

Vira Ballāla laid siege to Uchchangī and captured its Pāndya king Kāmadēva.⁶

417 — *Inscr at Śravana-Belgola*, No 107, p 81. Kanarese inscription recording a grant by the Hoysala Vira-Ballāla (Ballāla II), made at the request of Chandramaulī's wife Āchaladēvi⁷

418 — § 1113(?) — *PSOCI* No 221, *Mysore Inscr* No. 103, p 196 Tālgund Kanarese inscription of the Hoysala Vira-Ballāla (Ballāla II) —

(L 51) — Sa(śa)ka-varshada 1113neya Siddhārththi-samtsarada⁸ Chaiyatra-su 11 Ādivāra vyatīyapāta-samkramānad=⁹amdu

• Siddhārththi would be Ś 1121 expired, but the date is irregular for that year, as well as for Ś 1113 current and expired

419 — § 1114 — *Ep Ind* Vol VI p 94, *PSOCI* No 98 Gadag inscription of the Hoysala Mahārājādhirāja Pratāpa-chakravartin Vira-Ballāla (Ballāla II), 'lord of Dvārāvātī,' recording a grant made from his camp at Lokkigundi, (composed by Agnīsarman) —

(L 43) — Śākanripakāl-ātīta-samvatsara-śatēṣu chaturddas-ādhikēśhv-ēkādaśasu amkatō=pi 1114 varttamāna-Paridhāvi-samvatsar-āmtarggata-Mārggaśīrsha-paurṇamāsyām Śānaischara-vārē sōma-grahanē

Saturday, 21st November A D 1192, a lunar eclipse, visible in India, see *Ind Ant* Vol XXIII p 117, No 26

In the lineage of Yadu (the legendary) king Sala, at Śāsakapura, acquired the name Hoysala, then, after other kings, Vinayāditya, his son Ereyanga, his sons Ballāla [I]

¹ Partly identical with *Inscr at Śravana-Belgola*, No 59, above, No 389

² He defeated the Chōla's feudatory Adiyama, the Tīgula Dāman, the feudatory Dāmōdara, Narasimhavarman and other Chōla feudatories — Regarding Adiyama compare *Ep Ind* Vol VI p 331, note 7

³ He laid siege to Uchchangī and took its king Kamadēva, compare No 416

⁴ The text partly agrees with the text of No 410

⁵ On this day the *tithi* of the date commenced 0 h 30 m after mean sunrise.

⁶ Compare Nos 415 and 423

⁷ A full account of her is given in *Inscr at Śravana Belgola*, No 124 (above, No 416) where her name is given also as Āchīyakka

⁸ Read Siddhārthi-samvatsarada Chaitra su

⁹ Read vyatīyapāta-samkramānad=

(defeated Jagaddēva¹), Vishnuvardhana and Udayāditya, Vishnuvardhana's son Narasimha [I.] married Échaladēvi, their son Vira-Ballāla (defeated the general Brahman,² and Jaitrasimha, the right arm' of Bhūllama³)

420—Ś 1114—*PSOCI* No 200, *Mysore Inscr* No. 46, p 103. Balagāmve Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja Pratāpa-chakravartin Vira-Ballāla* (Ballāla II), reigning at Lakkigundi—

'Śaka 1114' (in figures, l 62), the *Paridhāvi samvatsara*, Friday, the fifth day of the dark fortnight of Pushya, at the time of the sun's commencing his progress to the north,' (*Mys Inscr* 'the 6th day').

Friday, 25th December A D 1192⁴

421—Ś 1114 (for 1115).—*PSOCI* No 224, *Mysore Inscr.* No 109, p 206 Sorah Kanarese memorial tablet of the time of the Hoysala Vira-Ballāla (Ballāla II):—

'Śaka 1114 (in figures, l 5), the *Pramādi samvatsara*, Sunday, the fifth day of the bright fortnight of Bhādrapada,' (*Mys Inscr* 'the Śaka year 1116,' and 'the 8th day')

Pramādin would be Ś 1115; but for that year the date would be irregular, for either *tithi*.

422—Ś. 1117*—*PSOCI* No 194, *Mysore Inscr* No 89, p 180. Balagāmve Sanskrit and Kanarese inscription of the Hoysala Vira-Ballāla (Ballāla II.)—

(L 34)—Sa(śa)kanripa-samvachchha(tsa)ram=ārabhya śatādhika-sahasrōpari saptada-cha(śa)mā Â[na*]nda-samvachchha(tsa)rē Mārggaśirṣa-āmāvāsyāyām Sōmavārē vyatāpāta-yōgā.⁶
The date is irregular

423—Ś 1118*—*Inscr at Śravana-Belgola*, No. 130, p 97 Kanarese inscription of the reign of the Hoysala *Mahāmandalēśvara Pratāpa-chakravartin Vira-Ballāla* (Ballāla II.), 'lord of Dvārāvati' Date of private donations—

Sa(śa)ka-varsha 1118neya Rākshasa-samvatsarada Jēshtha-7su 1 Brihavārad=andu.

The date is irregular.

Laying siege to Uchchangī, Vira-Ballāla took its king Kāmadēva.⁸

424—*PSOCI* No 106 Hāngal Kanarese memorial tablet of the time of the Hoysana Ballāla II. and the Kādamba (of Hāngal) Kāmadēva.⁹—

'The (?) sixteenth year (in figures, l 12) of Kāmadēva, the Nala *samvatsara*, Tuesday, the . . day of the dark fortnight of Āśvayuja.'

[Nala, Anala = Ś. 1118]

425—*PSOCI* No 107 Another Hāngal Kanarese memorial tablet of the time of the Kādamba (of Hāngal) Kāmadēva, not dated.

426—*PSOCI* No 233, *Mysore Inscr* No 118, p 217 Halēbīd Kanarese inscription of the Hoysala Vira-Ballāla (Ballāla II.):—

'Thursday, the first day (in words, l 7) of the bright fortnight of Kārttika of the Nala *samvatsara*,' (*Mys Inscr* 'Sunday')

[Nala, Anala = Ś 1118]: Thursday, 24th October A.D. 1196.

¹ Compare above, No 388

² See No 294, note

³ See No 334

⁴ See Dr Fleet's *Dynasties*, p 505, note 1

⁵ This is the proper equivalent for the 5th *tithi*.

⁶ See *Ind Ant* Vol XII p 210, No 35

⁷ This (for *Jyeshtha*) is the reading of the Roman and Kanarese texts, the translation has *Bhādrapada*.

⁸ Compare above, No 416

⁹ See Dr Fleet's *Dynasties*, p 563. See also above, No 260.

427 — Ś. 1121. — *PSOICI* No 99, *Ind Ant* Vol II p 298, No 5 Gadag Kanarese inscription of the Hoysala Vira-Ballāla (Ballāla II.), and his feudatory, the *Mahāmandalēśvara Rāyadēva*, 'lord of Āsatmayūrapura' ¹ —

(L 31) — Śakanripakāl-ātita-samvatsara-śatamgalu 1121neya Siddhārtthi samvatsarada pratham-Āshāda(dha)-śuklapaksh-āshtamī Brihaspatavāra-Bya(vya)tipāta-punya-dinadol-ā Bya(vya)tipāta-mimittam ²

Thursday, 3rd June A.D 1199, see *Ind Ant* Vol XXIII p 117, No. 27

428 — *PSOICI* No 195, *Mysore Inscr* No 75, p 162 Balagāmve Kanarese inscription of the 11th year of the reign³ of the Hoysala Vira-Ballāla (Ballāla II.) —

'The eleventh year (in figures, 1. 4) of his reign, the Dundubhi samvatsara, Monday, the thirteenth day of the bright fortnight of Chaitra'

[For Dundubhi = Ś 1124] the date is irregular ⁴

429 — *PSOICI* No 196, *Mysore Inscr.* No. 59, p 128 Balagāmve Kanarese memorial tablet of the time of the Hoysala Vira-Ballāla (Ballāla II.) —

'The bright fortnight of Āshāda of the Dundubhi samvatsara The other details of the date are illegible'

[Dundubhi = Ś. 1124.]

430 — *PSOICI* No 197, *Mysore Inscr.* No 65, p 137 Balagāmve Kanarese memorial tablet of the 15th year of the reign of the Hoysala Vira-Ballāla (Ballāla II.) —

'The fifteenth year (in figures, 1 1) of his reign, the Krôdhana samvatsara, Monday, the eleventh day of the bright fortnight of Chaitra'

[For Krôdhana = Ś 1127] the date is irregular ⁵

431. — *PSOICI* No 198, *Mysore Inscr* No 64, p 137 Balagāmve Kanarese memorial tablet of the 17th year of the reign of the Hoysala Vira-Ballāla (Ballāla II.) —

'The seventeenth year (in figures, 1 1) of his reign, the (?) Prabhava samvatsara, (?) Sunday, the (?) thirteenth day of the dark fortnight of Kārttika,' (*Mys Inscr* 'the 10th day of the moon's decrease, Monday')

[For Prabhava = Ś 1129] the date is irregular, with either reading

432 — *PSOICI* No 199, *Mysore Inscr* No 97, p 185 Balagāmve Kanarese memorial tablet of the 18th (or 8th ?) year of the reign of the Hoysala Vira-Ballāla (Ballāla II.).

433 — *PSOICI* No 235 Halēbīd Kanarese inscription of the Hoysala Vira-Ballāla (Ballāla II.), and of his *Dandānyaka*, the *Kumāra* or junior Lakshma (Lakshmidhara, Lakshmidēva) ⁶

434 — Ś 1145 — *PSOICI* No 123, *Mysore Inscr* No 20, p 30 Harihar Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja* Narasimha II, 'lord of Dvārāvati,' residing at Dōrasamudra, and his minister, the *Dandānyaka* Polālva, the son of Attarāja ? —

(L 67) — Śaka-varsham 1145ne[ya] Svabhānu-samvatsarada Māgha-śuddha 11 Brīhadvārad-amdu

The date is irregular

In the family of Yadu (the legendary) Sala, Vinayāditya, Ereyanga, his sons Ballāla [I], Bittidēva (Bittiga, Vishnuvardhana), and Udayāditya, of these Vishnuvardhana married Lakumadēvi (Lakshmidēvi), their son Narasimha [I], his son Ballāla [II] (defeated the army of king Sōmana, i.e. the W Chālukya Sōmēśvara IV), married Padmaladēvi, their son Narasimha [II], described as 'the uprooter of the Makara kingdom' and 'the establisher of the Chōla kingdom' ⁷

¹ See Dr Fleet's *Dynasties*, p 506

² See Dr Fleet's *Dynasties*, p 503, note 4

³ The date would be wrong also for S 1247

⁴ See *ibid* p 507

⁵ See *Ind Ant* Vol. XIX p 155

⁶ The date would be wrong also for S 1244

⁷ See Dr Fleet's *Dynasties*, p 506.

⁸ See below, No 817

435 — *Inscr at Śravana-Belgoḷa*, No 81, p 63 Kanarese inscription of the reign of the Hoysala *Mahārājādhirāja Pratāpa-chakravartin Vira-Narasimha (Narasimha II)*,¹ 'lord of Dvārāvātī,' recording donations by Gommatasetta —

Khara-samvatsarada Pushya-suddha uttarāyana-sankrānti pādi-diva Bri(bri)havārad-andu. [Khara = Ś 1158]. 26th December A D 1231, but the day was a Friday, not a Thursday.

436 — Ś. 1175* — *Mysore Inscr* No. 171, p. 321 Bangalore Museum Sanskrit and Kanarese plates of the Hoysala Sōmēśvara (Vira-Sōmēśvara), residing at Vikramapura² in the Chōla maṇḍala, recording grants made for the spiritual benefit of his Paṭṭamahishī (or chief queen) Sōmaladēvi —

Paridhāvi(vi)-samvatsarasya Phālguna-māsasy-ānāvāsyāyām sūry-ōparāgō . . . Śaka-varsha 1175neya Paridhāvi samvatsarada Phālguna-māsād-amāvāsyē sūrya-grahapadalu³

1st March A D 1253, with a solar eclipse, visible in India, see *Ind Ant.* Vol. XXIII. p 130, No 105

437. — *Inscr. at Śravana-Belgoḷa* No 128, p 96. Kanarese inscription of the time of the Hoysala Sōmēśvara, the son (?) of Vira-Ballāla (Ballāla II), concerning the settlement of certain dues

438 — *Mysore Inscr* No 166, p 307. Nirgund Kanarese inscription of the time (?) of the Hoysala Vira-Sōmēśvara (Sōmēśvara).

(For a date in this inscription of Ś 987(?) see above, No 384).

439 — [Ś 1176] — A grant of the Hoysala Narasimha III, recorded at the end of the Bêlūr plates, above, No. 388.

440 — Ś 1177 — *Coorg Inscr.* No 6, p 9. Niduta Kanarese memorial tablet of the time of the Hoysala *Pratāpa-chakravartin Vira-Narasimha (Narasimha III)* —

Śaka-varusha 1177nê Rākshasa-sam Vaisākha-sudha(ddha) 11

441 — *Ep Ind* Vol III. p 9. Date of a Śrīrangam (Ranganātha temple) Tamil inscription of the second year (of the reign) of the Hoysala (Hoysala) Vira-Rāmanātha, a son of Sōmēśvara and the Chālukya princess Dēvaladēvi —

'The day of Bharanī, which corresponded to Wednesday, the seventh tithi of the first half of the month of Kumbha.'

[Ś. 1178]: Wednesday, 24th January A.D 1257

442 — *Ep. Ind* Vol. III. p 10. Date of a Śrīrangam (Jambukēśvara temple) Tamil inscription of the [7th] year (of the reign) of the Hoysala (Hoysala) Vira-Rāmanātha —

'The day of Pūrva-Phalgunī (?), which corresponded to Wednesday, the sixth tithi of the second half of the month of Dhanu.'

[Ś 1183]. Wednesday, 14th December A D 1261, but the *nakshatra* on this day was Uttara-Phalgunī

443 — Ś. 1184* — *PSOCI.* No 19, *Mysore Inscr* No. 147, p 270 Bêlūr Sanskrit and Kanarese plates of the Hoysala *Nisānka-pratāpa-chakravartin Narasimha III*, 'lord of Dvārāvātī,' residing at Dōrasamudra, and of his *Dandanāyaka Perumāle*.⁴ —

(L 18 of the fourth side). — Śaka-varshasya chaturadhika-sāsitṣatōttara-sahasratamasya Durmmati-samvatsarasya Chartra-suddha-dvā[da*]śyām Bhaumavārē

Tuesday, 15th March A D 1261

In the lineage of Yadu (the legendary) Saja, the founder of the Hoysala family, in that family, Vinayāditya, his son Ereyanga, his son Vishnu, his son Narasimha [I]; his son Ballāla [II], his son Nrisimha [II], his son Sōma, married Bijjalā, their son Nṛsimha [III].

¹ See Dr Fleet's *Dynasties*, p 507, note 3

² I = Kāṇṇapūr, five miles north of Śrīrangam. — Compare also below, Nos 864, 865 and 904

³ See *Ep Ind* Vol III p 8, note 5

⁴ See below, No. 451

444 —Ś 1190 —*PSOCI* No 124; *Mysore Inscr* No 27, p 48 Harihar Sanskrit and Kanarese inscription of the (?) Hoysala Narasimha III, and of his *Dandanāyaka* Sōma —
Mys Inscr 'The Śaka year 1190 having passed, and the year Vibhava being current'

445 —*Ep Ind* Vol III, p 10 Date of a Śrīrangam (Ranganātha temple) Tamil inscription of the 15th year (of the reign) of the Hoysala Vira-Rāmanātha —
 'The day of Aśvinī, which corresponded to Monday, the first *tithi* of the first half of the month of Mīna'

[Ś 1191]. Monday, 24th March A.D. 1270

446. —Ś 1191 (for 1195 ?) —*Inscr. at Śravana-Belgola*, No. 96, p 74. Kanarese inscription of the time of the Hoysala *Pratāpa-chakravartin* Vira-Nārasimha (Narasimha III), reigning at Dōrasamudra —

Śaka-varusha 1191neya Śrīmukha-samvatsarada Śrāvana-śuddha 15 Ādivāradallu

Śrīmukha would be Ś. 1195, and in that year the *tithi* of the date commenced 6 h 14 m after mean sunrise of Sunday, 30th July A.D. 1273

The inscription records a grant to Chandraprabhadēva, the disciple of the *Mahā-maṇḍalāchārya* Nayakīrtadēva

447 —Ś 1192* [and Ś. 1198]. —*Ep Carn* Vol III p 166, No 97, *Mysore Inscr* No 172, No 323 Sōmanāthapura Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhrāja* *Pratāpa-chakravartin* Vira-Nārasimha (Narasimha III), 'lord of Dvārāvātī,' residing at Dōrasamudra, and of his minister, the *Dandanāyaka* Sōma,¹ and Sōma's sister's sons, the *Dandanāyakas* Mallidēva and Chikka-Kētaya —

Śaka-varsha sāsrada-nūra tombhatt-eradaneya Śukla-samvatsarada Āshādhā-śuddha-dvādasi(śi) Budhavārad-andu

Wednesday, 12th June A.D. 1269,² see *Ind Ant* Vol XXIV. p 3, No 132

The inscription contains another date—

Dhātu-samvatsarada Āśvīja-śuddha-tadige Ādivārad-andu

This date, for Dhāturi = Ś 1198, is irregular

448 —*Ep Ind* Vol III, p 10. Date of a Śrīrangam (Ranganātha temple) Tamil inscription of the 15th year (of the reign) of the Hoysala (Hoysala) Vira-Rāmanātha —

'The day of Bharanī, which corresponded to Sunday, the eleventh *tithi* of the second half of the month of Mithuna'

[Ś. 1192] Sunday, 15th June A.D. 1270.

449 —*Ep. Ind* Vol. III p 10 Date of a Kanpanūr (Poysalēśvara temple) Tamil inscription of the 17th year (of the reign) of the Poysala (Hoysala) Vira-Rāmanātha —

'Tuesday, the thirteenth *tithi* of the bright half of Śrāvana in the Prajāpati year, which corresponded to the twenty-fourth solar day of the month of Ādi'

[Prajāpati = Ś 1193]: Tuesday, 21st July A.D. 1271

450 —Ś. 1200 —*PSOCI* No 20, *Mysore Inscr.* No. 148, p. 275 Bēlūr Sanskrit and Kanarese plates of the Hoysala *Niśānka-pratāpa-chakravartin* Narasimha III, 'lord of Dvārāvātī,' residing at Dōrasamudra —

(L 41) —Śaka-varshasya dvīśatōttara sahasratamasya Bahudhānya-samvatsarasya Māgha-kṛishna-chaturdaśyām Mamdayārē

Saturday, 11th February A.D. 1279.

¹ He is described as the king's dear son

² On this day the *tithi* of the date commenced 2 h 25 m after mean sunrise

451.—Ś 1208 —*PSOOL*. No. 148; *Mysore Inscr.* No 6, p. 11. Chitaldurg Kanarese inscription of the Hoysala *Pratāpa-chakravartin* Narasimha III, residing at Dōrasamudra and of his minister, the *Dandanāyaka* Perumāḷedēva¹ (also called Rāuttarāya and Javanike-Nārāyana) —

(L 14).—Śaka-varusha 1208 sâ(sa)mḍa varttamāna-Bya(vya)ya-sam Chayatra-²śu 10 Brī(bṛī)d=amdu

Thursday, 7th March A D 1286

452 —*Coorg Inscr* No 7, p 10. Niduta Kanarese memorial tablet of the time of the Hoysala *Pratāpa-chakravartin* Vira-Narasimha (Narasimha III).³

453 —*PSOOL* No 147, *Mysore Inscr.* No. 3, p 6 Chitaldurg Kanarese inscription of the Hoysala *Mahārājādhirāja* Ballāla III, the son of Narasimha III. who was the son of Sômēsvara, residing at Dōrasamudra —

(L 33).—⁴Sādhārana-samvatsarada Varṣākha-su(śu) 3 Su(śu).⁵

[Sādhārana = Ś. 1232]: Friday, 3rd April A D. 1310.

I —The Dynasties of Vijayanagara⁶

454.—Ś 1261 (for 1262) —*Ind Ant* Vol X p 63 Bādāmi Kanarese inscription of the *Mahāmandalēśvara* Vira-Hariyappa-Vodeyar (Harihara I), and of Chāmeya-Nāyaka (Chāmarāja?). —

(L 1).—Śaka-varusha 1261neya Vikrama-samvatsarada Chaitra-su(śu) 1 Gu

Probably Thursday, 9th March A.D. 1340; but the *tithi* which ended on this day was the 10th, not the first *tithi* of the bright half of Chaitra, see *ibid* Vol XXIV p 16, No 196

455.—Ś 1276* —*Jour Bo As. Soc* Vol XII p 346; *PSOOL* No 22, *Mysore Inscr* No 131, p 234 Harihar Sanskrit and Kanarese plates of the *Mahārājādhirāja* Bukkarāja (Bukkarāya) I, the son of Sangama I —

(L 20).—nripa-Śālivāhana-Śaka 1276neya Vijaya-samvatsarada Māgha-śudha(ddha) 15 Chandravāra sômōparāma(ga)-parvvanī vū(u)śhnakāladallu

The date is irregular, see *Ind Ant* Vol. XXIV p 17, No 197

456.—Ś 1277.—*PSOOL* No 149, *Mysore Inscr.* No 1, p 2 Chitaldurg Kanarese inscription of the reign of the *Mahāmandalēśvara* Vira-Bukkarāya-Vodeyar (Bukkarāya I.), residing at Hosapattana, recording a grant by the *Mahāmandalēśvara* Mallinātha-Vodeyar:⁷—

(L 13).—Sa(śa)ka-varusha 1277neya Manumatha-samvachhchha(tsa)rada Jēshta-(jyē shtha)-śudhdha(ddha) 7 Ś6

Monday, 18th May A.D 1355,⁸ see *Ind Ant* Vol XXIV p 3, No. 134

457.—Ś 1278 —*PSOOL* No 150, *Mysore Inscr.* No 2, p 4 Chitaldurg Kanarese inscription of the reign of the *Mahāmandalēśvara* Vira-Bukkarāya-Vodeyar (Bukkarāya I.), residing at Hosapattana, recording a grant by the *Mahāmandalēśvara* Mallinātha-Vodeyar:—

(L 17).—Sa(śa)kha(ka)-varusha 1278neya Durmmukha-samvatsarada Āshādha-bahula-tadige Guruvāradalu

Thursday, 16th June A.D. 1356.

¹ He slew (a king) Ratnapāla, see Dr. Fleet's *Dynasties*, p 509 — Compare above, No 443

² Read *Chaitra*—

³ The given date is valueless

⁴ The Śaka year is effaced.

⁵ I.e. *Sukratāra*

⁶ First dynasty, Nos 454-500, second dynasty, Nos 502-534, third dynasty, No 535 ff

⁷ For another Chāmarāja see below, No. 488

⁸ Bukka I had a son whose name was also Mallinātha (Mallappa Odeyar); compare *Ep Ind* Vol VI p 327, and *Ind Ant* Vol XXVI p 331, No 10

⁹ On this day the *tithi* of the date commenced 3 h 53 m after mean sunrise

458 — *South-Ind. Inscr.* Vol. I. No 154, p 167 Rock inscription at the fort of Gutti, of the time of king Bukka (perhaps Bukkarāya I).

459.—Ś. 1278 — *Ep. Ind* Vol III p 24, and Plates Bitragunta¹ plates of Samgama II (the verses were written on the plates by Bhôganātha,² the *narma-sachiva* of Samgama II.) —

(L 75) — Śāk-ābdā nāga-saila-dhyu(dyu)mani-parimitā 1278 Durmukh-ābdā tru(tri)-tīyyā(yē) māsi . . . samgamē chamdra-bā(bhā)nvōh.

Samgama [I] had five sons. Harihara [I], Kampa (Kampana I.), Bukka [I], Mārāpa, and Muddapa, Kampa's son Samgama [II].

460 — Ś 1286 (for 1287) — *South-Ind Inscr* Vol I Nos 86 and 87, pp 118 and 121 Two Conjeeveram Tamil pillar inscriptions of the reign of the *Mahāmandalēstara Vira-Kampana-Udaiyar* (i.e. Kampana II):—

'From the month of Ādi of the Viśvāvasu⁴ year, which was current after the Śaka year one thousand two hundred and eighty-six'

461.—Ś 1290 — *Ind. Ant.* Vol XIV p 233, *Inscr at Śravana-Belgola*, No. 136, p 100 Kanarese inscription, containing what is known as Rāmānujāchārya's Śāsana, of the time (?) of the *Mahāmandalēstara Vira-Bukkarāya* (Bukkarāya I) —

Inscr at Śr-Belg Śaka-varsha 1290neya Kilaka-samvatsarada Bhādrapada-śu 10 Bṛ Thursday, 24th August A D 1368

462 — *South-Ind Inscr.* Vol I. No 88, p 124 Conjeeveram Tamil inscription of the reign of *Vira-Kampana-Udaiyar* (i.e. Kampana II):—

'On the day of Tēr (i.e. Rôhīṇī), which corresponds to Tuesday, the seventh lunar day of the latter half of the month of Makara of the Kilaka year, which was current (during the reign) of *Vira-Kampana-Udaiyar*'

[For Kilaka = Ś. 1290] the date is irregular, see *Ind. Ant* Vol. XXII p 138, No 9

463.—Ś 1293 — *Ep Ind* Vol. VI. p 330. Śrīrangam (Ranganātha temple) inscription of Goppanārya (Gōpana), (an officer of Kampana-Udaiyar, i.e. Kampana II, the son of Vira-Bokkapa-Udaiyar, i.e. Bukkarāya I) —

(L 1) —bandhu-priyē Śāk-ābdā.

464.—Ś 1296 — *South-Ind. Inscr.* Vol. I No 72, p 103 Tirumalai Tamil inscription of the reign of the *Mahāmandalika Ommāna-Udaiyar*, the son of *Vira-Kampana-Udaiyar* (i.e. Kampana II) —

'On the day of Uttarattādi (i.e. Uttara-Bhādrapadā), which corresponds to Monday, the eighth lunar day of the former half of the month of Dhanu of the Ānanda year, which was current after the Śaka year 1296'

Monday, 11th December A.D. 1374,⁷ see *Ind. Ant* Vol. XXIV p 3, No. 135

465.—Ś 1301.—*Jour. Bo. As. Soc.* Vol XII p 352 Pambal plates⁸ of the *Rājādhirāja*⁹ Virapratāpa Harihara (Harihara II.), residing at Vijayanagara ¹⁰—

(L 100).—Śāk-ābdā Śālivāhasya sahasrēṇa trībhūṣ ṣataih | Śk-ādhikāś=cha ganitē Siddhārthē=bdē śubhē dinē || Jyē(jya)shthyām Bhaumē nīśānāth-ōparāgē

¹ This is the name of the village granted, the plates are at Nellore They are marked with numeral figures and also with notches.

² Probably identical with Bhôganātha, the brother of Mādhava and Sāyana

³ The son of Bukkarāya I.; see *Ep Ind* Vol VI p 324 For a list of inscriptions of Kampana II see ibid p 325 ff.

⁴ The second inscription has *Vīśvā* instead

⁵ See above, No 460

⁶ See *Ep Ind* Vol VI. p 325, and above, Nos 460 and 462

⁷ On this day the *Atika* of the date commenced 3 h 41 m after mean sunrise

⁸ Some of the (nine) plates are numbered.

⁹ This title occurs in a verse.

¹⁰ The inscription is remarkable for the large number of villages mentioned in it.—For a list of inscriptions of Harihara II. see *Ep Ind* Vol. VI p. 327 f.

Tuesday, 31st May A D. 1379, a lunar eclipse, visible in India, see *Ind Ant.* Vol XXIII p 119, No 39

In Yadu's race, Samgama [I], his sons Harihara [I] and Bukka [I], Bukka's son Harihara [II]

466 —Ś 1301 —*PSOCI* No 126, *Mysore Inscr.* No 29, p 55 Harihar Sanskrit and Kanarese inscription of the reign of Harihara II, residing at Vijayanagara, recording a grant by the *Dandanāyaka* Mudda :—

(L 39) —Śaśi-kha-śikhī-chandra-samitē Śākē Sīdhāhā(ādhā)rtthī(rttī)-samjūtē ch-ābdē [I*] Kārttika-māsasya sīta-dvādaśyām Bhāskarē vārē [II*]

Sunday, 23rd October A D 1379, see *Ind Ant* Vol XXIII p 119, No 40

Genealogy of Harihara II as in No 465

467 —Ś 1304 —*PSOCI* No 23, *Mysore Inscr* No 146, p 267 Bēlūr Sanskrit and Kanarese plates of Harihara II and his *Dandanāyaka* Mudda :—

(L 41) —Śaka-varsha sāvīrada-mūnūṛa-nāka(lka)neya Dumdubhi-samvatsarāda Kārttika-bahula-daśamī Ādivāradah

The date is irregular

468 —Ś 1305 (for 1306) —*Ep Ind* Vol III p 226, and Plate Ālampūndī plate of Virūpāksha I,² the son of Harihara II., recording a grant made at the request of Harihara's sister (?) Jannāmbikā —

(L 13) — Śakavarsha-sahasr-ādhi-pāñchōttara śata-trayē | Raktākshī(kshī)-Pushya-samkrāntau punya-kālē śubhē dinē

In the race of the Moon, Bukkarāja [I], the son of Samgama [I] and Kāmākshī, his son Harihara [II], married Mallādēvī of the family of Rāmadēva,³ their son Virūpāksha [I]

469 —Ś. 1307 —*South-Ind Inscr* Vol I No 152, p 156 Vijayanagara lamp-pillar inscription of the time of Harihara II (the son of Bukka I of the Yādava race), recording the building of a Jaina temple by the *Dandēśa* Iruga (Irugapa),⁴ the son of Harihara's minister, the *Dandanātha* Baicha (Baichapa) ⁵—

(L 36) —Śaka-varshē 1307 pravarttamānē Krōdhana-vatsarē Phālguna-māsē krishna-pakshē dvitīyāyām tithau Śukravārē

Friday, 16th February A D 1386, see *Ind Ant* Vol XXIII p 126, No 77

470 —Ś 1308* —*Ep Ind* Vol III p 117 Date of the Bhatkal Kanarese plates of the *Mahārājādhirāja* Vira-Harihara (Harihara II) and his dependent Mallana-Odeyar, who resided at Honnāvura (Honavar) —

(L 7) —[Śa]ka-varusha sāvīrada-munūṛa-ombhattaneya Kshaya-[sam]va[t*]sarada Sīmhada Guru Pushya-[bahu]la-pamchamī Guruvārada[lu]

Thursday, 10th January A D. 1387, see *Ind Ant* Vol XXV p 270

471 —Ś 1313 —*Jour Bo. As Soc* Vol IV p 115 Plates of the reign of Harihara II, recording a grant by the minister Mādhavarāja —

Śakē trayōdaśādhika-trisatōttara-sahasrē gatē vartamāna-Prajāpati-samvatsarē Vaiśākha-māsē krishna-pakshē amāvāsyāyām Saumya-dinē sūryōparāga-punyakālē

Wednesday, 5th April A.D 1391,⁶ a solar eclipse, visible in India, see *Ind Ant* Vol XXIII p 122, No 57, and Vol XXV p 271

¹ Compare No 466

² For a list of inscriptions of his see *Ep Ind* Vol VI p 328 f

³ I.e., probably, the Dēvagiri Yādava Ramachandra (Rāmadēva), see above, No 369 ff

⁴ He is the author of the *Nānārtharatnamālā* — Compare below, No. 486 and under *Addenda*

⁵ Compare below, No 486

⁶ But this day fell in the *amānta* month Chaitra

472 —Ś 1315 —*Ep Ind* Vol. III. p. 229 Conjeeveram inscription of Harihara II. —

(L 1) —Śaktyâlôkê Śak-âbdê parinama[ta] śubhê Śrî(śrî)mukh-Âshâ[dha]-mâsê śuddhê pakshê daśamyâm Ravisuta-divasê Mitra-bhê

The date is irregular, see *Ind Ant* Vol XXIV p. 211, note 65

473 —Ś 1317 —*PSOCI* No 24, *Mysore Inscr* No. 149, p. 277. Hâsan Sanskrit and Kanarese plates of Harihara II. —

(L 36) —Śak-âvda(bda) rîshi-chamdr-âshni(gni)-vidhun-âyata-vatsarê | Yuv-âkhyê Mâgha(?) -mâsê(?) cha śukla-pakshê śubh[ê*] dinê | sapamyâm cha mahâ-parvanî¹

474 —Ś 1317 (for 1318) —*As Res* Vol IX. p. 420, Colebrooke's *Misc Essays*, Vol II p. 262 Chitradurg (Chitaldurg) Sanskrit and Kanarese plates of Harihara II. —

Rîshi-bhû-vahni-chandrê tu gapitê Dhât[ri]-vatsarê | Mâgha-mâsê śukla-pakshê purnamâsyâm mahâtithau || nakshatrê pitri-daivatye Bhânuvârêna samyutê |

Sunday, 14th January A D 1317, but the *tithi* which ended on this day was the first *tithi* of the dark half, not the full-moon *tithi*, see *Ind Ant* Vol XXIV p. 7, No. 149

In Yadu's family, Samgama [I], had five sons, Harihara [I], Kampa [I], Bukkarâya [I], Mârâpa, and Mudgapa² Bukkarâya made Vidyânagarî his capital, and married Gaurâmbikâ, their son Harihara [II].

475 —Ś 1321 —*Ep. Ind* Vol III p. 120 Nallûr³ plates of Virapratâpa Harihara (Harihara II), residing at Vijayanagara, (the verses were composed by Mallanârâdhyavrittika, the son of Kôtîsârâdhyâ⁴) —

(L 50) —Dhâtri-nêtra-guṇa-kshapêta(śva)ra-yutê śrî(śrî)-Sâlivâhê gatê [Śâkhê(kê) gô]-trâdhacha (?) Pramâdi(thi)ni tidhau (?) mâsy=Ūrakê nâmanî (?) | pakshê tatra valakshakê Budha-dinê śrî-purnamâsyâm tidhau(thau) | kâlê pu[nyâ]ma[ham]tarê śubha-karê sômôparâgê varê |

Wednesday, 15th October A D 1399, a lunar eclipse, visible in India

In the race of the Yâdavas, Samgama [I], his son Vîra-Bhukka or Bhukka (Bukka I), married Gaurî, their son Harihara [II].

476 —*PSOCI* No 238, *Mysore Inscr.* No 125, p. 222 Bêlûr Kanarese inscription of Harihara II. and his *Dandânâtha* Gunda⁵

477 —*PSOCI* No 239, *Mysore Inscr* No 128, p. 226 Bêlûr Sanskrit and Kanarese unfinished inscription of Harihara II and his *Dandânâtha* Gunda

478 —*Inscr at Śravana-Belgola*, No 126, p. 95 Kanarese inscription recording the date of the death of Harihararâya :⁶—

(L 1) —Târana-samvatsarada Bhâdrapada-bahula-daśamiyâ Sôma-vâradalu

The date is irregular for both Târâpa = Ś 1266 and Târana = Ś. 1326⁷

479 —Ś 1328 [and 1327] —*South-Ind Inscr* Vol I No 55, p. 80 Vêppambattu (near Vêlûr) Tamîl inscription recording a sale (which took place on the first date here given) concerning two villages that were granted (on the second date here given) by the Mahââjâdhirâja Virapratâpa Bukkamahârâya (Bukkarâya II) :⁸—

First date 'On Thursday, the new-moon day of the dark half of Jyâishtha of the Vyaya year, which follows the Pârthiva year (and) which was current after the Śaka year 132[8]'

¹ See *Ind Ant* Vol XII p. 213, No 70

² Really Muddapa; see above, No 459

³ This is the name of the village granted The grant was edited from Sir W Elliot's impressions The plates are numbered with numeral figures

⁴ Compare below, No 517

⁵ Compare below, No 501

⁶ I.e. according to Mr Rice, Harihara II

⁷ For Ś 1326 the date would correspond to Saturday, 30th August A D 1401

⁸ A son of Harihara II, see *Ep Ind* Vol III p. 36, note 3 — For a list of inscriptions of his see *ibid* Vol. VI p. 329 f.

Second date 'Thursday, the twelfth lunar day of the bright half of Vaiśākha (of) the Pārthiva year.'

Both dates (the first for Vyaya = Ś. 1328, and the second for Pārthiva = Ś 1327) are irregular, see *Ind Ant*. Vol XXIV p 203, note 50

480 — Ś. 1328 — *PSOCI* No 25, *Mysore Inscr* No 150, p 279. Hāsan Sanskrit and Kanarese plates of the *Mahārājādhirāja Virapratāpa Dēvarāya* (Dēvarāya I.), giving the date of his coronation —

(L 21) — Sa(śa)ka-varsh[ē] 132[8] varttamāna-Vya[ya]-samvatsarē Kārttī(rīti)kamāsa-[krishna]pakshē daśamyām Ś[u]k[r]avārē [Uttā]rā(?)—Bhādrapadē Prīti-yōgē Bava-karanē evam-vi[śi*]shta-śubha-kālē . . . svasya pattābhishēka-samayē

Friday, 5th November A D 1406, but the *nakshatra*¹ was Uttara-Phalgunī, not Uttara-Bhādrapadā, and the *karana* Bava only commenced after the expiration of the 10th *tithi*, see *Ind Ant* Vol XXIV p 204, note 51 (where it should have been stated that the *yōga* Prīti commenced 14 h 3 m after mean sunrise)

Samgama [I], his son Bukkarāya [I], his son Harihara [II], his son Dēvarāya [I]

481 — Ś 1332 — *PSOCI*. No 127, *Mysore Inscr* No 18, p 26 Harihar Sanskrit and Kanarese inscription of Dēvarāya I. —

(L 15) — Śākē nētr-āgni-vahn-imdu-samkhyē Vikru(kr)ti-nāmakē varushē² Nabhasya-śvādaśyām śuklāyām Sōmavārakē.³

Monday, 11th August A D 1410,⁴ see *Ind Ant* Vol XXIII p 119, No 41

482 — *As Res* Vol XX p 31 Translation of a Vijayanagara Kanarese inscription of Dēvarāya I and his minister Lakshmana (P).

483. — Ś 1334* — *PSOCI* No 151, *Mysore Inscr* No 5, p 9 Chitaldurg Kanarese inscription of the *Mahāmandalēśvara Vira-Mallanna-Vodeyar* (a son of Virapratāpa Dēvarāya I) recording grants for the spiritual merit of his mother Mallayavve —

(L 4). — Sa(śa)ka-varusa(sha) 1334^{me}ya Khara-samvatsarada Kārttika-su(śu) 15 Śa⁶

Saturday, 31st October A D. 1411.

484 — Ś. 1338 — *Prāchīnalēkhamālā*, Vol I p 178.⁶ Vandavāśi Sanskrit and Kanarese plates of the *Mahāmandalēśvara Virapratāpa Vijayarāya* (Vira-Vijaya), a son of Dēvarāya I —

Śaka-varsha 1338 vartamāna-Durmukhi-samvatsarada Bhādrapada-baula-saptamiyān

In the lineage of Yadu, Samgama [I], his son Bukka [I], his son, from Gaurāmbikā, Harihara [II], his son Pratāpa-Dēvarāya (Dēvarāya I), his son, from Hēmāmbikā, Vira-Vijaya (Vijaya)

485 — Ś. 1344 — *PSOCI* No 206, *Mysore Inscr* No 49, p 112 Balagāmve much damaged Kanarese memorial tablet of the time of Vira-Vijaya (P), a son of Virapratāpa Dēvarāya I —

Mysore Inscr . 'In the Śaka year 1344. the year Subhakrit, the month Aśvīja, the 5th day of the moon's increase, Sunday'

Sunday, 20th September A D 1422⁷

¹ For dates in which similar mistakes occur see below, Nos 604 and 853

² Read *varshē*

³ See *Ind Ant* Vol XII p 214, No 88

⁴ This date fell in the first Bhādrapada of Ś 1332

⁵ This *alshara* is quite clear

⁶ Taken from the *Madras Jour Int. Sc* 1881, p 249

⁷ On this day the *tithi* of the date commenced 5 h 57 m after mean sunrise

486.—*Inscr. at Śravana-Belgoḷa*, No 82, p. 63 Inscription recording donations by the *Danḍanātha* Irugapa, the son of Mangapa who was the youngest son of Bukkarāya's minister Baicha (Baichapa) —

Śubhakṛitī vatsarē jayati Kārttika-māsi tathau Muramathanasya pushtim upajagmushi sītaruchau

[Śubhakṛit = Ś. 1344]¹

Baicha (Baichapa) had three sons, Irugapa, Bukkapa, and Mangapa, Mangapa's sons were Baichapa and Irugapa²

487 —Ś. 1346 —*Ep Ind* Vol. III. p. 37, and Plate Satyamangalam plates of *Dēvarāya II.*, reigning at Vijayanagara —

(L. 40) — Tat[t*]valōkē Śākasy-ābdē Krōdhi-samvatsarē śubhē | Āshādh-āmātithau pūṇyē Sōmavāra-virājitē |

Monday, 26th June A D. 1424,⁴ (with a solar eclipse, not visible in India)

In the lineage of Yadu, Saṃgama [I.], his son Bukka [I.], his son, from Gaṇi, Harhara [II], his son, from Malāmbikā, Pratāpa-Dēvarāya (Dēvarāya I), his son, from Hēmaṃbikā, Vira-Vijaya, his son, from Nārāyaṇāmbikā, Dēvarāya [II], he had a younger brother, named Pratāpa-Dēvarāya⁶

488 —Ś. 1346 —*PSOOI* No 128, *Mysore Inscr* No 23, p. 39 Harihar Kanarese inscription of the time (?) of Virapratāpa Dēvarāya (Dēvarāya II), and of (the *Danḍanātha*) Chāmarāja :—

(L. 16) — Śāka-varuṣa 1346 neya Krōdhi-samvachchha(tsa)raḍa Kārttika-suddha 12 Sōmavāram kūḍida puṇya-tithiyolu

The date is irregular

489 —Ś. 1347.—*South-Ind Inscr* Vol. I No 56, p. 83 Virūchīpuram Tamīl inscription of the reign of the *Mahārājādhirāja* Virapratāpa Dēvarāya (Dēvarāya II) :—

'On the day of Anuṣham (i.e. Anurādhā), which corresponds to Wednesday, the sixth lunar day, the 3rd (solar day) of the month of Pangunī of the Viśvāvasu year, which was current after the Śaka year 1347.'

Wednesday, 27th February A.D. 1426; see *Ind Ant* Vol XXIII. p. 132, No 113.

490 —Ś. 1348 —*South-Ind Inscr.* Vol I No 153, p. 162. Vijayanagara Jaina inscription of Dēvarāja II, residing at Vijayanagara —

(L. 25) — Śākē-bdē pramitē yātē vasu-simdhū-guṇ-ōmdubhiḥ | Parābhav-ābdē Kārttikyām

In the Yādava lineage, Bukka [I.], his son Harhara [II], his son Dēvarāja [I], his son Vijaya (Vira-Vijaya), his son Dēvarāja [II] (Abhinava Dēvarāja, Vira-Dēvarāja)

491 —Ś. 1353*.—*South-Ind. Inscr* Vol I No 54, p. 79 Tellūr (near Vēlūr) Tamīl inscription of the reign of the *Mahāmaṇḍalēśvara* Virapratāpa Dēvarāja (Dēvarāja II.) —

'On the day of Tiruvōnam (i.e. Śravana), which corresponds to Monday, the fifth lunar day of the former half of the month of Karkataka of the Sādhārana year (and) the Śaka year 1353'

Monday, 20th November A D 1430, but see *Ind Ant* Vol XXIV. p. 6, No 146⁷

492 —Ś. 1353*.—*PSOOI* Nos 227 and 26, *Mysore Inscr.* No 116, p. 213, and No 145, p. 259 Mulbāgal Kanarese inscription and Telugu plate of the reign of Dēvarāja II., the son of Vijaya —

No 227 (L. 1) — Śāka-varuṣa 1353 neya Sādhārana samvachchha(tsa)raḍa Phālgū[na]-su(śa) 10

¹ By Mr. Rice the year is taken to be Ś. 1294

² Read *pūṇyē*

³ Compare below, No 496

⁴ The above equivalent of the date is correct only on the supposition that the word *Karkataka* of the date has been put erroneously instead of *Kṛttika*.

⁵ Compare above, No 469

⁶ This date fell in the first Āshādha of Ś. 1346

⁷ For another Chāmarāja see above, No 454

No 26 (L 3) — Śālvāhana-Śāka-varusham[ga]lu 1353nē Sādhārana-nāma-samvatsarada Phālguna(na)-śu 10

493.—*South-Ind Inscr* Vol I No 79, p 109 Padavēdu Tamil inscription of the reign of the *Rājādhrāja Vira-Dēvarāya* (Dēvarāya II) —

‘On the tenth day of the month of Māsī of the Pramādīcha year’
[Pramādīn = Ś 1355]

494.—*South-Ind Inscr* Vol I No 80, p 109 Padavēdu Tamil inscription of the reign of the *Mahārājādhrāja Vira-Dēvarāya* (Dēvarāya II) —

‘On the 2nd day of the month of Ādī of the Ānanda year’
[Ānanda = Ś 1356]

495 — *Inscr. at Śravana-Belgola*, No 125, p 95 Inscription recording the date of the death of Pratāpa-Dēvarāya (the younger brother¹ of Dēvarāya II²) —

(L 1) — Kshyāhvaya kuvatsarē dvitayayukta-Vaiśakhakē Mahītanaya-vārakē yutabalaksha-paksh ētarē | Pratāpamdhī-Dēvarāt pīalayam=āpa hant=āsamaś=chatuḍaśa-dīnē katham Pīṭī-patē (?)³ nīvāyā gathī ||

[Kshaya = Ś 1368] Tuesday, 24th May A.D 1446, see *Ind Ant* Vol XXV p 346, No 5

496 — Ś 1368 — *South Ind Inscr* Vol II No 71, p 339 Tanjore (Rājārājēśvara temple) Tamil inscription of the reign of Dēvar[āya II] —

‘(On the day) of the *nakshatra* Pūrva-Phalgunī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of⁴ . in the Kshaya *saṃvat*[*saṃvāt*] which was current after the Śāka year 1368’

Wednesday, 29th June A D 1446

497 — Ś 1371 — *South-Ind Inscr* Vol I No 81, p 110 Padavēdu (Sōmanāthēśvara temple) incomplete Tamil inscription of the reign of the *Mahāmandalēśvara Rājādhrāja Virapratāpa Praudha-Immaḍi-Dēvarāya* (i.e. Mallikāryuna⁵) —

‘On the day of Uttirādam (i.e. Uttarāshādhā), which corresponds to the *yōga* Āyushmat and to Saturday, the thirteenth lunar day of the former half of the month of Simha of the Śukla year, which was current after the Śāka year 1371’

Saturday, 2nd August A D 1449, see *Ind Ant* Vol XXIII p 132, No 114

498 — Ś. 1377 — *South-Ind Inscr* Vol II No 23, p 118, and Plate v Tanjore (Rājārājēśvara temple) Sanskrit and Tamil inscription of the *Mahāmandalēśvara* Médinimīsaraganda Kattāri Śiluvā-sāluva Tirumalaideva-mahārāja⁶ —

‘[On the 17th day] of the month of Śittirai in the Yuvan year, which was current after the Bhāva year (and) after the Śāka year one thousand three hundred and seventy-seven’

499 — Ś 1387 — *Ind Ant* Vol XXI p 322 Date of a Conjeeveram (Arulāla-Perumāl temple) Tamil inscription of the reign of Mallikāryuna, a son of Virapratāpa Dēvarāya (Dēvarāya II) —

‘On the day of Krīttikā, which corresponded to Sunday, the full moon *tithi* of the first fortnight of the month of Vriścika in the Paṭhiva year, which was current after the Śāka year 1387’

Sunday, 3rd November A D 1465

¹ Compare above, No 487

² The Kanarese transcript (on p 128) has *pīṭīyutē*, read *Pīṭī-patēr*—

³ The word that has to be supplied is *dakṣīṇayana-samkrānti*

⁴ Compare e.g. *Ep Carn* Vol III p 18, and *Ind Ant* Vol XXV p 345, note 6

⁵ He was a brother of the Saluva Nṛsiṃharāja, the father of Immaḍi Nṛsiṃha, below, No 501, compare *Ep Ind* Vol VII. p 77, note 2

500 — Ś 1392 — *Ind Ant* Vol XXI p 322 Date of a Conjeeveram (Arulāla-Perumāl temple) Tamil inscription of the reign of Virūpāksha II, a son of Dēvaīyā II —

'At the auspicious time of the *Ardhōdaya* on the day of Śravana, which corresponded to Sunday, the new-moon *tithi* of the second fortnight of the month of Makara in the Vikrīta year, which was current after the Śaka year 1392.'

Sunday, 20th January A D 1471¹

501 — Ś. 1427*.—*Ep Ind* Vol. VII p 80, and Plate. Dēvulapallī plates of (the Sāluva chief) the *Mahārāya* Immadi-Nṛsiṃha, represented as ruler of the province of Penugonda —

(L 62) — Śākē-bdē paṁsamkhyātē giri-nētra-yug-ēmdubhiḥ | Raktākshy-ākhyē Bhādra-pada-paurnamāsyām Ravēr-dinē | chandroparāga-samayē mahāpunyaphala-pradē |

Sunday, 25th August A D 1504, a lunar eclipse, visible in India

In the Moon's family, Gunda [I], had six sons, Gunda [II] Bomma, Mādirāja, Gantaya [I], Virahōbala, Sāvitrī-Mangī, and Sāluva-Mangī, the last's son Ganta [II], his son Gunda [III], married Mallāmbikā, their son Nṛsiṃharāja² (surnamed Mīsaraganda, Kathārī, Sāluva, Dharanīvarāha, Dharāvāha, Barbarabaha, etc) married Śrīangamāmbā, their son Immadi-Nṛsiṃha³

502 — Ś 1430 (for 1431) — *Ep Ind* Vol I p 363, (compare *Ind Ant* Vol V p 73, and *PSOCI* No 115) Hampe Sanskrit and Kanarese inscription of the *Mahārājādhirāja* Kṛṣṇnarāja, residing at Vijayanagara —

(North face, l 27) — Śālvāhana-Śaka-varsha 1430 samdu mēle nadava Śukla-samvatsarada Māgha-śu 14lu . . . pattābhishēkōtsava-punyakāladalu⁴

Mythical genealogy from the Moon to Turvasu In Turvasu's race, Timma (famous among the Tuluva kings), married Dēvaki, their son, Īśvara,⁵ married Bukkamā, their son Narasa (Nṛsiṃha),⁶ was succeeded by his son, from Tippājī, Vīra-Nṛsiṃha (-Narasimha, -Nārasimha), succeeded by Narasa's son from Nāgalā (Nāgāmbikā), Kṛṣṇnarāja (Kṛṣṇadēva-mahārāja, Virapratāpa Vīra-Kṛṣṇnarāja).

503 — Ś 1434 (for 1435) — *Jour Bo As Soc* Vol XII p 381 Kuppélūr Sanskrit and Kanarese plates⁶ of Kṛṣṇnarāja .—

(L 52) — Śak-ābdē Śālvāhasya sahasrēna chatuh-śataih | chatustrimśat-samair-yuktē samkhyātē ganita-kramāt || Śrīmukhī-vatsarē ślāghyē Māghē ch-āsita-pakshakē | Śivarātrau mahātīthyām⁷ punnya-kālē śubhē dinē ||

Genealogy as in No 502.

504 — Ś. 1435 — *Ep Ind* Vol IV p 267 Śankalāpura Sanskrit and Kanarese inscription of Kṛṣṇnarāja, the son of Nṛhari (Narasa) and Nāgāmbikā —

(L 76) — [Śāl]ivāhana-Śaka-varushamgalu 1435neya Śrīmukhī-samvatsara nija-Bhādrapada-ba 6 Mangalavāra Ka[pi]la-shashthī-⁸punyakāladalē

Tuesday, 20th September A D 1513, see *ibid* p 267, and *Ind Ant* Vol XXV p 345, No 3

¹ On this day the *tithi* of the date commenced 5h 19m after mean sunrise

² Being minister and general of the first dynasty of Vijayanagara, he overthrew that dynasty For inscriptions of his (of S 1394 and S 1404) see *South-Ind Inscr.* Vol I Nos 116 and 119

³ For an inscription of his of S 1418 see *ibid* No 115 See also *Ep Ind* Vol VII p 79, note 7

⁴ I.e. either the day of the king's coronation or an anniversary of it.

⁵ They were both generals of the Nṛsiṃharāja in No 501 After the usurpation of the Vijayanagara kingdom by Nṛsiṃharāja (see No 501), Narasa in turn took it away from Nṛsiṃharāja's family, see *Ep Ind* Vol VII p 78 — For a date, corresponding to the 13th December A D 1498, of the time of Narasa, see *Ind Ant* Vol XXVI p 380, No 3

⁶ The text of the inscription is interspersed with parenthetical remarks (such as would ordinarily be made by a commentator) regarding the contents and import of the different parts of the inscription

⁷ Read *punya*

⁸ Read *-punya*^o

505 — Ś 1435 (for 1436) — *As Res* Vol XX. p 30. Translation of a Krishnâpuram inscription of Krishnarâya —

‘In the reign of Śâlvâhana 1435, corresponding to the year Bhâva, in Phâlguna sudî Tritîyâ, Śukravâra’

Friday, 16th February A D 1515, see below, No 506

506 — Ś 1436 — *As Res* Vol XX. pp 21 and 37 Krishnâpuram Sanskrit and Kanarese inscription of Krishnarâya —

Śâlvâhana-Śak-âbdâh || 1436 || . Bâ(Bhâ)va-nâma-samvatsara-Phâlguna(na)-suddha 3 Śukravâra

Friday, 16th February A D 1515, see *Ind Ant* Vol XXIII p 120, No 43

507 — Ś 1436 — *Archæol Surv of West. India*, Vol III p 115 Reference to a Saundatti Kanarese inscription of the time of Krishnarâya —

Śâlvâhana-Śaka-varushamgalu 1436neya Bhâva-samvatsaradallu.

508 — Ś 1437-1443 — *Ep. Ind* Vol VI p 117 Mangalagiri and Kâzâ pillar inscriptions¹ of the reign of Krishnarâya of Vijayanagara, recording grants by his prime-minister Sâlva-(Sâlva-)Timma (the son of the minister Râcha and grandson of the minister Vêma, and husband of Lakshmi), and by the two ministers Appa and Gôpa (Nâdindla-Appa and Nâdindla-Gôpa), sons of the minister Timma and his wife Krishnâmbâ (Krishnamâmbâ) who was a sister of Sâlva-Timma. The inscription records the capture of Kondaviti (Kondavidu) from the Gajapati (of Orissa) by Sâlva-Timma on the following date ²—

(L 47) — Sâluvâmka-Śakavatsara-gany-Âshâdha-sudhdha(ddha)-Harivâsara-Saurau (on which there is the remark Sâluvâmka akshara-samjûa | 1437 Śaka-varshâlu)

Saturday, 23rd June A D 1515.

509 — Ś 1442 — *Ep Ind* Vol VI. p 233 Kondavidu Sanskrit and Telugu pillar inscription of the reign of Krishnarâya of Vijayanagara, recording grants by Nâdindla-Gôpa, the governor of Kondavidu, made for the benefit of Krishnarâya's minister Sâlva-Timma and his wife Lakshmi (Lakshamma), ³ (the Sanskrit part was composed by Lolla-Lakshmidhara Yajvan) —

(L 92) — Śak-âbdê-kshi-yug-âbdhi-chamdia gamitê samvatsarê Vikramê

(L 109) — Jayâbhyudaya-Śâlvâhana-Śaka-varshambulu 1442agunêpti Vikrama-samvatsara Vasâkha-sudhdha(ddha) 15 Bu | sômagrahana-punyakâlam-amdu

Wednesday, 2nd May A D 1520, a lunar eclipse, visible in India

510 — Ś. 1442. — *As Res* Vol XX p 28 Translation of a Vijayanagara inscription of the time of Krishnarâya —

‘In the year of Śâlvâhana 1442, corresponding to . . . Vikrama, in Mâgha sudî-aptamî on Râdhâsaptamî,⁴ the 7th of the moon’

511 — Ś 1444 (for 1445) — *PSOCI* No 27, *Mysore Inscr* No. 135, p 242 Śimoggâ Sanskrit and Kanarese plates of Krishnarâya —

(L 77) — Śâlvâhana-nirnî(rnî)tê Śak-âbdê dasabhih sataih | chatuś satais=chatuś-chatvârnîsâtâ gamitê kramât | Svabhânu-vatsarê Pushya-mâsê Makara-samkramê | Hasta-ikshe Bhaumavârê cha

Tuesday, 29th December A.D 1523, see *Ind Ant* Vol XXIV p 5, No. 142

Genealogy as in No 502

¹ With a few explanatory remarks in Telugu — For another inscription of Ś 1437 see below, under *Addenda*

² The other (very numerous) dates it is impossible to give here. In one of the dates, in lines 151 and 152, *mdra-jalad(dh)-mdra* appears to be wrong for *mdra-jaladê mdra* (1441)

³ See above, No 508

⁴ This should be *râthâ saptamî*

512 —Ś. 1448.—*As. Res.* Vol III. p 39 Translation with specimen lithograph of the text of Conjeeveram plates of Krishnarāya :—

‘ One thousand four hundred and forty-eight years of the *Sacābda*, or era established in memory of Śālivāhana, being elapsed, in the year *Vyaya*, in the month of *Pushya*, when the sun was entering *Macara*, in the dark fortnight, on the day of *Bhṛigu*, and on that venerable *tithi*, the tenth of the moon, under the constellation *Viśākhā* ’

Friday, 28th December A D 1526 ¹

513 —Ś. 1450 and 1451.—*Ep Ind.* Vol I p 399 Kṛishnāpuram Sanskrit and Kanarese inscription of the *Mahārājādhirāja Virapratāpa Vira-Krishnarāya* (Krishnarāya), reigning at Vijayanagara —

(L 1) —Śālivāhana-Śaka-varushamgaḷa 1451neya Virōdhi-samvatsarada Vaiśākha-śudhā (ddha) 15 Śudalū (i.e. Śukravāradallū) . .

(L 22) — Virōdhi-samvatsarada Vaiśākha-śu 15 Śudallū sōmagrā(gra)hana-punyakāladāna

Friday, 23rd April A D 1529, a lunar eclipse, visible in India, see *Ind Ant* Vol XXIII p 120, No 45.

(L 45) — Śākē sārdaishē=chaturbhūr=²daśabhūr=apī śataih sammitē Sarvadā(dhā)rīr abdhē(bdē) Chaitr-ākhyā-māsē sita-Madana-tithau Jīvavāhē=ryamaikshē |

Thursday, 2nd April A D 1528, see *ibid* p 120, No 44.

514 —Ś. 1452.—*Ind Ant.* Vol. IV p 328, *PSOCI* No 129, *Mysore Inscr* No 22, p 58 Harihar Sanskrit and Kanarese inscription of the reign of the *Rājādhirāja Virapratāpa Achyutarāya*, recording a grant by Nārāyanadēva, the son of Timmarasa —

(L. 4) —Śālivāhana-Śaka-varsha 1452 Vikra(kṛ)ti-samvatsarada Śrāvana-bahula 8^{va} Sōmavāra Jayantī-³punnyakāladallī śrī-Kṛa(kṛ)shnāvatāra samayadallī

Monday, 15th August A D 1530, ⁴ see *Ind Ant* Vol XXIV p 2, No 126

515 —Ś. 1453 — *PSOCI* No 130; *Mysore Inscr* No 25, p 43 Harihar Kanarese inscription of the time of Virapratāpa Achyutarāya, reigning at Vijayanagara —

(L. 3) —Śālivāhana-Śaka-varuṣa(sha)mgaḷa 1453neya Khara-samva[tsa]rada Āśvīja-śu 1^o Saumyavāradalū.

Wednesday, 20th September A D. 1531 ⁵

516 —Ś. 1455* —*Ind Ant.* Vol. V p 19, *PSOCI* No 72 Tolachgud (Bīdāmi) fragmentary Kanarese inscription of the reign of Virapratāpa Achyutarāya,⁶ and of his *Sēnddhīpati Chinnapa-Nāyaka* —

(L. 4) —Śālivāhana-Śaka-varsha 1455neya Namdana-samvatsarada Jē(jyē)shtha-śu 5 Guruvāradalū

Thursday, 9th May A D 1532, see *Ind Ant* Vol XXIII p 129, No 97

517 —Ś. 1460 —*Ind Ant* Vol. IV p 330, and Plate in Vol V p 362, *PSOCI* No 131 *Mysore Inscr.* No 21, p 36 Harihar inscription of the reign of Achyutarāya, recording a grant by his minister Achyutamallapanna (Akkapa); (the verses were composed by Vādhūla Mallapārādhyā, the son of Timmapārādhyā, of the family of Kōtīśa⁷) —

(L 15) —Śālivāhana-nirṇita-Śaka-varuṣa-⁸kram-āgatē | vyōma-tarkka-chatuś chamdra-samkhyayā cha samanvitē || Vilambi-nāmakē varshē māsē Kārttika-nāmanī | purnamāsyām mtē pakshē vārē Śāsisutasya cha || Sōmōparāga-samayē.

¹ On this day the *tithi* of the date commenced 2 h 29 m after mean sunrise

² Read *sārdaishē=chaturbhūr=*,

³ Read *-punya*^o

⁴ On this day the *tithi* of the date commenced 12 h 45 m after mean sunrise

⁵ On this day the *tithi* of the date commenced 1 h 46 m after mean sunrise

⁶ For an inscription of his of Ś 1454, the year Nandana, see *South-Ind Inscr* Vol I No 123, p. 133.

⁷ Compare above, No 475

⁸ Read *-varsha*.

Wednesday, 6th November A D 1538, a lunar eclipse, visible in India, see *Ind Ant.* Vol XXIII p 120, No 46

518 —Ś 1461 — *PSOCI* No. 132, *Mysore Inscr.* No 19, p 29 Haribar Sanskrit and Kanarese inscription of Virapratāpa Achyutarāya —

(L 8) —Śākē chamdra-ras-Āmaṇḍindia-gaṇitē Bhādrapadasya . . dvādaśy-
abbikhyē tithau vārē Bhūmisutasya,¹ (*Mys Inscr* 'the 12th day of the moon's increase, the
nakshatra being Śravana')

Tuesday, 26th August A D 1539 (when the nakshatra was Śravana)

519 —Ś 1462 — *Ep Ind* Vol III p 151, and Plates Ūnamāṅḡeri plates² of Achyuta-
rāya, residing at Vijayanagara, recording a grant made at the request of his minister Virūpāksha-
Nāyaka, who was born in the family of Ananta and belonged to the [Ā]diyappendra Nāyakas,
(composed by Sabhāpati) —

(L 91) —Śak-ābdē Śālivāhasya sabasrēna chatuś śataih | dvishashtyā cha samāyuktē (kai)r-
ganānām prāpitē kramāt || Śārvarī-nāmakā varshē māsi Kṛttika-nāman | śukla-pakshē
cha punyāyām=utthāna-dvādaśī-tithau ||

Genealogy as far as Krishnarāya as in No 502, he was succeeded by his younger brother
Achyutendra (Achyutarāya), the son of Nṛsimha (Naras) from Ōbāmbikā

520 —Ś 1463* — *As Res* Vol XX p 26 Translation of a Vijayanagara Kanarese
inscription of the time of Achyutarāya.³—

'In the year of Śālivāhana 1463, corresponding to the year Śārvarī, in the month of
Kārttika, sudi-paūchamī, Guruvāi '

The date is irregular.

521 — *Ind Ant* Vol X p 64, and Plate, *PSOCI* No 45 Bādāmi Kanarese pillar
inscription of the time of Sadāśivarāya, and of the *Hadapadaḷa*⁴ Krishnappa-Nāyaka, and
Kondarāja⁵ —

(L 1) —Śōbhakru(kṛ)t-samvatsarada Āshāda(dha)-śu 151ū

[Śōbhakṛt=Ś 1465]

522 — *Ind Ant* Vol X p 64, *Archæol Surv of West India*, Vol I Plate xxxiv 10,
PSOCI No 46 Bādāmi Kanarese pillar inscription of Kondarāja.⁶—

(L 1) —Śōbhakru(kṛ)ttu(tu)-samvatsarada Āśāda-su⁶ 151u

[Śōbhakṛt=Ś 1465]

523 —Ś 1466* — *Ind Ant* Vol X p 66 Tolachgud(Bādāmi) Kanarese inscription of the
reign of the *Mahārājādhrāja* Virapratāpa Sadāśivarāya, recording a grant by the
*Hadapadaḷa*⁷ Krishnappa-Nāyaka —

(L 2) —Śālivāhana-Śaka-varuṣha 1466neya Śōbhakru(kṛ)t-samvatsarada Ā[śvīja-śu]dha-
(ddha) [1]ū

524 —Ś 1467 — *As Res* Vol XX p 35 Translation of a Vijayanagara inscription of the
time of Sadāśivarāya —

'In the year of Śālivāhana 1467, corresponding to the year Viśāvasu, in Krishna(!) sudi-
tṛtīyā, Guruvāram '

525 —Ś 1469. — *Ind Ant*, Vol X p 64 Bādāmi Kanarese inscription of the reign of the
Mahārājādhrāja Virapratāpa Sadāśivarāya —

(L 2) —Śālivāhana-Śaka 1469neya Plavamga-samvatsarada A(ā)śvayuja-śu 15yalū

¹ See *Ind Ant* Vol XII p 214, No 89

² For an inscription of his of Ś 1463 expired, the year Plava, see *South-Ind Inscr* Vol I No 118, p. 132

³ See *Ep Ind* Vol III. p viii, note on p 208.

⁴ Read *Aśhādha* śu

⁵ The plates are marked with numeral figures

⁶ See below, No 531

⁷ See above, No 521.

526 —Ś 1470 —*PSOCI* No 240, *Mysore Inscr.* No 126, p 224 Bêlûr Kanarese inscription of the reign of Sadâśivarâya —

‘Śâhivâhana-Śaka 1470 (in figures, 1 4), the Kilaka *samvatsara*, Monday, the eleventh day of the dark fortnight of Âshâdha.’

The date is irregular

527 —Ś 1471 —*South-Ind Inscr.* Vol I. No. 57, p 84. Virûñchipuram Tamil inscription of Bommun-Nâyaka [of Vêlûr¹] —

‘On Thursday, the day of Punaivasu, which corresponds to the seventh lunar day of the former half of the month of Mêsâ of the Saumya year, which was current after the Śâhivâha-Śaka year 1471’

Thursday, 4th April A D 1549, see *Ind Ant* Vol XXIII p 132, No 11b.

528 —Ś 1476 —*PSOCI* No. 133, *Mysore Inscr.* No 17, p. 25 Harihar Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara, recording a grant by Krishnappa-Nâyaka, the son of Bayappa-Nâyaka —

(L 3) —Śâhivâhana-Śaka-varsha 147[6]neja Ânamda-samvatsarada Vayaśâkha-²ba 14 Sôma-vâradalu . śrî-Narasihva-³jayanti-⁴pumpyakâladalû

Monday, 16th April A D 1554, see *Ind Ant* Vol XXIII. p 120, No 47

529 —Ś 1477 —*PSOCI* No 241, *Mysore Inscr.* No 127, p 225 Bêlûr Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara —

‘Śâhivâhana-Śaka 1477 (in figures, 1 3), the Râkshasa *samvatsara*, the fifth day of the bright fortnight of Mâgha’

530 —Ś 1478 —*Ep Ind* Vol IV p 12 British Museum (formerly Sir W Elliot's) plates⁵ of Sadâśivarâya, residing at Vijayanagara (Vidyânagari), recording a grant made at the request of (king Rangarâja's, Śrîrangarâya's, son) Râmarâja,⁶ the ruler of the Karnâta kingdom, who had been requested in this matter by the prince Kondarâja (descended from king Bukka of Âravidu), (composed by Sabhâpati) —

(L 115) —Kramâd=vasu-hay-âbdh-îmdu-ganitê Śaka-vatsarê | Nala-samvatsarê mâsi Mârgasîrsha ita śrûtê | sûryôparâgê-mâvâsyâ-tithâ(thau) Mârttâmda-vâsaiê |

The date is irregular, see *Ind Ant* Vol XXIV p 17, No 199

Genealogy as far as Achyutarâya as in No 519, except that according to this inscription Ôbâmbikâ bore to Nrisimha (Narasa) two sons, Ranga and Achyutarâya Achyutarâya was succeeded by his son Venkatarâya, and when the latter died, Râma,⁶ the ruler of the Karnâta kingdom and ‘husband of (Sadâśiva's) sister,’⁷ made the ministers install Sadâśivarâya, the son of (Achyutarâya's brother) Ranga and Timmâmbâ — The inscription also gives the genealogy of Kondarâja

531 —Ś. 1482 (for 1483) —*PSOCI* No 134, *Mysore Inscr.* No 24, p 41 Harihar Sanskrit and Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara —

(L 8) —Śâhivâhanana ⁸Śaka varsha 1482 Duimati-samvatsarada Mâgha-śu 15 Sôma-vâra sômôparâga ⁴pumnyakâladalû

¹ See below, No 534

² Read *Vaśâkha*—

³ Read *Narasimha*, and compare *Ind Ant* Vol XXVI p 180, l 1

⁴ Read *-punya*⁹

⁵ The plates are marked with numeral figures — The grant is remarkable for the large number of villages mentioned in it

⁶ I.e. Râmarâja II of the third Vijayanagara dynasty, see below, No 533

⁷ More probably Sadâśiva's cousin, the daughter of Krishnarâya

⁸ Read *Śâhivâhana*

20th January A D 1562, with a lunar eclipse, visible in India, but the day was a Tuesday, not a Monday, see *Ind Ant* Vol XXIV p 9, No 159.

532 —Ś 1483 —*As Res.* Vol XX p 28 Translation of a Vijayanagara inscription of the time of Sadāśivarāya:—

‘In the year of Śālivāhana 1483, corresponding to the year Durmati, in Chaitra sudi-pañchamī, Śanivār, . . . in the season of Makara-samkrānti-punyakāla’

The date is irregular.

533 —Ś 1482 (P for 1485) —*PSOCI* No 246, *Mysore Inscr* No 129, p. 228 Hāsan Kanarese inscription of Sadāśivarāya, residing at Vidyānagara, and of Krishnappa-Nāyaka, the son of Bayappa-Nāyaka —

(L 5) —Śālivāhana-Saka-varsha 1482(?)ya varttamānakka(kke) nīlāva¹ Rudhirōdgārī-samvatsarada Śrāvāṇa-śu 13 Sōmavāra ²pumnyakāladallī

For Rudhirōdgārī = Ś 1485 the date would correspond to Monday, 2nd August A.D 1563

534 —Ś 1488 —*South-Ind Inscr* Vol I, Nos 43-46, p 70 ff Four Tamil inscriptions at Arappakkam, Anyūr, Arambaritta and Śaduppēri (all near Vēlūr), of the reign of Sadāśivarāya, recording grants made by the Mahāmandalēśvara Tirumalarāja (I, the younger brother of Rāmarāja II of Karnāṭa³) at the request of Śinna-Bommu-Nāyaka of Vēlūr ⁴—

‘On Wednesday, the twelfth lunar day of the latter half of the month of Kumbha of the Akshaya-samvatsara, which was current after the Śaka year 1488’

Wednesday, 5th February A D. 1567, see *Ind Ant* Vol XXIII p 133, No. 116.

535 —Ś 1497.⁵ —*South-Ind. Inscr* Vol I Nos 47-49, p 73 ff Three Tamil inscriptions at Śattuvāchchēri, Śamanginellūr and Perumai (all near Vēlūr), of the reign of the Mahāmandalēśvara Śrīrangarāja II³ (usually described as I), recording grants made by Krishnappa-Nāyaka Ayyan at the request of Śinna-Bommu-Nāyaka of Vēlūr ⁶—

‘On Wednesday, the thirteenth lunar day of the dark half of the month of Makara of the Yuva-samvatsara, which was current after the Śaka year 1497’

The date is irregular, see *Ind. Ant* Vol XXIV p 17, No. 200

536 —Ś 1500.—*PSOCI* No 242, *Mysore Inscr* No 121, p 220 Bēlūr Kanarese inscription of the reign of the Mahārājādhirāja Virapratāpa Śrīrangarāja II.³ (usually described as I), recording a grant by Krishnappa-Nāyaka, [the son of] Venkatādri-Nāyaka —

‘Śālivāhana-Śaka 1500 or 1560 (in figures, 1 10), the Bahudhānya samvatsara, Saturday, the eighth day of the dark fortnight of Śrāvāṇa,’ (*Mys Inscr* ‘the year 1500’)

Saturday, 26th July A.D 1578⁷

537 —Ś 1506 —*PSOCI* No 28, *Mysore Inscr* No 140, p 252 Dēvanhallī plates of Śrīrangarāja II³ (usually described as I) —

(L 114) — Khyāt-āṅg-āmbara-bān-ōṃdu-ganītē Śaka-vatsarē | vatsarē Tāran-ābhikhyē māsi Kārttika-nāman || Pakshē valakshē punyāyām purnimāyām mahātithau | sōmōparāga-samayē⁸

7th November A D 1584, a lunar eclipse, visible in India, see *Ind Ant* Vol XXIII p 121, No 48

¹ Read *salluva* (P)

² Read *punya*

³ See below, No 539

⁴ See above, No 527

⁵ For plates of Śrīrangarāja II of the same year see *Ind Ant* Vol. XIII p 155

⁶ See above, No 534

⁷ On this day the *tithi* of the date (which was the *Kṛishṇashtami*) commenced 2 h 42 m after mean sunrise.

⁸ See *Ind Ant* Vol XII p 218, No 74.

538 —Ś 1514 —*South-Ind Inscr* Vol I No 58, p 85 Virūchūpuram Tamil inscription of the reign of the *Mahāmandalēvara Venkatapati I*,¹ recording a grant by Periya-Erama-Nāyaka of Puṇṇārrū —

‘On the 6th solar day of the month of Tai of the Nandana year, which was current after the Śaka year 1514’

539 —Ś 1523 —*Ep Ind* Vol IV p 272, *Ind Ant.* Vol II p 371, and Plates Velāppākam (Vilapāka) plates² of Vira-Venkatapati-mahārāya (Venkatapati I) of Karnāta, recording a grant which was made at the request of Linga, the son of Bomma of Vēlūru³ and grandson of Virappa-Nāyaka, (composed by Rāma, the son of Kāmakoṭi and grandson of Sabhapati) —

(L 109) —Śakti-nētra-kalamb-ōmdu-gaṇitē Śaka-vatsarē | [Pla]va-samvatsarē punyē māsi(s) Vaisākha-nāman | pakshē [va]lakshē punya-rkshē punyāyām dvādasi(śi)-tithau |

In the Moon’s race (after mythical and legendary beings), Tāta-Pinnama [I], his son Sōmadēva, his son Raghavadēva, his son Pinnama [II], lord of Āravīdu, his son Bukka (firmly established the kingdom of Saluva-Nṛsiṃha⁴), his son Rāmarāja [I], his son Śrīrangarāja [I], his sons Rāmarāja [II],⁵ Tirumalarāja [I],⁶ and Venkatadri, of whom Tirumalarāja [I] was installed as king, his son Śrīrangarāja [II],⁷ his younger brother Venkatapati [I] (defeated Mahāmandasāhu, the son of Malikībhairāma, i.e. Muhammad Shāh, the son of Malik Ibiṣhim of Golkonda)

540 —Ś 1543 —*PSOCI* No 29, *Mysore Inscr* No 136, p 247 Śimoggā Sanskrit and Kanarese plates⁸ of the reign of Rāmadēva [IV of Karnāta⁹] —

‘Śaka 1543 (in words, 1 18 of the first side, *vēda*, 3, *ambudhi*, 4, *sara*, 5, and *kshōnī*, 1), the Dūrmati *samvatsara*, Saturday, the third day of the bright fortnight of Vaisākha’¹⁰

Saturday, 14th April A D 1621, see *Ind Ant* Vol XXIII p 121, No 49

541 —Ś 1547 —*PSOCI* No 243, *Mysore Inscr.* No 122, p. 221 Bēlūr Kanarese inscription of Krishnappa-Nāyaka, Venkatādri-Nāyaka, and others —

(L 4) —Śālvāhana-Sha(śa)ka-varushamgalu 1547nē Kiṭṭhāna-samvatsarada Māgha-ba 5 Sōmayāra

Monday, 6th February A D 1626

542 —Ś 1556¹⁰ —*Ep Ind* Vol III p 240 Kūmyūr plates² of Vira-Venkatapati-mahārāya (Peda-Venkata, Venkatapati II, the elder son of Śrīrangarāja IV who was a son of Rāmarāja II) of Karnāta, residing at Penugonda, recording a grant which was made at the request of Tirumala-Nāyaka (of Madhurā), (composed by Rāma, the son of Kāmakoṭi and grandson of Sabhapati) —

(L 103) —Ri(r)tu-bāna-kalamb-ōmdu-gaṇitē Śaka-vatsarē | Bhāv-ābhidā(dhā)nakē varshē māsi Vaisākha-nāman | pakshē valakshē punya-rkshē paurṇa(rṇa)māsyām mahātithau |

For a full genealogy of the family to which Venkatapati II belonged, see the Table facing *ibid* p 238

Genealogy of Tirumala Nāga of the Kāśyapa *gōtra*, his son Viśvanātha, his son Krishnappa-Nāyaka, his son Virappa, his son Viśvappa-Nāyaka, his son Muddukrishna, his sons Mudduvīra and Tirumala

¹ See No 539

² The plates are marked with numeral figures

³ See No 535 —*South-Ind Inscr* Vol I No 133, dated S 1524, records a grant by Bommu Nāyaka’s son Lingama Nāyaka

⁴ See No 501

⁵ See No 530

⁶ See No 534

⁷ See Nos 535 537

⁸ Compare *Ep Ind* Vol. III, Table facing p 238

⁹ In the photograph the greater part of the date is illegible

¹⁰ For a Virūchūpuram Tamil inscription of the same king, and of the year Śrimukha = Ś 1556*, see *South-Ind. Inscr* Vol I No 133, p 136

543 — Ś 1558 — *Ind Ant* Vol XIII p 128 Kondvāta¹ (now Madras Museum) plates of Venkatapati II of Karnāta, (composed by Rāma, the son of Kāmakōti and grandson of Sabhāpati) —

(L 121) — Vasu-bāna-kalamb īndu-ganitē Śaka-vatsarē | Dhātri-samvatsarē (ra-)nāmni n. 191 ch=Āshādha-nāmam | pakshē valakshē punya-īkshē dvādasyām (śyam) cha mahātithau |

The greater part of the genealogical portion of this record is identical with the corresponding portion of No 542

544 — Ś 1560* — *PSOCI* No 237, *Mysore Inscr* No 119, p 218 Halēbīd Kannese inscription of the time of Venkatādri-Nāyaka Ayya, the son of Krishnappa-Nāyaka Ayya of Belūr —

‘Śālivāhana-Śaka 1560 (in figures, 1 9), the Īśvara samvatsara, Thursday, the fifth day of the bright fortnight of Phālguna’

Thursday, 8th February A D 1638,² see *Ind Ant* Vol XXIV p 3, No 136

545 — Ś 1566 — *Ind Ant* Vol XIII p 156 Kallakūrśi³ plates of Śrirangaraya VI. (usually described as II) of Karnāta, the son of Pina (China)-Venkata III who was the younger brother of Venkatapati II, and adopted son of Gōpāla who was the son of Śriranga V and grandson of Venkatādri, the youngest brother of Rāma Iya II,⁴ (composed by Rāma the son of Kāmakōti and grandson of Sabhāpati) —

(L 105) — Rasa-rtu-bāna-chamdr ākhyā-ganitē Śaka-vatsarē [1] Tīru (ra) n-ākhyē mahā-varshē māsi Phālguna (na)-namakē | pakshē valakshē punya-īkshē dvādasyām (śyam) cha mahātithau |

546 — Ś 1615 — *Coorg Inscr.* No 11, p 16 Kāttepura Kannese plate of Krishnappa-Nāyaka, the son of Venkatādri-Nāyaka and grandson of Krishnappa-Nāyaka, of Belūr —

Śālvāhana-Śaka-varushagalu 1615neya Śrīmukha-nāma-samvatsarāda Pu-hya-śū 12lu . Makarasankramana-punyakāladalli

29th December A D 1693

J — The Eastern Chalukyas (or Chālukyas, including those of Pithāpuram and Śrīkūrmam) and minor chiefs of the Telugu country⁵

547. — *Ind Ant* Vol XIX p 309, and Plate Sātārā (now British Museum) plates of the E Chalukya⁶ Yuvarāja Vishnuvardhana⁷ I Vishamasiddhi, of the 8th year (of the reign) of the Mahārāja (the W Chalukya Pulakesin II⁸), issued from Kurumarathyā —

(L 13) — Kārttika-paurṇamāsyām

(L 35) — śrī-mahārājasya pravarddhamānaka-samvatsarē ashtamē

In the family of the Chalukyas, Ranavikrama Satyāśraya [Pulakēsin I], his son Kīrti-varman [I], his son Vishnuvardhana [I] Vishamasiddhi

548 — *Ind Ant* Vol XX p 16, Dr Burnell's *South-Ind Palaeography*, 2nd ed, Plate xxvii Chāpūrupalle plates of the 18th year (of the reign) of the E Chalukya Mahārāja Vishnuvar-

¹ This is the name of the village granted, I do not know where the plates were found.

² On this day the *tithi* of the date commenced 3 h 12 m after mean sunrise

³ This is the name of the village granted, the grant was edited from Sir W Elliot's impressions

⁴ Compare *Ep Ind* Vol III, Table facing p 238

⁵ Viz the chiefs of Kondapadmatī, Velamandu and Kōnamandala (Nos 581-583), the Kākatīyas (Nos 584-589), the chiefs of Amaravati and Nātavādi (Nos 590-592), the Reddis of Kondavīdu and Rājamāhendrangara (Nos. 593-599), the Matsyas of Oddavādi (No 600) and Namaya Nāyaka of Pithāpuri (No 601)

⁶ The original has *Chalukya*

⁷ On the seal called Bittarasa — He is the Kubja Vishnuvardhana of No 557 ff

⁸ See above, No 9 ff

dhana I Vishamasiddhi, the younger brother of the *Mahārāja* Sityāśraya (Pulakṣin II), issued from Cherupūra —

(L 14) — Śrīvaṇṇa-māsē chandragrahana-nimittē.

(L 20) — sam 10 8 mā (?) 4 (?) di 10 5

[Ś 554] 7th July A D 632, a lunar eclipse, visible in India, see *Ind Ant* Vol XX p 4

The *ājñapti* (or *dātaka*) of the grant was Atavidinujaya of the Matsya¹ family

549 — *Ind Ant* Vol XIII p 137, and Plate Pedda-Maddālī plates of the 18th year of the reign of the E Chalukya *Mahārāja* Jayasimha I (Sarvasiddhi), the son of [Vishamasiddhi²] and grandson of Kirtivarman I, issued from Udayapūra —

(L 18) — vishnuva-nimittē vijayarājya-samvatsarē ashtādaś[ā*]

550 — *Ind Ant* Vol VII p 186, and Plates in Vol VIII p 320 Nellore district (formerly Sir W Elliot's, now British Museum ?) plates of the second year of the reign of the E Chalukya *Mahārāja* Vishnuvardhana II (Vishamasiddhi), the grandson of the *Mahārāja* Vishnuvardhana I, and son of Indra-bhattāraka who was the younger brother of the *Mahārāja* Jayasimha I —

(L 65) — varddhamāna-rājya-dvaya-samvatsarē Chaitra-māsē śukla-pakṣhē daśmīyām Maṅghā-nakṣatrē Budhavarṣeṣu

[Ś 586] Wednesday, 13th March A D 664, see *ibid* Vol XX p 8

551 — *Ind Ant* Vol VII p 191, and Plate Mattewāda (? formerly Sir W Elliot's, now British Museum ?) first and second plates⁴ only of the 5th year of the reign of the E Chalukya *Mahārāja* Vishnuvardhana II (Vishamasiddhi), the great grandson of Kirtivarman I grandson of the *Mahārāja* Vishnuvardhana I, and son of Indra-bhattāraka who was the brother of the *Mahārāja* Jayasimha I —

(L 19) — a(ā)ṁmanō vijayarājya-pañchamē samvatsarē Phālguna(na)-māsē amāvāsyāyām pūnyagra[ha*]na-nim[ittē*]

[S 589] 17th February A D. 668, a solar eclipse (in the *pūrṇimānta* Phālguna) not visible in India,⁵ see *ibid* Vol XX p 9

552 — *Ind Ant* Vol XX p 105. Madras Museum plates of the 20th year of the reign of the E Chalukya *Mahārāja* Sarvalōkāśraya (Vijayasiddhi, i.e. Maṅgi-yuvarāja⁶), the son of the *Mahārāja* Vishnuvardhana II, who was the son of Indra-bhattāraka, the younger brother of the *Mahārāja* Jayasimha I —

(L 21) — attarājana-nimittē [pravarddhamāna-vi]jarājya-samvatsarē viśah⁷

553 — *South-Ind Inscr* Vol I No 35, p 33, *Ind Ant* Vol. XX p 415 British Museum (formerly Sir W Elliot's) plates of the E Chalukya *Mahārājādhirāja* Vijayāditya II Narēndramrigarāja, the son of the *Mahārāja* Vishnuvardhana IV and grandson of the *Mahārāja* Vijayāditya I —

(L 42) — chandru(ndra)grahana-nimittē

The inscription mentions as *ājñapti* (or *dātaka*) Narēndramrigarāja's brother, the prince Nripa-Rudra, born in the Haihaya family

554 — *Ep Ind* Vol V p 120, and Plate Édēru (now Madras Museum) plates of the E Chalukya *Mahārājādhirāja* Vijayāditya II, the son of the *Mahārāja* Vishnuvardhana IV and grandson of Vikramarāma (i.e. Vijayāditya I) —

(L 20) — sū[r*]yyagrahana-nimittē

¹ Compare below, No 600

² I.e. Vishnuvardhana I Vishamasiddhi, the actual name is omitted in the grant.

³ Read -*drītya*

⁴ The two plates are numbered with numerical symbols

⁵ Compare above, No 9

⁷ Read *viśah*

555 — *Ind Ant* Vol XIII p 186, and Plates Ahadanakaram (formerly Sir W Elliot's, now British Museum) Sanskrit and Telugu¹ plates of the E Chālukya Mahārāja Vishnuvardhana V. (i.e. Kalī-Vishnuvardhana²), the son of the Mahārāja Vijayāditya II. and grandson of the Mahārāja Vishnuvardhana IV

556 — *Ep Ind* Vol V p 123, and Plate Masulipatam (? formerly Sir W Elliot's) plates³ of the E Chālukya Mahārāja Vijayāditya III (who in battle slew Mangi), the son of the Mahārāja Vishnuvardhana V. who was the son of the Mahārāja Vijayāditya II (here also called Chālukya-Ārjuna⁴) —

(L 27) — chandragrahana-nimittē

557 — *Ep Ind* Vol V p 128, and Plate Bervāda plates⁵ of the E Chālukya Mahārājadhīrāja Bhīma I Vishnuvardhana (also called Chālukya-Bhīma I) :—
(L 20).—nija-pattabandha-samayē

In the Chālukya family, Satyāśraya's⁶ brother Kubja-Vishnuvardhana [Vishnuvardhana I] (reigned 18 years), his son Jayasīma [I] (33 ys), his younger brother Indra-bhāttāraka's son Vishnuvardhana [II.] (9 ys), his son Mangi-yuvārāja (25 ys), his son Jayasīma [II] (13 ys), his younger brother from a different mother, Kokkili (6 months), his eldest brother Vishnuvardhana [III]⁷ (37 ys), his son Vijayāditya-bhāttāraka [Vijayāditya I] (18 ys), his son Vishnurāja [Vishnuvardhana IV] (36 ys), his son Vijayāditya [II] (40 ys), his son Kalī-Vishnuvardhana [Vishnuvardhana V] (1½ ys), his son Vijayāditya [III] (44 ys), Bhīma [i.e. Chālukya-Bhīma I] is the son of his brother, the Yuvārāja Vikramāditya [I]

558 — *Ep Ind* Vol V p 132, and Plate Masulipatam (now Madras Museum) plates of the E Chalukya Mahārāja Ammarāja I Vishnuvardhana, recording a grant to Mahākāla, a general, and son of a foster-sister, of Ammarāja's grandfather Bhīma I

Genealogy with lengths of reigns as far as Vijayāditya [III] substantially as in No 557 From his younger brother, the Yuvārāja Vikramāditya [I], sprang Bhīma [I, i.e. Chālukya-Bhīma I] (who reigned 30 ys), his son Vijayāditya [IV] (6 months), his son Ammarāja [I]

559 — *South-Ind Inscr* Vol I No 36, p 39. Édēru (now Madras Museum) plates of the E Chalukya Mahārāja Amma I Vishnuvardhana, surnamed Rājamahēndra, recording a grant to one of the king's military officers named Bhandanāditya-Kuntāditya of the Paṭṭavardhini family

Genealogy with lengths of reigns from Kubja-Vishnuvardhana⁸ to Vishnuvardhana [IV] substantially as in No 557 Vishnuvardhana's son Vijayāditya [II] (reigned 44 ys), his son Kalī-Vishnuvardhana [Vishnuvardhana V] (1½ ys), his son Vijayāditya [III] (cut off the head of Mangi, frightened Krishna and Sankila, and burnt their city [Kiranapura],⁹ reigned 44 ys), his younger brother Vikramāditya's son Chalukya-Bhīma¹⁰ [I.] (30 ys), his son Vijayāditya¹¹ [IV], his son Amma [I]

¹ The whole of the donative part of the grant is in Telugu

² See below, No 557 ff

³ There is no information as to what has become of the plates

⁴ He also is described as a fire of destruction to the Ganga family

⁵ The plates are quasi palimpsests

⁶ I.e. Pulakēśin II, above, No 9 ff

⁷ Compare below, No 634.

⁸ The inscription mentions an enemy of his, (a king) Daddara

⁹ See *Ep Ind* Vol IV p 226, the Krishna mentioned above is by Dr. Holtzsch suggested to be a Paramara of Mālava, but he may be the Rāshtrakūta Kṛṣṇarāja II See below, No 560

¹⁰ Here also called Drōhārjuna

¹¹ Here also called Kalīyarttyanka.

560 — *Ind Ant* Vol XIII p 213, and Plates Pāganavaram (formerly Sir W Elliot's, now British Museum) plates of the E Chalukya *Mahārājādhirāja* Chalukya-Bhīma II. Vishnuvardhana, surnamed Gandamahēndra,¹ the son of Vijayāditya IV and Mēlāmbā

Genealogy with lengths of reigns as far as Vishnuvardhana [IV] substantially as in No 557 His son Narēndramrigarāja [Vijayāditya II] (reigned 48 ys), his son Kali-Vishnuvardhana [Vishnuvardhana V] (1½ ys), his son Gunaga-Vijayāditya [Vijayāditya III] (slew Maṅgi, and burnt Kiranapura,² reigned 44 ys), his younger brother the Yuvarāja Vikramāditya's son Chālukya-Bhīma [I] (30 ys), his son Vijayāditya [IV] (6 months), his eldest son Ammarāja [I] (7 ys), having expelled his son Vijayāditya [V], Tāha (one month), having slain him, Chālukya Bhīma's son Vikramāditya [II] (11 months), having defeated him, Amma's son Bhīma (8 months), having killed him, Taha's eldest son Malla [Yuddhamalla II] (7 ys), having expelled him, [Chalukya-] Bhīma [II]

561 — *Ep Ind* Vol V p 135, and Plate Masulipatam (? formerly Sir W. Elliot's, now British Museum) plates of the E Chālukya *Mahārājādhirāja* [Chālukya-Bhīma³ II] Vishnuvardhana, the son of Vijayāditya IV and Mēlāmbā —

(L 31) — uttarā[yaṇa-nim]ittē

Genealogy with lengths of reigns as far as Vikramāditya [II] substantially⁴ as in No 560 The inscription then immediately goes on to the son of Mēlāmbā and Vijayāditya [IV]

562 — *South-Ind Inscr.* Vol I No 37, p 44 Kolavennu (now Madras Museum) plates⁵ of the E Chalukya *Mahārājādhirāja* Chālukya-Bhīma II Vishnuvardhana, surnamed Rājamārtanda, the son of Vijayāditya IV and brother of Ammarāja I from a different mother, recording a grant made at the request of the prince Vājaya of the Pānara family —

(L 30) — uttarāyaṇa-nimittē

Genealogy with lengths of reigns as far as Ammarāja [I] substantially⁶ as in No. 560 His son Vijayāditya [V.] (reigned half a month), Tālapa (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II] (one year), Chālukya-Bhīma [II.], the son of Vijayāditya [IV] (conquered Tātābikyana and Dhaladi)

563 — *Ind Ant* Vol VII p 15, and Plates British Museum (? formerly Sir W Elliot's) plates of the E Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., the son of Chālukya-Bhīma II and Lokamahādēvi ?—

(L 51) — sōmagrahana-nimittam

Genealogy with lengths of reigns as far as Ammarāja [I] substantially⁶ as in No. 560 Having expelled his son Vijayāditya [V], Tālapa (reigned one month), having conquered him, Chālukya-Bhīma's son Vikramāditya [II] (11 months), Tālapa's son Yuddhamalla [II] (7 ys), having expelled him, Ammarāja's younger brother Bhīma [i.e. Chālukya-Bhīma II] (12 ys). His son Ammarāja [II] assumed the crown in the 12th year of his life on the date—

(L 31) — Guri-rasa-vasu-samkhy-ābdō Śaka samayē Mārggaśirsha-māsē=śmin kṛṣṇa-trayōdaśa dinē Bhṛiguvārē Maitra-nakshatrē || Dhannuṣi ravan Ghata-lagnē

[Ś 867] · Friday, 5th December A.D 945, see *ibid* Vol XXIII p 123, No. 62

¹ Compare above, No 126

² See above, No 559.

³ This name is not given in the inscription

⁴ But Gunaga-Vijayāditya is here called Gunaka-Vijayāditya

⁵ The grant on these plates was left incomplete.

⁶ But the length of the reign of Vijayāditya II Narēndramrigarāja is given as 40 years (see No 557), and Gunaga Vijayāditya is called Gunakenalla-Vijayāditya

⁷ The poetry of the grant is by Mādhavabhaṭṭa

⁸ But the length of the reign of Jayasimha I is given (wrongly) as 30 years; Gunaga Vijayāditya is called Gunagāṅka Vijayāditya, and Vijayāditya IV, is called Kollabiganda-Vijayāditya

564 — *Ep Ind* Vol V p 140, and Plate Masulipatam (now Madras Museum) plates of the E Chālukya *Mahārājādhirāja*¹ Ammarāja II Vijayāditya VI, surnamed Rājamahendra, the son of Chālukya-Bhīma II and Lokamahādēvi, recording a grant to the Yuvarāja Ball[ā]ladēva-Vēlābhata, also called Boddīya, the son of (the lady) Paramarā of the Pattavardhini family

Genealogy with lengths of reigns substantially² as in No 563

565 — *Ind Ant* Vol XII p 91, and Plates Elivayru plates³ of the E Chālukya *Mahārājādhirāja* Ammarāja II Vijayāditya VI, the son of Chālukya-Bhīma II and Lokamahādēvi⁴ —

(L 54) —uttarāyana-nimittē

Genealogy with lengths of reigns substantially as in No 564

566 — *Ind Ant* Vol XIII p 249, and Plate British Museum (formerly Sir W Elliot's) plates of the E Chālukya *Mahārājādhirāja* Ammarāja II Vijayāditya VI, surnamed Rājamahendra, the son of Chālukya-Bhīma II and Lokamahādēvi, recording a grant made at the request of the king's wife's parents Kāma and Nāyanāmba⁵ —

(L 28) —uttarāyana-nimittē

Genealogy with lengths of reigns as far as Bhīma (i.e. Chālukya-Bhīma I) substantially as in No 560 His son Kollabīganda-bhaskara [Vijayāditya IV] (reigned 6 months), his eldest son Ambarāja [Ammarāja I] (7 ys), his eldest son Vijayāditya [V] (half a month), having put him in prison, Talā, the son of Yuddhamalla [I] who was the paternal uncle of Chālukya-Bhīma [I] (one month), Vikramāditya [II] (1 y), Kollabīganda's son Bhīma [Chālukya-Bhīma II], surnamed Karayilladāta (12 ys), his son Ammarāja [II]

567 — *South-Ind Inscr* Vol I No 38, p 47 Masulipatam (now Madras Museum) plates⁶ of the E Chālukya *Mahārājādhirāja* Ammarāja II Vijayāditya VI, the son of Chālukya-Bhīma II and Lokamahādēvi

Genealogy with lengths of reigns as far as Ammarāja [I] substantially as in No 560 After him, Talapa (reigned one month), having expelled him, Chālukya-Bhīma's son Vikramāditya [II] (1 y), Yuddhamalla [II] (7 ys), having expelled him, Ammarāja's younger brother [Chālukya-Bhīma [II]] (12 ys), his son Ammarāja [II]

568 — *Ep Ind* Vol VI p 351, and Plates Ranastipūndī⁷ plates⁸ of the 8th year (of the reign) of the E Chālukya *Mahārājādhirāja* Vimalāditya Vishnuvardhana⁹ —

(L 97) —ashtama-varsha-varddhanē Simha-m[ā*]śc

Date of Vimalāditya's coronation —

(L 42) —Anal-ānala-āndhra-gatē Śaka-varshe Vṛishabha-māsi śita-pakshe [I*] śash-shashtyīm Guru-Pushyā Simhē lagnē prasiddham-abhishuktah 1(11)

[S 933] Thursday, 10th May A D 1011, but the *tithi* which ended on this day was the 5th, not the 6th, see *ibid* p 349

Mythical genealogy from Nārāyana (Vishnu), through the Moon, to Udayana who was the first of 59 kings of Ayodhyā Descended from them, Vijayāditya, was killed in battle with Trilōchana-Pallava, his posthumous son Vishnuvardhana, his son (from a

¹ Perhaps a mistake for *Mahārājādhirāja*

² But the length of the reign of Jayasimha I is given (correctly) as 33 years, and Talapa is called Talādhipa and Talādhipati

³ The grant is partly a quasi palimpsest

⁴ The poetry of the grant is by Pōtanabhātta

⁵ The poetry of the grant is by Mādhavabhātta

⁶ They are all much worn, and of the third plate one entire half is lost

⁷ This is the name of the village granted, the plates were found in the Amalapuram taluka and belong to an inhabitant of Amalapuram

⁸ The description of the boundaries of the village granted is in Sanskrit and Telugu

⁹ The poetry of the grant is by Bhīmanabhātta

Pallava princess) Vijayāditya, his son Polakēśivallabha (Pulakēśin I), his son Kīrtivarman [I] Then genealogy with lengths of reigns from Kubja-Vishnuvardhana to Yuddhamalla [II] substantially¹ as in No 563 Having expelled Yuddhamalla [II], Rājabhīma (Bhīma Chālukya-Bhīma [II]), the younger brother of Ammarāja [I], (reigned 12 years), his son Ammarāja [II] (25 ys), Dāna or Dānārṇava, his brother from a different mother (3 ys), an interregnum of 27 years, Dāna's son Śaktivarman (12 ys), after him Vimalāditya² (Tribhuvanānkuśa, Birudanka-Bhīma,³ Mummadi-Bhīma, Bhūpamahēndra), the son of Dāna and Āryā-mahādēvi

569 — *Ind Ant* Vol XIV p 50, and Plates Korumelli (formerly Sn W Elliot's, now British Museum) plates⁴ of the E Chālukya *Mahārājādhirāja* Rājarāja I Vishnuvardhana, the son of Vimalāditya and his wife Kundavā who was the younger sister of [the Chōla king] Rājendra-Chōda [I] and daughter of [the Chōla king] Rājarāja [I] of the solar race⁵ —

(L 103) — *indūparāgē*

Date of Rājarāja's coronation —

(L 65) — *Yō rakshitum vasumatim Śaka-vatsarēshu vēd-āmburāśi-ndbi-varitashu Simha-gē-rkkē* [*] *krishna-dvitiya-divavas-ōttarabhadrikāyām vārē Gurōr-Vvanij lagna-vara-bhushikab* ||

[Ś 944] Thursday, 16th August A D 1022, see *ibid* Vol XXIII p 131, No 110

Mythical genealogy, etc, as far as the interregnum substantially as in No 568, Dāna's son Chālukya-Chandra [Śaktivarman] (reigned 12 ys), his younger brother Vimalāditya (7 ys), his son Rājarāja [I]

570 — *Ep Ind* Vol IV p 303 Madras Museum Sanskrit and Telugu⁷ plates (Nandamapūṇḍi grant) of the 32nd year of the reign of the E Chālukya *Mahārājādhirāja* Rājarāja I Vishnuvardhana, the son of Vimalāditya and his wife Kundavā of the solar race⁸ —

(L 78) — *sōmagrahana-nimittē*

(L 92) — *dvātrimśattamē vijayarājya-varsh[ē] varddha[mā*]nē*.

The lunar eclipse mentioned is probably that of the 28th November A D 1053 [in Ś 975], which was visible in India, see *ibid* p 303

Date of coronation and genealogy with lengths of reigns substantially as in No 569.

571 — *Ep Ind* Vol VI p 336, and Plates Tēk plates⁹ of the E Chālukya *Mahārājādhirāja* Chōdaganga Rājarāja Vishnuvardhana, ruler of Vēngi, of the 17th year of the reign (of Kulottunga-Chōda I), issued from Jananāthanagarī —

(L 108) — *ēri-vijayarājya-samvatsara(rē) saptaśāśē*

Date of Chōdaganga's appointment as ruler of Vēngi —

(L 61) — *Śāk-ābdē rasa-kh-āmbar-ēmdu-gapitē Jyēshthē=dha(tha) māśē mē pakshē pūrṇa(rṇa)-tadha(thau) dinē Suragurōr=Jyēshthām śaśāmke gate* [*] *Śimha(hē) lagna-varē*

[For Ś 1006] the date is irregular

¹ But Indrarāja (Indra bhātāraka) is here stated to have reigned for 7 days, and Talapa is called Tāḍapa.

² He amongst others defeated the Śakas, Laṭas and Gurjaras

³ Compare Birudanka Rama, above, in No 309, note

⁴ The first plate is a quasi palimpsest

⁵ The poetry of the grant is by Chētanabhaṭṭa, the son of Bhīma (No. 568) — For the Chōla kings Rājarāja I and Rājendra-Chōda (-Chōla I) see below, Nos 696 ff and 721 ff

⁶ Read *-divas*

⁷ The description of the boundaries of the village granted is in Telugu

⁸ The poetry of the grant is by Nanniyabhaṭṭa

⁹ Composed by Viddayabhaṭṭa, see Nos 572 and 573 — The plates do not refer to a grant of land, but confer certain honorary privileges

Genealogy, etc., as far as Vimalāditya substantially as in No 569 His son Rājarāja [I] (reigned 41 years), married Ammangadēvī, the daughter of [the Chōla] Rājendra-Chōda [I] of the solar race Their son Rājendra-Chōda [II], at first ruler of Vēngī, as Kulōttunga-Chōda (Kulōttunga-Chōda I) was anointed in the Chōda kingdom¹ He had many queens and from them several sons He first appointed his son Mummadi-Chōda [Rājarāja] to the sovereignty of Vēngī (which had been held before by Kulōttunga's paternal uncle Vijayāditya [VII]² for 15 years), and Mummadi-Chōda held it for one year Kulōttunga then appointed the latter's younger brother Vira-Chōda, but recalled him after six years He then appointed his eldest son Chōdaganga

572—*South-Ind Inscr* Vol I No 39, p 53, *Ind Ant* Vol XIX p 427 Chellūr (formerly Sir W Elliot's, now British Museum) plates³ of the E Chālukya Mahārājādhirāja Vira-Chōda Vishnuvardhana, ruler of Vēngī, of the 21st year of the reign (of Kulōttunga-Chōda I) ⁴—

(L 113)—śrī-vijayarājya-samvatsarē ākavimsē

Date of Vira-Chōda's appointment as ruler of Vēngī —

(L 76)—Śāk-ābdē śaśi-khadvay-ēmdu-ganitē Samh-ādhurūdē(dhē) ravau chamdrē vridhmatī trayōdaśa-tithau vārē Gurōr=Vvrischikē [*] lagnē=tha Śravanē

[Ś 1001*]: Thursday, 23rd August A D 1078,⁵ see *Ind Ant* Vol XXIV p 2, No 128

Genealogy, etc., as far as Kulōttunga (Kulōttunga-Chōda I) substantially as in No 571 He married Madhurāntakī, the daughter of [the Chōla] Rājendradēva, and appointed his son Vira-Chōda to the sovereignty of Vēngī (which had been held before by Kulōttunga's paternal uncle Vijayāditya [VII] for 15 years, and by Vira-Chōda's elder brother [Mummadi-Chōda] Rājarāja for one year)

573—*Ep Ind* Vol V p 74, specimen plate in Dr Burnell's *South-Ind Palæography*, 2nd ed, Plate xxix Pithāpuram (now Madras Museum?) plates⁶ of the E Chālukya Mahārājādhirāja Vira-Chōda Vishnuvardhana, ruler of Vēngī, of the 23rd year of the reign (of Kulōttunga-Chōda I) ⁴—

(L 186)—uttarāyana-nimitt[ē*]

(L 279)—śrī-vijayarājya-samvatsarē tryutta[ra*]-vimśati-samvatsarē

Date of Vira-Chōda's appointment as ruler of Vēngī and genealogy, etc., substantially⁷ as in No 572

574—Ś 1056 (for 1085)—*Ind Ant* Vol XIV p 56, and Plates Chellūr (formerly Sir W Elliot's, now British Museum) plates³ of the reign of the E Chālukya Kulōttunga-Chōda II, recording a grant by his *Dandādhinātha Kāta*, otherwise called *Kolanī-Kātama-Nāyaka*, i.e. *Kātama-Nāyaka* of Kolanu —

(L 49)—Śāk-ābdānām pramāpē rasa-viśikha-viyach-chandra-samkhyām prayātē . . . s-Ārdra-rakshē pūrvva-ma(pa)kshē vishuvati sutitthā(thau)

For Ś 1056 the date is irregular, for Ś 1065 it regularly corresponds to the 24th March A D 1143,⁸ compare *Ep Ind* Vol VII p 9

¹ See below, No 756 ff

² See below, No 754

³ In the description of the boundaries the language is a mixture of Sanskrit and Telugu.

⁴ The poetry of the grant is by Viddayabhatta, see No. 571

⁵ On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

⁶ In the description of the boundaries the language is a mixture of Telugu and Sanskrit — The grant is remarkable for the large number of donees (536 Brahmans whose names are given)

⁷ But Gunaga Vijayāditya (probably by a mistake of the writer) is stated to have reigned 40 (instead of 44) years

⁸ The writer of the date has written *rasa-viśikha* instead of *viśikha-rasa*.

Genealogy¹ with lengths of reigns from Kubja-Vishnuvardhana to Ammarāja [II] substantially² as in No 563 Ammarāja [II] (reigned 25 years), his eldest brother Dānārṇava (30 ys), his son Śaktivarman (12 ys), his younger brother Vimalāditya (7 ys), his son Rājārāja [I] (41 ys), his son Kulōttunga-Chōda [I] (49 ys), his son Vikrama-Chōda (15 ys), his son Kulōttunga-Chōda [II]

575 — Ś. 1079 — Date of the coronation of Vijayāditya III, one of the E Chālukyas of Pithāpuram, as given in the Pithāpuram inscription of Mallapadēva III (below, No 576) —

(L 74) — Yō rājēmddu[h] Śak-[ā]bdō midhi-jaladhi-[vi]yach-chamdia-gē Māgha-māsē śuklō pakshō daśamyāv(m)=Inatanaya-dinē Rōhinī-tārakā[jām] [Mi]nē [la]gnē=bhishu[kṭō]

Saturday, 11th January A D 1158, see *Ep. Ind* Vol IV p 228.

576 — Ś. 1124 — *Ep. Ind* Vol. IV p 231, and Plate in Vol VI p 270 Pithāpuram Sanskrit and Telugu pillar inscription of the Mahārāja Malla or Mallapadēva III Vishnuvardhana alias Mallapadēva-Chakravartin, E Chālukya of Pithāpuram, dated on the day of his coronation —

(L 78) — Śāk-[ā]bdō vēda-nētra-kshiti-śaśi-ganitē Śīśhtha-krishnē [da*]śamyām Bhānū(nō)r-vvārē [su]-lagnē mahatī Mrigapatāva=Asvī-be(bhē) Pithapu[ryām]

(L 85) — Śakavarshambhu(bu)lu 11[2]4gu[nēm]ti Jyēshtha-ba[hu][la*]-daśamyun=Ādivāramu nāmti Simhōdayamuna !

Sunday, 16th June A D 1202, see *ibid* Vol IV p 228

After giving the genealogy with the lengths of the reigns of the E Chālukyas from Kubja-Vishnuvardhana to Vikrama-Chōda (surnamed Tyāgasamudra, compare No 807), the inscription gives the following genealogy of Mallapadēva Bēta (Kanthikā-Bēta, or Vijayāditya³ [I], who was the son of Ammarāja [I] and had been expelled by Tādapa), his son Satyāśraya (Uttama-Chālukya), married Gaurī of the Ganga race, then sons Vijayāditya [II], Vimalāditya, Vikramāditya, Vishnuvardhana [I], Mallapa [I], Kāma, and Rājamārtanda. Of these, Vijayāditya [II] married Vijayā of the solar race, their sons Vishnuvardhana [II], Mallapa [II], and Sāmidēva. Of these, Mallapa [II] married Chandaladēvī, the daughter of the Harihaya Brahman, lord of the Sagara-vishaya, their son Vijayāditya [III] (crowned in Ś 1079, see No 575), married Gangā, the daughter of the lord of [Āra]davāda, their son Malla (Mallapa [III] Vishnuvardhana)

577 — Ś. 1195 — *Ep. Ind* Vol V p 32 Śrīkūrmam pillar inscription of Vijayāditya II a descendant of the E Chālukya Rājārāja I —

(L 19) — Svasti śrī-Śāka-varshē śara-midhi-śaśi-bhū-sammitē[=ikkē] Tulā-stē(sthē) Rudrāhē Saumyavārē sita-yuji

The date is irregular, see *ibid* p 34, note 3

In the race of the Moon, the [E] Chālukya Vimalāditya (above, No 568), his son Rājārāja [I] (translated into Andhra, i.e. Telugu, the history of the Bhārata race, i.e. the Mahābhārata, resided at Rājamāhēndrapattana). In his race, Vijayāditya [I], his son Rājārāja, was minister of Vīra-Narasimha,⁴ his son Vijayāditya [II]

578 — Ś. 1199 — *Ep. Ind* Vol V p 34 Śrīkūrmam Sanskrit and Telugu pillar inscription of (the E Chālukya) Purushōttama, a son of Rājārāja (and brother of Vijayāditya II., see No 577) —

(L 1) — Svasti śrī-Śāka-yatsarē [nava]-midhi-kshōp-īmdubhis=sammitē

(L 4) — Śāka-[va*]rshambulu || 1199yagunēmti

¹ An introductory verse implies that the family belongs to the *Sōma vamsa*

² But Indrarāja (Indra bhāttārāla) is stated to have reigned for 7 days, and Talapa is called Tādapa.

³ I.e. Vijayāditya V of the E Chālukya genealogy

⁴ I.e. the E Gāṅga king (of Kalinga) Narasimha I, see *North Inscr* No. 367,

579 —Ś 1231 —*Ep Ind Vol V p 35* Śrīkūrmam Sanskrit and Telugu pillar inscription of the [3rd] year of the reign of the (E Chālukya) *Sāmanta Viśvanātha* (Jagannātha), a son of Purushōttama (see No 578), and of the reign of *Vira-Bānudē* a¹ —

(L 1) —Svasti śrī-Śāka-varshē śaśi-guṇa-ravi gē ch-Ā[śvayuk-śu]kka-pakshē māśū Kaumtēya-tithyām Suraguru-divasī

(L 11) —sri-Śaka-varshambhu(bu)lu 1231gunēm[tti] śrī-Jaga[nn]āthadēvara vijaya-rajva-sam[vva]tsarambulu [3]gu śrahi Kanya-sukla 5yu Guruvāramuna

The date is irregular, see *ibid* p 36, note 4

580 —Ś 1240 —*Ep Ind Vol V p 36* Śrīkūrmam pillar inscription of (the E Chālukya) Purushōttama, the brother of Vijayarka (Vijayaditya II) who was a son of Rājārāja (see No 577), (composed by Nṛisimha) —

(L 5) —Śākē vyōma-yug-ō[shpa]didi(dhi)ti-yut(to) vasē(rshē) Nabhō-va(mā)li

581 —Ś. 1093. —*Ep Ind Vol VI p 269* Tsandavōlu² Sanskrit and Telugu pillar inscription³ of the *Mahāmandalēśvara* Buddhārāja of Kondapadmatī—surnamed Anyaukabhīma and Eladayasimha, and described as 'a worshipper of the feet of Kulōttunga-Chōdadēva' (i.e. the E Chalukya Kulōttunga-Chōda II) — of the Durjaya family —

(L 49) —Śāk-ābdē sakti-Namd-āmbara-śaśi-gaṇite saummyāyanē

(L 70) —Śaka-vaishambulu 1093nēmti [u]ttā(tti)rāyana-nimittamuna

Buddhavarman (of the Chaturthabhiyana or Śūdra caste) was a feudatory of Kubja-Vishnu⁴ of the lunar race. After some ancestors had passed away, there was in his family Manda (Mandana) [I], his son Ganda, his son Manda [II], married Kundāmbikā, their son Buddhārāja (whose sister Ankama⁵ was the wife of Gonka's⁶ son Rājendra-Chōda)

582 —Ś 1108 —*Ep Ind Vol IV p 39, and Plate in Vol VI p 270* Pithāpuram Sanskrit and Telugu pillar inscription of (the *Mahāmandalēśvara*) Prithviśvara⁷ of Velanāndu, recording a grant by his mother Jāyāmbikā, the queen of the *Mahāmandalēśvara* Gonka III, (composed by Ayyapillārya) —

(L 136) —Nāga-vyōm-ēmdu-rūpa-pramita-Śaka-śaran-Mēshasamkrānti-kālē pu[nvē]

(L 139) —Śakava[r*]shambulu 1108gunēmti Mēshasamkrānti-nimittamuna

The inscription gives the following genealogy⁸ of the family which belonged to the Chaturthanvaya or Śūdra caste. After a number of fictitious personages, Malla [I], his son Eriyavarman, his son Kudiyavarman [I], his son Malla [II] Piduvarāditya, his son Kudiyavarman [II] (feudatory of the E Chalukya Vimalāditya, above, No 568), his son Erraya, his son Nanniraja, his sons Vedula [I], Ganda, Gonka [I] (feudatory of the E Chalukya Kulōttunga-Chōda I), Mallaya, and Panda, Ganda's son Vedula [II] (feudatory of the E Chālukya Vira-Chōda), Gonka's son Chōda (feudatory and adopted son of the E Chālukya Kulōttunga-Chōda I), married Gundāmbikā, their son Gonka [II], married Sabbāmbikā, their son Vira-Rājendra-Chōda⁹ (Rājendra-Chōda, Velanānti-Kulōttunga-Rājendra-Chōdayarāja), married Akkāmbikā,¹⁰ their son Gonka [III] (Kulōttunga-Manma-Gonkarāja), married Jāyāmbikā (Jāyamāmbā, Jāyamādēvi), their son Prithviśvara

¹ I.e. the E Ganga King (of Kalinga) Bhānudēva II, see *North Inscr* No 369

² This is the modern name of Dhanadapura (Dhanadaprōlu), the capital of the chiefs of Velanāndu, see below, No 582

³ For abstracts of 14 other inscriptions of the Kondapadmatī chiefs and for the pedigrees derived from them see *Ep Ind Vol VI p 274 ff*. Names of chiefs occurring in them, besides those given above, are Chōda (Chōdayarāja) Erra Manda, Malla (Mallerāja), Mauderaja and Manma Manda

⁴ I.e. the E Chalukya Kubja Vishnuvardhana

⁵ Called Akkāmbikā in No 582

⁶ I.e. Gonka II of No 582

⁷ See No 533

⁸ See *Ep Ind Vol IV p 35*

⁹ He killed a certain Bhīma, who had taken refuge on an island in a lake (probably the Kollerulake)

¹⁰ Called Ankama in No 581

583 —Ś 1117 —*Ep Ind* Vol IV p 87, and Plate in Vol VI p 270 Pithāpuram Sanskrit and Telugu pillar inscription of the *Mahāmandalēśvaras* Mallidēva and Manma-Satya II of Kōnamandala (probably dependents of "Kulōttunga-Prithvīśvara¹ of Velanāndu, who was again a vassal of [a king] Rājārāja, a descendant of the E Chalukya dynasty") —

(L 109) —Śaka-varshambulu² 1117gunēmti Mēshasamkrānti-nimittamuna

After giving the genealogy of the E Chālukya dynasty with the lengths of the reigns as far as Mangi-yuvarāja, and a reference to a king Rājārāja of the Chālukya family who appears to be represented as reigning at the time, the inscription gives a genealogy of the chiefs of Kōnamandala, who derived their descent from Kārtavīrya, the grandson of Haihaya, a descendant of Yadu. The names given are ³ Mummadi-Bhīma [I], Venna, Rajaparendu [I], Mummadi-Bhīma [II], Rājendra-Chōda [I], Satya [I] (Satyāśraya), Bēta, Mallidēva, Manma-Chōda [II], Sūrya, Lōkabhūpālaka (Lōkamahīpāla), Rajaparendu [II], Bhīma [III], Vallabha, Manma-Satya [II] (Manma-Satti), Mahīpārendu

584 —Ś 1084 —*Ind Ant* Vol XI p 12, and Plates Anmakonda Sanskrit and Telugu pillar inscription of the Kakatya (Kākatīya) *Mahāmandalēśvara* Rudradēva, whose capital was Anumakonda (Anmakonda, Anmakunda), (composed by Achintēndravara, the son of Rāmēśvara-dīkshita and disciple of Advayāmṛita) —

(L 6) —Śaka-varshamulu 1084vunēmti Chitrabhanu-samvatsara Magha-śu 13 Vadda-varamu namdu

Saturday, 19th January A D 1163,⁴ see *ibid* Vol XXIV p 2, No 129

In the Kākatya family, Tribhuvanamalla, his son Prôlārāja (Prôla, made captive the [W] Chālukya Tailapadēva, *i e* Taila III,⁵ defeated Gōvīndarāja and Gunda of Mantrakūta, conquered but re-instated king Udaya, *i e* Chōdodaya, put to flight Jagaddēva [compare No 237] *etc*), married Muppamadēvi, their son Rudradēva (subdued a certain Domma, conquered Malligadēva,⁶ burnt the city of Chōdodaya, *etc*)

585 —Ś 1135⁷ —*Ep Ind* Vol V p 143. Chēbrôlu Sanskrit and Telugu pillar inscription of Jāya (Jāyana),⁸ chief of the elephant-troop of the Kākatīya Ganapati⁹ (surnamed Ohhalamatiganda) who granted to Jāya 'the city of Shanmukha' (*i e* Tāmrapurī, Chēbrôlu) on the date here given —

(L 82) —Pamchatrimśad-upēta-Rudra-śata-samkhyâtē Śak-ābdē Madhau māsī Śrīmukha-vatsarē

In the solar race, in the family of the Raghus, Durjaya, his son Bēta [Tribhuvanamalla], after him, Prôla, his son Rudia, his brother Mahādēva, his son Ganapati

586 —Ś 1153 —*Ep Ind* Vol III p 84, and Plate Ganapēśvarām Sanskrit and Telugu pillar inscription of the time of the Kākatīya Ganapati, and of his general Jāya (Jāyana, Jāyapa-Nāyaka) —

(L 119) —Guna-śara-Bhava-mita-Śālê Khara-varshê Mādhavê sitê Gauryyâh | tādhyâm(thyâm)

¹ *I e* the Prithvīśvara of No 582

² Read *varshambulu*

³ See *Ep Ind* Vol IV p 85

⁴ On this day the *tithi* of the date commenced 2 h 29 m after mean sunrise

⁵ See above, No 239 ff —The inscription mentions the death of Taila III

⁶ According to Dr Hultzsch probably the Dēvagurī-Yādava Mallugu, see *Ind Ant* Vol XXI p 198, and above Nos 351 and 369

⁷ The inscription itself may have been incised some years later, because it records works of piety accomplished by Jāya at Chēbrôlu

⁸ For an account of another inscription of Jāya and his sovereign Ganapati, at Tsandavôlu, the capital of the chiefs of Velanāndu, see *Ep Ind* Vol V p 150

⁹ Compare above, Nos 343 and 369

Prôla, residing at Anmakonda, 'the family capital of the kings sprung from the race of Kâkati,' (defeated Mantena-Gunda,¹ Tailapadêva, i.e. the W Châlukya Taila III, and Gôvinda-Dandîśa, and re-instated Chôdôdaya), married Muppala-dêvi, their sons Rudra and Mahâdêva Rudra succeeded his father, and was succeeded by Mahâdêva, whose son by Bayyâmbikâ was Ganapati Ganapati (who had defeated the kings of Chôla, Kalunga, Sôvana,² Karnâta and Lâta, and conquered the country of Velanându) married Nârama (Nârâmbâ) and Pêrama (Pêramâmbâ), the elder sisters of Jâya (whose genealogy is given)

587 —Ś 1157 —*Ep Ind Vol VI p 39* Chêbrôlu Sanskrit and Telugu pillar inscription of the general Jâya (Jâyana), for the greatest part identical with No 586 —

(L 142) — gîrî-sara-kshma-chandra-samkhyâm³ Śakêmdr-âbdê Mâdhava-mâsa-
śudtha (ddha)-Gîrijâ-tithyâm Śânêr-vvâsarê
Saturday, 21st April A D 1235⁴

588 —Ś 1172*.—*Ind Ant Vol XXI p 200* Conjeeveram (Êkâmrânâtha temple) inscription of the Kâkatiya Ganapati,⁵ and his minister and general Sâmantha-Bhôja⁶ —

(L 13) — Śâk-âbdê tu dvîsapaty-adhika-Śiva-śata-khyâta-samkhyâna-mânê Sapmy-âbdê Śrêshtha-mâsê bahula-Hari-dinê Bhaumavârê samê-hni

Tuesday, 8th June A D 1249, see *ibid* Vol XXIII p 130, No 104

In the solar race, king Betmarâja [Tribhuvanamalla], after him, Prôdarâja Jagatâkîsarin, after him, Rudradêva, his younger brother Mahâdêva, his son Ganapati (defeated [the Dêvagîri-Yâdava] Simhana (Singhana),⁷ the Kalunga king, etc)

589 —[Ś 1172*]⁸ —*Ep Ind Vol III p 96* Yenamadala fragmentary Sanskrit and Telugu pillar inscription of the Kâkatiya princess Ganapâmbâ, recording the building of temples, etc, in honour of her deceased husband Bêta and of her father Ganapati

In the family of the Kâkatisas (Kâkatiyas), Prôla, his son Mâdhava (i.e. Mahâdêva, was killed in battle), his son Ganapati (Ganapa), his daughter Ganapâmbâ (Ganapâmbikâ), was married to Bêta, the son of Rudrarâja and grandson of Kêtarâja,⁹ lord of the Konnâtavâdî-vishaya (residing at Śrî-Dhânyânapura, i.e. Amatâvatî)

590 —Ś. 1104 —*Ep Ind Vol VI p 148* Amarâvatî Sanskrit and Telugu pillar inscription of the Mahâmandalêśvara Kêta II (Kôta-Kêtarâja), 'lord of Śrî-Dhânyakataka.'¹⁰ —

(L 103) — Śâk-âbdê yuga-kh-êmdu-rûpa-ganitê Mâghê dasamyâm tithau śuklâyâm Gûru-vâsarê

This date¹¹ (though repeated four times) is irregular, see *ibid* p 147, note 6

In the city of Śrî-Dhânyakataka, in a family of kings born from the feet of the Creator (i.e. in the Śûdra caste), was Bhîma [I], his son Kêta [I], his son Bhîma [II], married Sabbamâdêvi (Sabbamadêvi), their son Kêta [II],¹² whose elder brother was Chôderâja

¹ In No 587 the name is spelt *Manthena-Gunda*

² I.e. the Dêvagîri Yâdavas, compare No 588

³ Read *-samkhyê*

⁴ On this day the *tithi* of the date (as a *lakhya tithi*) commenced 0 h 51 m and ended 22 h 7 m after mean sunrise

⁵ Compare below, No 904

⁶ For a short inscription of his at Kalahastî, according to which his father was the minister Dôchi and his mother Vâchâmbâ, see *Ep Ind Vol III p 93*

⁷ Compare above, Nos 343 and 369

⁸ See *Ep Ind Vol III p 95*

⁹ I.e. Keta II of No 590

¹⁰ Dhânyakataka is the old name of the present Amaravâtî

¹¹ Probably the day of the king's accession

¹² See above, No 589

591 — Ś 1123 — *Ep Ind Vol VI* p 159 Bezvāda Telugu pillar inscription of the *Mahāmandalēśvara Rudradēvarāja*¹ of Madapalla in Nātavādi, the son of Buddarāja, who was the brother-in-law of the Kākatiya king Ganapati —

(L 1) — Śaka-va[r*]shambulu 1123[da]ḡḡu Durmukhi-samvatsara-Vaiśākha-śudhdha(ddha) 15 Guruvāramana

Thursday, 19th April A D 1201²

592 — Ś 1156 — *Ep Ind Vol VI* p 157 Amarāvati Sanskrit and Telugu pillar inscription of Bayyamāmbā (Kōta-Bayyalamahādēvi),³ the daughter of the *Mahāmandalēśvara Rudradēva-mahārāja*, the son of Buddha and grandson of Durga, who belonged to the Chaturtha-kula or Śūdra caste and resided at Madapalli in the Nāthavādi (or Nāthavātī) district⁴ —

(L 212) — Śāk-ābdē tarkka-bāna-kṣiti-ra(śa)śi-gaṇitē vatsarē-smim⁵ Jay-ākbyē Jyēshthē mā[s=ī]jyavārē Muraripu-divasē śukla-pakṣhē praśa[stē]

Thursday, 11th May A D 1234

593 — Ś. 1296 — *Ep Ind Vol III* p 288 Nadupūru⁶ (formerly Sir W Elliot's, now British Museum?) Sanskrit and Telugu plates⁷ of Anna-Vēma of the Reddī dynasty of Kondavidu, recording a grant made for the spiritual benefit of his sister Vēmasāni —

(L 28) — Śāk-ābdē rasa-ratna-bhānu-1296-gaṇi[tē] grastē vidhan Rāhu[n]ā Kārt[t*]ikyām
The date is irregular, see *ibid* p 287

In the caste sprung from Viṣṇu's foot (i.e. the fourth or Śūdra caste) was king Prōla, his son Vēma, his son Anna-Vōta, his younger brother Anna-Vēma (Ana-Vēma, surnamed Vasantarāja and Pallava-Tinētra), his sister Vēmasāni, was married to a prince Nallanūka

594 — Ś 1300 (for 1301) — *Ep Ind Vol III* p 60, and Plate Vānapalli (now Madras Museum) plates of Anna-Vēma of the Reddī dynasty of Kondavidu, (composed by Trilōchanārya) —

(L 41) — Śāk-ābdē gagan-ābhra-viśva-gaṇitē Sidhdhā(ddhā)rdhdhi(rthi)-samvatsara Māghē kṛṣṇa-chaturdāśi-Śiva-tidhan(thau)

Genealogy of Anna-Vēma (Ana-Vēma, here surnamed Jaganobbaganda,⁸ Kṣurikākali-vētāla, and Karpūravasantarāja) as in No 593

595 — Ś 1313 — *Ep Ind Vol IV* p 328, and Plate in Vol VI p 270 Pithāpuram Sanskrit and Telugu pillar inscription of the Reddī Vēma (Kātamareddi-Vēmureddi, i.e. Kāṭaya-Vēma), the son of Kāta II (Kātamareddi) and Doddasāni-amma (a daughter of Anna-Vōta [of Kondavidu]), grandson of Māra, and great-grandson of Kāṭaya I —

(L 4) — Śaka-varshambulu 1313agaṇēmti Prajāpati-samvatsara-Pushya-śu 2 Gu | nāmti Makarasamkramti-[pu]nyakālamamdu

Thursday, 28th December A D 1391, see *ibid* Vol IV p 328

596 — Ś 1333 — *Ep Ind Vol IV* p 321 Tottaramūdi (now Madras Museum) Sanskrit and Telugu plates⁷ of Vēma (Kāṭaya-Vēma) of Rājamahēndranagara, minister of Kumāragiri of Kondavidu, (composed by Śrīvallabha, the son of Śrīvallabhārya and Lakshmi) —

(L 45) — Śrī-Śākē guṇa-Rāma-viśva-gaṇitē Kārt[t*]iky-ahē=bdē Kharē

¹ Compare below, No 592

² On this day the *tithi* of the date commenced 1 h. 38 m. after mean sunrise

³ According to Dr Hultzsch, she very probably was one of the wives of Kēta II in No 590

⁴ See above, No 591

⁵ Read =smiṛ=

⁶ This is the name of the village granted, the grant was edited from Sir W Elliot's impressions. — Nadupūru (Vēmapura) was in Kōnasthala.

⁷ The plates are numbered with Telugu numeral figures

⁸ I.e. 'the only hero in the world.'

In the *Panta kula* of the fourth caste, Vema, surnamed Jagannobbaganda,¹ his son Anna-Vôta (Anna-Vôta), his younger brother Anna-Vema (Anna-Vêma, surnamed Vasantavâya, and Kshurikâsahâva), Anna-Vôta's son Kumâragiri resided at his capital of Kondavidu — His minister, Kâtaya-Vema (Kâtaya-Vêmayya)² received from him the eastern country with Râjamahendranagara as capital

597 — § 1336 — *Ep Ind Vol IV* p 327 Drâkshârîma Sanskrit and Telugu pillar inscription of a subordinate of Vema (Kâtamareddi-Vemareddi, i.e. Kâtaya-Vêma) —

(L 10) — Śaka-varshambulu 1336 ganêmti Jaya samvatara-Kârti[t*]jila-śu 15 Bhā | nâmdu

Sunday, 28th October A.D. 1414, see *ibid* p 328

The inscription mentions a son of Vêma's, named, in Telugu, Komaragireddi

598 — § 1328 (for 1338) — *Ep Ind Vol IV* p 330 Drâkshârîma Sanskrit and Telugu pillar inscription of the wife of the subordinate, mentioned in No 597, of Vêma (i.e. Kâtaya-Vêma) —

(L 15) — Śaka-varshambulu 1328[a] ganêmti Durmmukha-samvatara-Chaitra-[44] 11 So | nâmdu

Monday, 9th March A.D. 1416, see *ibid* p 328

This inscription also mentions Vêma's son Komaragireddi

599 — § 1352 — *Ep Ind Vol V* p 57 Konkuduru (now Madras Museum) Sanskrit and Telugu plates³ of the Reddi Dodda II (Allaya-Dodda) of Râjamahendranagara —

(L 45) — Śri-Śâkâ kara-bânî-vîśva ganitô Sadhârânâ vâratô Paubhê-rdhodaya-namra punya-samayê

Sunday, 14th January A.D. 1431, see *ibid* p 57, and *Ind Ant Vol XXV* p 345, No 2

In the *Panta kula* of the fourth caste Dodda [I] of the [Po]kula gô'ra, has sons Annavrôla, Kôtaya and Alla (Allada) Of these, Alla married Vêmbikâ (a daughter of a Chôda prince Bhîma), and had four sons, Vêma, Virabhadra, Dodda [II] and Anna The eldest of these, Vêma (Allaya-Vêma), had for his capital Râjamahendranagara, of which he was joint ruler with Virabhadra Their younger brother Dodda [II] (Allaya-Dodda, Allâdareddi-Dodda) had the surnames Karpûravasantarâya, Samgîrâmbhîma and Jagannobbaganda¹

600 — § 1191 — *Ep Ind Vol V* p 110, and Plates Dibbide (now Madras Museum) plates⁴ of Arjuna of the Matsya family of Oddavâdi —

(L 31) — Śâkâbdtê chamdra-ramdhra-kabiti śâsi-ganitê y-âkshay-âdyâ tritiyyâ(ya) Vaisâkhê mâsi tasyam Ravisuta-divasê

Saturday, 6th April A.D. 1269, see *ibid* p 109

A mythical being, named Satyamârtanda was appointed by Jayatsîna, the lord of Uthala, to rule over the Oddavâdi country, and founded the Matsya family In this family there were Bhîma's younger brother Ganga, his son Vallabha, his son Yuddhamalla, his son Gonanga [I]; his son Bhîma [I], his son Rêvana [I], his son Kokhila, his son Gudda [I], his son Âditya, his son Kandi [I], his sons Ehîma [II] and Rêvana [II], Rêvana's sons Gônanga [II] and Gudda [II], Gudda's son Kandi [II], his son Ârya (did not reign), his son Paraganda, his sons Gudda [III] and Bhîma [III], Bhîma's son Nrisimha, his son Mankâditya, his son Bhîma [IV], his younger brother Jayanta, married Chingamâmbâ, their son Arjuna

¹ See above, No 594, note

² For his genealogy see No 595, his mother's name here is Doddambikâ, his wife was Mallâmbikâ (a sister of Kumâragiri)

³ The plates (excepting the 5th and 7th) are numbered with Telugu numeral figures

⁴ The plates are numbered with Telugu numeral figures — The text contains some Telugu words

⁵ See Mr Venkayya's *Report* for 1899 1900, p 32

601 — Ś 1259 (for 1260 ?) — *Ep Ind* Vol IV p 358, and Plates in Vol V p 265. Donepūndi¹ (now Madras Museum) Sanskrit and Telugu plates of the *Sāmanta Nāmaya-Nāyaka* (Nāmi-Nēni), surnamed Pagamechchuganda² (the son of Prolaya-Nāyaka and Chōdamāmbā, and grandson of Koppulakāpa-Nāyaka), of Pithāpuri —

(L 31) — Śāk-ābdē Namda-bān-āikka-mitē Bhādrapadē tathā | paunna(rnna)masyām Ravīr-vvārē

Probably Sunday, 30th August A D 1338, see *ibid* Vol IV p 358

K — The Kadambas³

602 — *Ind Ant* Vol VI p 23, and Plate, *PSOCI* No 2 Halsi (now Dr Fleet's) plates of the Kadamba Yuvarāja Kākusthavarman, of the 80th year, issued at Palaśikā —

(L 4) — svavaijayikē asititamē samvatsarē

603 — *Ep Carn* Vol IV Introduction, p 1 Notice of a Talgund pillar inscription,⁴ recording the foundation of a tank by the Kadamba Kākustha (Kākusthavarman), (composed by Kubja by order of Kākusthavarman's son Śāntivarman).

In the Kadamba family was the Brāhman Mayūrasarman⁵ (who was anointed ruler of a tract of country by the Pallavas⁶ of Kāñchī), his son Kang[a]varman, his son Bhagīratha, his son Raghu, his brother Kākustha, his son Śāntivarman

604 — *Ind Ant* Vol VII p 35, and Plate, *PSOCI* No 3 Dēvagēri plates of the 3rd year of the reign of the Kadamba Mahārāja Mrigēśavaravarman (Mrigēśavarman), the son of Śāntivaravarman, of the lineage of Kākustha, issued at Vaijayantī —

(L 7) — ātmanah rājasya tritīyē varshē Paushē samvatsarē Kārttikamāsa-bahulapakshe daśamyām tithau Uttarābhādrapadē nakshatrē⁷

605 — *Ind Ant* Vol VII p 37, and Plates, *PSOCI* No 4 Dēvagēri plates of the 4th year (of the reign) of the Kadamba Dharmamahārāja Vijaya-Śiva-Mrigēśavarman,⁸ issued at Vaijayantī —

(L 4) — Mrigēśavarmanah vijay-āyur-ārōgy-aśvavya-pravarddhana-karāḥ samvatsarah chaturtithah varshā-pakshaḥ ashtamah tithih paurṇamāsī anay-ānupūrvyā

606 — *Ind. Ant* Vol VI p 24, and Plate, *PSOCI* No 5 Halsi (now Dr Fleet's) plates of the 8th year (of the reign) of the Kadamba king Mrigēśa (Mrigēśavarman), the eldest son of Śāntivaravarman who was a son of Kākustha, issued at Vaijayantī —

(L 10) — svavaijayikē ashtamē Vaiśākhē samvatsarē Kārttika-paurṇamāsyām

607 — *Ep Ind* Vol VI p 14, and Plate Kūdgere plates of the 2nd year (of the reign) of the Kadamba Dharmamahārāja Vijaya-Śiva-Māndhātivarman, issued at Vaijayantī —

(L 6) — savassarē⁹ dvitīyē Vaiśākha-paurṇamāsyām

¹ This is the name of the village granted by this record — The plates are numbered with Telugu numeral figures

² I e 'the destroyer of the pride of adversaries'

³ For the later Kādambas see above, p 26, note 1, c

⁴ I owe a photograph (furnished by Mr Rice) of the inscription to Dr Fleet — Compare Dr Fleet's *Dynasties*, p 286, and *Nachrichten Ges d Wiss Göttingen*, 1899, p 182

⁵ Compare above, No 210 — The genealogical Table in *Ep Carn* Vol VI Introduction, p 4, is incorrect

⁶ See below, No 616 ff

⁷ Here either the *nakshatra* Uttara Bhādrapada has been quoted erroneously instead of Uttara-Falgunī, or *bahula-pakshē* is a mistake for *śukla pakshē* Compare Nos 480 and 853

⁸ For other (Hitnahebbāgūla) plates of the 7th year (of the reign) of the same king see *Ep Carn* Vol. IV p 136, No 18, and Plates

⁹ Read *samvatsarē*

608 — *Ind Ant* Vol VI. p 25, and Plates, *PSOCI* No 6 Halsi (now Dr Fleet's) plates of the Kadamba king Ravi (Ravivarman), recording grants and ordinances made at Palāsikā. The inscription mentions the king's predecessors Kakusthavarman, Śāntivarman, and Mrigēsa.

609 — *Ind Ant* Vol VI p 29, and Plate, *PSOCI* No. 8 Halsi (now Dr Fleet's) plates of the Kadamba king Ravi (Ravivarman) (who conquered Vishnuvarman¹ and other kings), residing at Palāsikā.

610 — *Ind Ant* Vol VI p 28, and Plate, *PSOCI* No 7 Halsi (now Dr Fleet's) plates of the 11th year of the reign of the Kadamba *Dharmamahārāja* Ravivarman, the son of Mrigēsa who was the eldest son of Śāntivarman, the son of Kākustha, recording donations made by Ravivarman's younger brother Bhānuvarman, at Palāsikā —

(L 11) — pravarddhamānārājya-śrī-Ravivarmanma-dharmamahārājya śaśvatsarē hēmantā-shashthā-pakshē daśamyām tithau.

611 — *Ind Ant* Vol VI p 30, and Plate, *PSOCI* No 9 Halsi (now Dr Fleet's) plates of 4th year of the reign of the Kadamba *Mahārāja* Harivarman, recording donations made by him at the advice of his paternal uncle Śivaratha, issued at Uchchaśringī —

(L 6) — svarājya-samvatsarē chaturthī Phālguna(na)-śukla-trayōdaśyām.

612 — *Ind Ant* Vol VI p 31, and Plate, *PSOCI* No 10 Halsi (now Dr Fleet's) plates of the 5th year of the reign of the Kadamba *Mahārāja* Harivarman, the son of the *Mahārāja* Ravivarman, recording donations made at the request of king Bhānuśakti of the family of the Sēndrakas, issued at Palāsikā —

(L 8) — svarājya-samvatsarē pañchamē.

613 — *Ind Ant* Vol VII p 33, and Plate, *PSOCI* No 1 Dēvagēri plates of the *Yuvarāja* Dēvavarman, son of the Kadamba *Dharmamahārāja* Krishnavarman [I?], issued at Tripurvata.

614 — *Ep Ind* Vol VI p 18, and Plate Bannahalli (now Halēbid) plates of the 7th year of the reign of the Kadamba *Mahārāja* Krishnavarman II, the son of the *Mahārāja* Simhavarman, who was a son of the *Dharmamahārāja* Vishnuvarman,² who was begotten by the *Dharmamahārāja* Krishnavarman I on a daughter of Kaikēya —

(L 13) — varddhamāna-vijayarājya-samvatsarē saptamē Kārttika-māsē āpūryyamāna-pakshē pañchamyām Jyēsthā-nakshatrē.

615 — *Ind Ant* Vol XXI p 93 Konnūr rock inscription of the Kadamba king Dāmōdara.

L — The Pallavas, Ganga-Pallavas, Bānas and Ganga-Bānas³

616 — *Ind Ant* Vol IX p 101, and Plate Guntūr district (formerly Sir W Elliot's, now British Museum) Prākṛit plates⁴ of the queen of the Pallava *Yuamahārāja* Vijaya-Buddhavarman, of the reign of the *Mahārāja* Vijaya-Skandavarman —

(L 1) — Sīri-Vijayakhandavamma-mahārājassa samvachhara.

¹ Perhaps the Vishnuvarman of No 614. See also Dr Fleet's *Dynasties*, p 322.

² For (Birur spurious?) plates of the *Dharmamahārāja* Vishnuvarman, the eldest son of the *Dharmamahārāja* Krishnavarman, recording a grant made with the permission of Vishnuvarman's father's eldest brother (Jyēsthā-pitri), the *Dharmamahārāja* Santivaravarman, see *Ep Carn.* Vol VI p 91, No 162, and Plates.

³ Nos 616-643, 644-658, 659-668, and 669-671.

⁴ The three plates are numbered (wrongly) with numerical symbols — Compare also *Ep Ind* Vol I. p 2, notes.

617.—*Ep Ind* Vol VI. p 86, and Plates¹ Mayīdavōlu (now Madras Museum) Prākṛit plates² of the Pallava Yuvamahārāja Śivaskandavarman, of the 10th year (of the reign of his predecessor), issued from Kāñchīpura —

(L 25) — sa[m]vachhara[m] dasamam 10 gimbhā pakho chhatho 6 divasam pañchamī 5³

618 — *Ep Ind* Vol I p 5, and Plates Hīrahadagallī Prākṛit plates⁴ of the 8th year (of the reign) of the Pallava Dharmamahārājādhirāja Śivaskandavarman, issued from Kāñchīpura —

(L 49). — samva 8 vāsa 6 diva 5.³

619 — *Ind Ant* Vol V. p 51, and Plates; PSOCI No. 267 Uruvupallī⁵ plates of the Pallava Dharmayuvamahārāja Viṣṇugōpavarman, the son of the Mahārāja Skandavarman II, grandson of the Mahārāja Viravarman, and great-grandson of the Mahārāja Skandavarman I, of the 11th year (of the reign) of the Mahārāja Simhavarman I.; issued from Palakkada⁶ —

(L 33) — Simhavarmanma-mā(ma)hārājasya vijaya-samvatsarē ēkādaśē Paushya(sha)-māsē kṛishna-pakṣbē daśamyām.

620 — *Ind Ant* Vol V p 155, and Plates Māngalūr⁶ plates of the 8th year of the reign of the Pallava Dharmamahārāja Simhavarman II., the son of the Yuvarāja Viṣṇugōpa (Viṣṇugōpavarman), grandson of the Mahārāja Skandavarman II, and great-grandson of the Mahārāja Viravarman, issued from Daśanapura —

(L 26) — samēdhamāna-vijayarājy-āṣṭama-samvatsara-Chaitramāsa-śuklapakṣa-pañchamyām

621 — *Ep Ind* Vol III 145, *Ind Ant* Vol VIII p 168, Plates Udayēndiram (spurious?) plates of the first year of the reign of the Pallava Dharmamahārāja Nandivarman, the son of the Mahārāja Skandavarman, grandson of the Mahārāja Simhavarman, and great-grandson of the Bājā Skandavarman, issued from Kāñchīpura —

(L 19) — pravardhamāna-ve(vi)je(ja)yarājya-prata(tha)[ma*]-sa[mva*]tsarē Va(vai)-śāka(kha)-māsē śukukṣh[ā]⁸ pañchamyā[m*]

The plates contain a Tamil endorsement of the 26th year (of the reign) of king Parakēśarvarman who took Madurai, i.e. the Chōla king Parāntaka I⁹

622 — *Ep Ind* Vol I. p 398, and Plate Darśī (now Madras Museum) first plate only of a great-grandson of the [Pallava] Mahārāja Virakōrchavarman, issued from Daśanapura

623 — *South-Ind Inscr* Vol II No 72, p. 341, and Plate Vallam cave Tamil inscription, recording the foundation of a temple by Skandasēna, the son of Vasantapriyārāja, a vassal of Pagāppidugu¹⁰ Laṭtānkura Śatrumalla Gunabhara Mahēndrapōtarāja (i.e., probably, the Pallava Mahēndravarmān I.)

624 — *Ep Ind* Vol IV p 153, and Plate Mahēndravādī inscription of Gunabhara (Mahēndra), (i.e., probably, the Pallava Mahēndravarmān I.).

¹ For the seal see *Ep Ind* Vol VI Plate facing p 294

² Plates II to VIII are numbered with numerical symbols The alphabet closely resembles that of No 1014

³ These numbers are denoted by numerical symbols

⁴ The (eight) plates are numbered with numerical symbols — See also *Ep Ind* Vol II p 488

⁵ This is the name of the village granted, the inscription was edited from Sir W Elliot's impressions The plates are numbered with numerical symbols

⁶ The inscription records a grant to a temple founded by a *Sēdpati* Vishnuvarman See the same name above, in Nos 609 and 614.

⁷ See *Ind Ant* Vol. XXX p 215, No 9

⁸ See below, No 634 and No 681 ff.

⁹ Read *śukla-pakṣē*

¹⁰ I.e. 'the thunderbolt which cannot be split'

625 — *South-Ind. Inscr.* Vol I Nos 33 and 34, p 29 f., and Plate x. facing Vol. II. p. 340; *Ep Ind* Vol I p 59 f. Trichinopoly cave inscriptions of the Pallava Guṇabhara (Śatya-samdhā, Śatrumalla, Purushōttama), (i.e., probably, the Pallava Mahēndravarman I.).

626 — *Ep Ind* Vol. VI. p 320, and Plate. Śīyamangalam cave inscription of Lalitāśhūra (i.e., probably, the Pallava Mahēndravarman I.), recording the construction of a temple called Avanibhājana-Pallavēśvara.

627. — *Ind Ant* Vol IX p 100, and Plate; *PSOOL* No. 38. Bādāmi fragmentary rock inscription of the time of the Pallava [Narasim]haviṣṇu (? i.e. Narasimhavarman I. ?) ¹— (L 1).— . . . [sam]vatsarē ātmanō rājya-varṣhō cha varddhamānō tra[yōdāśē] .

The fragment contains the epithet or *biruda* Mahāmalla,² and the name Vātāpi.

628 — *South-Ind Inscr* Vol. I No 151, p. 148; Vol II. Plates xi. and xii. Kūram Sanskrit³ and Tamil plates of the Pallava king Paramēśvaravarman I. (who defeated [the W. Chalukya] Vikramāditya [I]), the son of Mahēndravarman II, and grandson of Narasimhavarman I (who defeated [the W. Chalukya] Pulakēśin [II]);⁴ recording a grant made at the request of the Pallava lord (*Pallav-ādhrāja*) Vidyāvinīta.— The historical part of the grant is preceded by a mythical genealogy of Pallava (the supposed founder of the Pallava race) whose descent is derived from the god Brahman

629 — *South-Ind Inscr* Vol. I Nos. 24-26, p 12 ff Conjeeveram inscriptions of the Pallava Rājasimha (Atyantakāma, Śribhara, Rana-jaya), (i.e. Narasimhavarman II.), the son of Ugradanda Paramēśvara (i.e. Paramēśvaravarman I) who destroyed the city of Banarasika (i.e. the W Chalukya Vikramāditya I.).⁵

630 — *South-Ind. Inscr* Vol. I No. 31, p 24 Panamalai inscription of the Pallava Rājasimha (i.e. Narasimhavarman II.), consisting of one verse which is identical with the last verse of *South-Ind Inscr* Vol. I No. 24, above, No 629.

631 — *South-Ind Inscr* Vol I. Nos. 29 and 30, p 23 f. Conjeeveram inscriptions of Rangapatākā, the queen of the Pallava Narasimhaviṣṇu (i.e. Rājasimha, Narasimhavarman II.).

632 — *South-Ind Inscr* Vol I No 27, p. 22 Conjeeveram inscription of the Pallava Mahēndra (i.e. Mahēndravarman III.), the son of Rājasimha (i.e. Narasimhavarman II), who was the son of Lōkāditya (i.e. Paramēśvaravarman I.) who defeated Raparasika (i.e. the W Chalukya Vikramāditya I.).⁶

633 — *Madras Christian College Magazine* of August 1890 Conjeeveram Tamil inscription of the 18th year of the reign of [the Pallava] Nandipōttarsiyān (i.e. Nandivarman).⁷

634 — *South-Ind. Inscr.* Vol II No 74, p 365; *Ind Ant* Vol. VIII. p 274, Plates Udayēndiram plates⁸ of the 21st year (of the reign) of the Pallava Nandivarman-Pallavamalla, recording a grant made at the request of his military officer or feudatory Udaya-chandra who was of the Pūchān family and lord of Vilvalapura —

(L 37) — tasyaiva Nandivarmmanō(na) ēkaviṃśati-samkhyām pūrayati samvatsarē

¹ See Dr Fleet's *Dynasties*, p 328

² Compare above, No 20, note

³ The Sanskrit part is called a *prasasti*, the name of the author of which, if it was given, is broken away.

⁴ Compare above, No 20

⁵ See Dr Fleet's *Dynasties*, p 329, and above, No 20, note

⁶ See above, No. 629

⁷ See above, No 49

⁸ The inscription on these plates (numbered with numeral figures), if genuine, is a copy, made at a later date, of two inscriptions, one of Nandivarman, and one of the Chōla king Parāntaka I

Mythical genealogy from Brahman to Pallava In his race, Simhaviṣṇu, his son Mahēndravarman [I], his son Narasiṃhavarman [I.] (conquered Vallabharāja, i.e. the W. Chalukya Pulakēśin II), his son Mahēndravarman [II.], his son Paramēśvaravarman [I] (defeated Vallabha, i.e. the W. Chalukya Vikramāditya I), his son Narasiṃhavarman [II.], his son Paramēśvaravarman [II.]; his son¹ Nandivarman — Udayachandra slew the Pallava king Chutramāya, defeated the Śabara king Udayana,² and the Nishāda chief Prithivivṛyāghra, and subjected the district of Viṣṇurāja (i.e. the E. Chalukya Viṣṇuvardhana III.) to the Pallava

The inscription ends³ with the same Tamil endorsement as No 621 above, of the 26th year of king Parakēsarivarman who took Madurai, i.e. the Chōla king Parāntaka I.

635 — *South-Ind Inscr* Vol II No 73, p 346, and Plates Kāśākadī Sanskrit⁴ and Tamil plates of the 22nd year of the reign of the Pallava Mahārāja Nandivarman Pallavamalla (also called Kshatryyamalla and Śrīdhara), recording a grant made at the request of his prime-minister Brahmaśrīrāja (Brahmayuvarāja) —

(L 79) — sāmrajya-samvatsarē dvāvimśē [1a]rttamānē

Mythical genealogy from Brahman to Aśokavarman. After him came the Pallava kings among whom were Skandavarman, Kalindavarman, Kāṇagōpa, Viṣṇugōpa, Virākūrc̥ha, Virasiṃha, Siṃhavarman, Viṣṇusiṃha, and others. Then came Simhaviṣṇu (called Avasiṃha), after him, Mahēndravarman [I], his son Narasiṃhavarman [I] (conquered Vātāpi),⁵ his son Mahēndravarman [II], then, Paramēśvarapōtavarman (i.e. Paramēśvaravarman) [I], his son Narasiṃhavarman [II.], his son Paramēśvarapōtavarman (i.e. Paramēśvaravarman) [II.]. At the time of the inscription his kingdom was ruled by Nandivarman (Nandipōtarāja, Nandin), who was descended from Simhaviṣṇu's younger brother Bhīmavarman, between whom and Nandivarman there intervened the Pallava rulers Buddhavarman, Ādityavarman, Gōvindavarman, and Nandivarman's father Hiranya (whose wife was Rōhinī).

636 — *Ep Ind* Vol IV p 137, and Plate facing p 142 Pañchapāṇḍavamalla Tamil inscription, recording that the image, near which it is, was caused to be engraved in the 50th year (of the reign) of Nandipōttaraśar (Nandipōtarāja), (i.e. the Pallava Nandivarman).

637 — *South-Ind Inscr* Vol I Nos. 1-16, p 2, and Plate x facing Vol II. p 340. Māmallapuram Dharmarāja-Ratha inscriptions containing *śrūdās* of a Pallava king Narasiṃha

638 — *South-Ind Inscr* Vol I Nos 17-20, p 4ff, and facsimile of No 17 on Plate x facing Vol II p. 340 Māmallapuram inscriptions of a Pallava king Atyantakāma, a successor of Narasiṃha.

639. — *South-Ind Inscr* Vol I. Nos 21-23, p 6ff Śālvankuppam inscriptions of a Pallava king Atiranachanda.

640 — *South-Ind Inscr* Vol I No 28, p 23 Conjeeveram inscription describing a temple as 'the temple of the holy Nityavinītēśvara' (founded by a Pallava king Nityavinīta?).

641 — *South-Ind Inscr* Vol I No 32, p 26 Amarāvati (now Madras Museum) pillar inscription⁶ of a Pallava king Siṃhavarman [II.], mentions Pallava's son Mahēndravarman, his son Siṃhavarman [I], his son Arkavarman, Ugravarman, Simhaviṣṇu's son Nandivarman, and Siṃhavarman [II.] — The inscription opens with an invocation of Buddha and with a mythical genealogy from Brahman to Pallava.

¹ But see No 635

² Possibly the Udayana of *North Inscr.* No 614 ff.

³ The preceding Sanskrit part is called a *prastāva*, composed by Paramēśvara, the son of Chandradēva, of the family of Mēdhāvin

⁴ The Sanskrit part, called a *prastāva*, was composed by Trivikrama

⁵ See below, No 680

⁶ The inscription is read from the bottom upwards; compare above, No 5 — In the first verse the author appears to have imitated a verse of Bāṇa's *Kādambarī*

642 — *Ep Ind* Vol. VII p. 26 Tandalam Tamil rock inscription¹ of the 10th year (of the reign) of Śatti (Śakti), the king of the Kādavas, i.e. Pallavas, recording the building of a sluice —

‘In (the year) twice five (i.e. ten), which was engraved on palm-leaves, from the year when (the name of) Śatti, the king of the Kādavas, was entered on a gold leaf’²

643 — *Mysora Inscr* No 115, p 212, *PSOOL*. No 226 Nandi (Bhōga-Nandi) Kanarese inscription of a Pallava Nolambādhirāja³

644 — *Ep Ind* Vol V p 51, and Plate. Rāyakōta (formerly Sir W Elliot’s, now British Museum?) Sanskrit and Tamil plates⁴ of the 14th year (of the reign) of [the Ganga-Pallava] Skandaśishya (king Vijaya-Skandaśishyavikramavarman), recording a grant made at the request of (his feudatory) Mahāvali-Vānarāja.⁵

Mythical genealogy from Brahman to Aśvatthāman; his son (?) by a Nāga woman was the Adhūrāja Skandaśishya, in his family was born the Skandaśishya who issued this grant

645 — *Ep Ind* Vol IV p. 360, and Plate Kīl-Muttugūr (now Madras Museum) Tamil memorial stone of the 3rd year (of the reign) of king Vijaya-Narasimhavarman

646 — *Ep Ind* Vol IV p 178, and Plate facing p 182 Kīl-Muttugūr (now Madras Museum) Tamil inscription of the 18th year (of the reign) of king Vijaya-Narasimhavarman.

647 — *Ep Ind* Vol VII p 23, and Plate Bangavādi Tamil memorial stone of the 24th year (of the reign) of king Vijaya-Narasimhavarman, recording the death of a servant of a Bāna chief named Skanda (Skanda-Bāpādhirāja)

648 — *Ep Ind* Vol VI p 321, and Plate Śīyamangalam Tamil cave inscription of the 3rd year (of the reign) of king Vijaya-Nandivikramavarman,⁶ recording the building of a *mandapa* by a certain person with the permission of a Ganga chief named Nērgutti, who must have been subordinate to Vijaya-Nandivikramavarman

649 — *South-Ind Inscr* Vol III No 43, p 93 Tiruvallam (Bilvanāthēśvara temple) Tamil inscription⁷ of the 17th year⁸ (of the reign) of king Vijaya-Nandivikramavarman, recording a grant which was made at the request of Māvali-Vānarāja alias Vikramāditta-Vānarāja (i.e., according to Dr Hultzsch, probably the Bāna king Vikramaditya I of No 663).

650 — *South-Ind Inscr* Vol I No 108, p 130 Notice of a Śaduppēri (near Vēlūr) fragmentary Tamil inscription of the 52nd year (of the reign) of king Vijaya-Nandivikramavarman⁹

651 — *South-Ind Inscr* Vol III No 42, page 91, and Plate Tiruvallam Tamil rock inscription of the 62nd year (of the reign) of king Vijaya-Nandivikramavarman, “while the

¹ According to Dr Hultzsch perhaps of about the second half of the 9th century A D

² “This seems to refer to some custom observed at the coronation of a king”

³ See Dr Fleet’s *Dynasties*, p 332

⁴ The alphabet according to Dr Hultzsch is more developed than that of Nos 628 and 635, but more archaic than that of No 670

⁵ An hereditary designation of the Bana chiefs

⁶ Identical with Nandivarman, the father of Vijaya Nripatungavarman in No 652

⁷ The inscription professes to be a copy of a stone inscription which existed before the *mandapa* of the temple had been pulled down and re-erected

⁸ For another inscription of the 17th year of the same king see below, under *Addenda*

⁹ For inscriptions of the 9th and 47th years of the same king see *South Ind Inscr* Vol I Nos. 124 and 125, p 133

glorious Māvali-Vānarāya (or Mahāvali-Vānarāya), born from the family of Mahābali, . . . was ruling the Vadugavali (i.e. 'the Telugu road') twelve-thousand''

652—*Ep Ind* Vol IV p 180 Notice of the Bāhūr Sanskrit and Tamil plates of the 8th year of the reign of king Vijaya-Nripatungavarman¹—Mythical genealogy from Brahman to Pallava, in his family, Vimala, Konkanka and other kings, after them, Dantivarman,² his son Nandivarman, married Śankha³ of the Rāshtrakūta family, their son Nripatungadēva

653—*Ep Ind* Vol IV pp 182 and 183, and Plate Two Āmbūr Tamil memorial stone inscriptions of the 26th year (of the reign) of king Vijaya-Nripatungavikramavarman, recording the death of servants of Pirudi-Gangaraiyar (i.e. according to Dr Hultzsch, perhaps the W. Ganga king Prithivīpati I in No. 670)

654—*Ep Ind* Vol VII p 25, and Plate Hebbani Tamil memorial stone inscription of the 12th year (of the reign) of king Vijaya-Īśvaravarman, recording the death of a hero who was killed by a Bāna chief named Kārōnuri (Kārōnuri-Bāparāja)

655—*Ep Ind* Vol VII p 24, and Plate Two Hanumantapuram Tamil memorial stone inscriptions of the 17th year (of the reign) of king Vijaya-Īśvaravarman, recording the death of two heroes in the service of Kāttirai⁴ (i.e. 'the king of the forest,' a title of the Pallavas).

656.—*South-Ind Inscr* Vol I No 53, p 78, *Ep. Ind* Vol VII p 194, and Plate Śōlapuram (near Vēlūr) incomplete Tamil inscription of the 23rd year (of the reign) of king Vijaya-Kampa-vikramavarman⁵

657—*South-Ind Inscr* Vol III No 8, p 13 Ukkal (Vishnu temple) Tamil inscription⁶ of the 10th year (of the reign) of Kampavarman⁷

658—*South-Ind Inscr* Vol III No 5, p 9, and Plate Ukkal (Vishnu temple) Tamil inscription⁶ of the 15th year (of the reign) of Kampavarman.

659—*South-Ind Inscr* Vol III No 47, p. 99. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,⁸ recording a gift by Vāna-mahādēvi (i.e. 'the great queen of the Bāpa'), the daughter of Pratipati-Araiyaṛ,⁹ the son of Konguni-dharmamahāīāja, the supreme lord of Kunilapura,¹⁰ alias Śrīnātha, the glorious Śivamahārāja—¹¹Perumāṇḍigal, (and) the great queen of Vānavidyādharaṛāya al-as Vānarāya (i.e. the Bāna king Vānavidyādhara¹²), born from the family of Mahābali

660—*South-Ind Inscr* Vol III No 48, p 100. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,¹³ recording a gift by Kundavvaiyār alias Vāna-mahādēvi (i.e. 'the great

¹ For other plates (which cannot be traced now) of the 6th year of his reign see Mr Sewell's *Lists of Antiquities*, Vol II p 30, No 209 — For inscriptions of the 21st year see below, under *Addenda*

² Perhaps identical with the Dantiga in No 62

³ Perhaps a daughter of the Rāshtrakūta Amōghavarsha I Nripatunga; see above, No 63ff

⁴ Compare *Kāḍava*, above, No 642

⁵ He was perhaps a brother of Vijaya-Nripatungavikramavarman in Nos 652 and 653 above, see *Ep Ind* Vol VII p 196 — For an inscription of the 8th year of Vijaya-Kampa see below, under *Addenda*

⁶ According to Dr Hultzsch, the archaic alphabet of these inscriptions "proves that Kampavarman must be anterior to the Chōlja occupation of Tondai mandalam. A stone inscription of the 9th year of the same king is quoted in the unpublished Madras Museum plates of Parakēsarivarman alias Uttama Chōljadēva"

⁷ Probably identical with king Vijaya Kampavikramavarman, above, No 656

⁸ The inscription professes to be a copy of an earlier stone inscription

⁹ I.e., according to Dr Hultzsch, the W Ganga Prithivīpati I, the son of Sivamāra II, in No 670

¹⁰ A mistake of the copyist for Kuvalālapura. Compare Nos. 660, 708 and 724.

¹¹ I.e. Śivamāra II. For Sivamāra I see above, No 123

¹² I.e., according to Dr Fleet and Dr Hultzsch, the Bāna king Vikramāditya I. of No 663, see also No. 662.

¹³ The inscription was copied from an earlier stone inscription.

queen of the Bâna'), the daughter of Pratipati-Araiyar, the son of Kōngunivarma-dharma-mahârāja, the supreme lord of Nipupilapura,¹ *alias* Śrīnātha, the glorious Śivamahârāja-Perumāṇadigal, (and the queen of) Vānavidyādhara-rāja *alias* Vānarāja (i.e. the Bâna king Vānavidyādhara), born from the family of Mahābali.²

661.—*South-Ind Inscr.* Vol III No 46, p 98. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription, recording a gift by the queen of Vānavidyādhara-Vānarāja, born from the family of Mahābali.³

662.—*Ind Ant.* Vol X p 39, No. II., and Plate, *Mysore Inscr* No 164, p 305 Gūlgānpode Sanskrit and Kanarese memorial stone of the reign of the Bâna king Vikramāditya Jayamēru, surnamed Bānavidyādhara (i.e. Vikramāditya I.)⁴

663.—*Ep Ind* Vol. III. p. 75, and Plate Udayēnduram fragmentary plates of the Bâna king Vikramāditya II Vijayabāhu.

The Asura Bah; his son Bâna, in his lineage, Bânādhirāja When he and many other Bâna princes had passed away, there was in this family Jayanandivarman, who ruled the land west of the Andhra country His son Vijayāditya [I], his son Malladēva Jagadēkamalla, his son Bānavidyādhara, his son Prabhumēru, his son Vikramāditya [I], his son Vijayāditya [II] Pugaḷvippavarganda,⁵ his son Vikramāditya [II] Vijayabāhu (was a friend of Krishṇarāja⁶).

664.—Ś 810.—*South-Ind Inscr* Vol. III No. 44, p 95 Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,⁷ dated “(during the reign of some) Mahāvali-Vānarāja, [born from the family of Mahābali] . . . in the Śaka year eight hundred and ten”

665.—*South-Ind Inscr* Vol III No 45, p 96. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription⁸ of the reign of some Mahāvali-Vānarāja, born from the family of Mahābali.

666.—*Ind. Ant.* Vol. X p 39, No I, and Plate, *Mysore Inscr* No 163, p. 304. Gūlgānpode Kanarese memorial stone of the reign of some Mahāvali-Banarasa, born in the family of Mahāvali

667.—*Ep Ind* Vol IV p 142, and Plate Vallimalai Kanarese inscription⁹ (in Grantha characters), recording that the image below which it is engraved represents a pupil of the spiritual preceptor of Bānarāja (or ‘a king of the Bâna family’)

668.—Ś. 261.—*Ind Ant* Vol. XV p 175. Mudīyanūr (spurious⁹) plates of the 23rd year (of the reign) of the Bâna king Śrīvadhūvallabha Malladēva-Nandivarman, ruler of the seven and a half lakh country in the Āndhra maṇḍala, issued from Āvanyapura —

(L. 23) —ēkashashtyuttara-dvayaśatē Śak-ābdah pravarddhamān-ātmanah trayōvimśati varttamāna-Vilambi-saṁvatsarē Kārttikā(ka)-śuklapakshē trayōdaśyām Sōmavārē Āsvinyām nakshatrē

The date is irregular, see *ibid* Vol XXIV p. 10, No 167.

The inscription mentions the Dānava Mahābali, Nandivarman, and his son Vijayāditya.

¹ A mistake of the copyist for Kuvalālapura.

² See No 659

³ See No 663

⁴ I.e. ‘the disgracer of vainglorious (kings),’ compare below, No 698

⁵ I.e., probably, the Rashtrakūta Krishṇarāja II, see above, No 82 ff

⁶ The inscription was copied from an earlier stone inscription.

⁷ The inscription apparently was copied from an earlier stone inscription.

⁸ Immediately above this inscription is another, short inscription in the Kanarese alphabet and language, recording that the image below which it is engraved was founded by (the Jain preceptor) Ajjanandi, (Āryanandini); see *Ep Ind* Vol IV p 141, and Plate. The same personage (named Ajjanandi, the pupil of Bālachandra) is mentioned in another Kanarese inscription, *ibid* p 142, and Plate facing p. 140

⁹ See *Ind Ant* Vol XXX p 221, No 47 — The record is, at least in part, a palimpsest.

669.—Sholinghur Sanskrit and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakēsarivarman, i.e. the Chōla king Parāntaka I], recording a grant which was executed by his feudatory Hastimalla Vira-Chōla (i.e. the Ganga-Bāna Prithivipati II), 'the king of the people of Paṇṇai.'—See below, No. 681.

670.—*South-Ind Inscr* Vol II No. 76, p. 382, and Plate Udayēndiram Sanskrit and Tamil plates, recording a grant by the Ganga Bāna king Prithivipati II. Hastimalla (Śembiyan Māvali-Vānarāyar), 'lord of Paṇṇipuri, lord of Nandi,' made with the permission, and in the 15th year (of the reign), of his sovereign, the Chōla king Parāntaka I. (king Parakēsarivarman who took Madurai).¹

Genealogy of Parāntaka I ; see below, No 685

Genealogy of Prithivipati II. In the Gaṅga family, which was descended from the sage Kaṇva, and which obtained increase through the might of Simhanandin, there was at Kuvalālapura Konkani, in his lineage (in which were Vishnugōpa, Hari, Mādhava, Durvinīta, Bhūvikrama,² etc.) was the son of Śivamāra [II],³ Prithivipati [I] Aparājita (saved king Dindī's sons Iriga and Nāgadanta, the one from [the Rāshtrakūta] Amōghavarsha [I], the other from death, defeated the Pāndya Varaguna), his son Mārasimha [I], his son Prithivipati [II] Hastimalla (was made by Parāntaka I. lord of the Bānas)

671.—*Ep Ind* Vol III p 80, and Plate in *Ind. Ant* Vol IX p. 47. Udayēndiram second and fifth plates⁴ only of Vira-Chōla (i.e. the Ganga-Bāna king Prithivipati II Hastimalla), the subordinate of Parakēsarivarman (i.e. the Chōla king Parāntaka I).⁵

M —The Chōlas⁶

672.—*South-Ind Inscr.* Vol I No 85, p 116 Conjeeveram (Kailāsanātha temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman (perhaps⁷ identical with Vijayālaya, the grandfather of Parāntaka I).

673.—*South-Ind Inscr* Vol I. No. 148, p 141 Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the 15th year (of the reign) of king Parakēsarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I).

674.—*South-Ind Inscr* Vol III No 11, p 17. Ukkal (Vishnu temple) Tamil inscription of the 16th year (of the reign) of king Parakēsarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I).

675.—*Ep Ind* Vol V p 42, and Plate Śuchindram (Sthānūnātha temple) Tamil inscription of the 34th year (of the reign) of king Parakēsarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I).

676.—*South-Ind Inscr* Vol I No 84, p 116 Conjeeveram (Kailāsanātha temple) Tamil inscription of the 3rd year⁸ (of the reign) of king Rājakēsarivarman (perhaps⁹ identical with Āditya I., the father of Parāntaka I).

677.—*South-Ind Inscr* Vol III No 27, p 50 Maṇimangalam (Rājagōpāla-Perumāi temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I)

¹ Compare *Ep Ind* Vol IV p 222

² Compare above, No 108 ff

³ For Śivamāra I see No 123

⁴ The plates are marked with the Tamil numerals 2 and 5

⁵ See *Ep Ind* Vol. IV p 223 — Compare below, No 681, also above, No 103

⁶ These include some Telugu Chōlas, Nos. 880—888

⁷ See *South-Ind Inscr.* Vol. III p 17, note 4, and below, No 712 —See also under *Addenda*

⁸ For a fragmentary Conjeeveram Tamil inscription of the same year of Rājakēsarivarman, see *South-Ind Inscr.* Vol. I. No. 147, p. 140.

⁹ See *ibid.* Vol. III. p. 2, note 4; and below, No. 712.

678—*South-Ind Inscr* Vol III No 13, p 20 Ukkal (Vishnu temple) unfinished Tamil inscription of the 122nd day of the 17th year (of the reign) of king Rājakēsarivarman (perhaps identical with Âditya I, the father of Parāntaka I).

679—*South-Ind Inscr* Vol. III No 1, p 2, and Plate Ukkal (Vishnu temple) Tamil inscription of the 23rd year (of the reign) of king Rājakēsarivarman (perhaps identical with Âditya I, the father of Parāntaka I).

680—*Ep Ind* Vol III p 279, and Plate. Tirukkalukkunṇam (Vēdagiriśvara temple) Tamil inscription of the 27th year (of the reign) of king Rājakēsarivarman (perhaps identical with Âditya I., the father of Parāntaka I), recording the renewal of a grant which had been made by a [Pallava] king Skandaśishya (i.e., probably, Skandavarman) and confirmed by the king Naraśingappōttaraiyar who took Vātāpi (i.e. Naraśimhavarman I) ¹

681—*Ep Ind* Vol IV p 223 Sholinghur Sanskrit² and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakēsarivarman, i.e. the Chōla king Parāntaka I], recording a grant which was executed by his feudatory Hastimalla Vira-Chōla (i.e. the Ganga-Bāna king Prithivīpati II) —See above, No 669

In the race of the Sun, Âditya [I], his son Vira-Nārāyana Parāntaka [I], conferred the title of 'lord of the Bānas' on Prithivīpati [II] Hastimalla Vira-Chōla of the Ganga lineage

682—Udayēndiram second and fifth plates only of Vira-Chōla (i.e. the Ganga-Bāna Prithivīpati II Hastimalla), the feudatory of Parakēsarivarman (i.e. the Chōla king Parāntaka I) — See above, No 671

683—*Ep Ind* Vol III p 281, and Plate Tirukkalukkunṇam (Vēdagiriśvara temple) Tamil inscription of the 13th year (of the reign) of king Parakēsarivarman who took Madurai (i.e. the Chola king Parāntaka I)

684—*South-Ind Inscr* Vol I Nos 82 and 83, pp 113 and 114 Two Conjeeveram (Kailāsanātha temple) Tamil inscriptions of the 15th year (of the reign) of king Parakēsarivarman who took Madurai (i.e. the Chola king Parāntaka I).

685—Udayēndiram plates (above, No 670), recording a grant by the Ganga-Bāna king Prithivīpati II Hastimalla, made in the 15th year (of the reign) of his sovereign, king Parakēsarivarman who took Madurai (i.e. the Chōla king Parāntaka I)

Genealogy of Parāntaka I From Brahman through the Sun to Śibi, in his race (in which there were Kōkkilli, Chōla, Karkāla, Kōchchankan and other kings) there was Vijayālaya, his son Âditya [I], his son Vira-Nārāyana (Samgrāma-Rāghava, Parakēsarīn, Parāntaka [I]) uprooted two Bāna kings, defeated the Vandumba, and the Pāndya Rājasimha, etc —For the rest see above, No 670

686—Tamil endorsement of the 26th³ year (of the reign) of king Parakēsarivarman who took Madurai (i.e. the Chōla king Parāntaka I.), in the Udayēndiram (spurious) plates of the Pallava Nandivarman and the Udayēndiram plates of the Pallava Nandivarman Pallavamalla, above, Nos 621 and 634

687—*Ep Ind* Vol IV p 179, and Plate Kīl-Muttugūr (now Madras Museum) Tamil memorial stone of the 29th year (of the reign) of king Parakēsarivarman who took Madurai (i.e. the Chōla king Parāntaka I)

688—*Ep Ind* Vol IV. p 179, and Plate facing p 360 Kīl-Muttugūr (now Madras Museum) Tamil inscription of the 32nd year (of the reign) of king Parakēsarivarman who

¹ See above No 635

² The Sanskrit part of this 'prastāvi' was composed by Kumāra

³ For inscriptions of the 23rd and 28th years see below, under *Addenda*

took Madirai (i.e. the Chôla king Parāntaka I), on a stone set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuttūr (i.e. the modern Kīl-Muttugūr).

689 — *South-Ind Inscr* Vol II No 75, p 375 Uyyakkondāṅ-Tirumalai (Ujġivanātha temple) Tamil pillar inscription of the 34th year (of the reign) of king Parakēsarivarman who took Madirai (i.e. the Chôla king Parāntaka I.), recording donations by the queen of Pīrāntakan-Kandarādittadēvar (i.e. Gandarādityavarman, the second son of Parāntaka I)

690 — *South-Ind Inscr* Vol III No 12, p 19, and Plate Ukkal (Viṣṇu temple) Tamil inscription of the 37th year (of the reign) of king Parakēsarivarman who took Madirai (i.e. the Chôla king Parāntaka I)

691 — *Ep Ind* Vol VII p 1, No 55 Date of a Kūram (Kēśava-Perumāl temple) Tamil inscription of the 40th year (of the reign) of king Parakēsarivarman who took Madirai and entered Īlam (i.e. the Chôla king Parāntaka I) —

‘In the fortieth year . . . at night on the day of Rôhini, which corresponded to a Saturday and to the ninth *tithi* of the second fortnight of the month of [Karkata]ka in this year’

Between A D. 900 and 985 the date would be correct only for Saturday, 24th July A D. 919 [in Ś 841], and Saturday, 25th July A D 946 [in Ś 868]

692 — *Ep Ind* Vol V p 43, and Plate Śuchindram (Sthānunātha temple) Tamil inscription of the month of Kumbha of the 40th year (of the reign) of king Parakēsarivarman who took Madirai and Īlam (i.e. the Chôla king Parāntaka I.).

693 — *South-Ind Inscr* Vol I No 145, p 140 Conjeeveram (Kaulāsanātha temple) fragmentary Tamil inscription of the reign of king Parakēsar[ivarman] who took Madirai (i.e. the Chôla king Parāntaka I.).

694 — *South-Ind Inscr* Vol III No 14, p 21 Ukkal (Viṣṇu temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman¹ who took the head of Vīra-Pāṇḍya²

695 — *Ep Ind* Vol IV p 331 Karikal Tamil inscription of the 5th year (of the reign) of king Rājakēsarivarman who took Madirai³

696 — *South-Ind Inscr* Vol III No 49, p 102 Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 7th year (of the reign) of king Rājarājakēsarivarman (i.e. the Chôla king Rājarāja I.) ‘—

‘In the 7th year . . . on the day of an eclipse of the moon at the equinox which corresponded to (the day of) Rēvatī and to a full-moon *tithi* of the month of Aippasī in this very year.’

[Ś. 913]: 26th September A D 991, a lunar eclipse, visible in India, see *Ep Ind*. Vol IV p 66, No 1

The inscription records a visit to the temple by a certain Gandarāditya, son of Madhurāntaka — According to Dr Hultzsch, he perhaps was an (otherwise unknown) son of Madhurāntaka, the son of Gandarāditya and immediate predecessor of Rājarāja I, compare below, No 712

697 — *South-Ind Inscr* Vol III No 50, p 103. Another Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 7th year (of the reign) of king Rājarājakēsarivarman (i.e. the Chôla king Rājarāja I.).

¹ According to Dr Hultzsch, this king may be identified with Āditya II surnamed Karikāla, the elder brother of Rājarāja I (see below, No 712) — But Āditya II would be expected to be a Rājakēsarivarman

² According to Dr Hultzsch “this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pāṇḍya king,” see *South-Ind Inscr* Vol III p 215, note 4

³ By Dr Hultzsch identified with the “Madhurāntaka who, according to the large Leyden grant (below, No 712), was the son of Gandarāditya [the second son of Parāntaka I] and ruled between Āditya II and Rājarāja I” — But that Madhurāntaka would be expected to be a Parakēsarivarman

⁴ The accession of Rājarāja I took place between (approximately) the 25th June and the 25th July A.D. 985; see *Ep. Ind* Vol VII p. 6

698 — *Ep Ind* Vol IV p 139. Pañchapāṇḍavamalai Tamil Jaina rock inscription of the 8th year (of the reign) of king Rājārājakēśarivarman (i.e. the Chōla king Rājārāja I.), containing an order of the Lātārāja Vira-Chōla, the son of Puṅgavippavargapāṇḍa¹

699 — *Ep Ind* Vol V. p 44, and Plate. Śuchindram (Sthānunnātha temple) Tamil inscription of the 10th³ year (of the reign) of king Rājārājakēśarivarman (i.e. the Chōla king Rājārāja I.), dated 'in the month of Karkaṭaka with which (this) year began.'

700. — *South-Ind. Inscr.* Vol. I No. 146, p. 140. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the 12th year (of the reign) of king Rājārājakēśarivarman who destroyed the ships (at) Kāndaḷūr-Śālai, (i.e. the Chōla king Rājārāja I.).

701 — *South-Ind Inscr.* Vol. III No 2, p 4, and Plate. Ukkal (Viṣṇu temple) Tamil inscription of the 13th year (of the reign) of king Rājārājakēśarivarman who destroyed the ships (at) Śālai,³ (i.e. the Chōla king Rājārāja I.).

702 — *South-Ind Inscr* Vol. III. No 3, p 5 Ukkal (Viṣṇu temple) Tamil inscription of the 14th year (of the reign) of king Rājārājakēśarivarman who, having destroyed the ships (at) Śālai,³ conquered Vēngai-nādu (Vēngai-nādu), Gaṅga-pādi, Tadiya-vaḷi (Tadigai-pādi) and Nulamba-pādi, (i.e. the Chōla king Rājārāja I.).

703 — *Ep Ind.* Vol V p. 45, and Plate Śuchindram (Sthānunnātha temple) Tamil inscription of the month of Vriścika of the 14th year (of the reign) of king Rājārājakēśarivarman who, having destroyed the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pādi, Nulamba-pādi, Tadiya-vaḷi (Tadigai-pādi) and Vēngai-nādu, (i.e. the Chōla king Rājārāja I.).

704 — *South-Ind Inscr* Vol III No 19, p 29 Mōlpādi (Sōmanāthēśvara temple) Tamil inscription of the 14th year (of the reign) of the glorious Mummudi-Chōladēva⁴ (alias) king Rājārāja Rājakēśarivarman who . . . was pleased to destroy the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pādi, Nulamba-pādi, Tadiya-pādi (Tadigai-pādi), Vēngai-nādu and Kudamalai-nādu (i.e. Malabar), and deprived the Śeḷiyas (i.e. Pāndyas) of (their) splendour; (i.e. the Chōla king Rājārāja I.)

705 — *Ep Ind* Vol V p 45, and Plate Śuchindram (Sthānunnātha temple) Tamil inscription of the 15th year (of the reign) of king Rājārājakēśarivarman, described as in No 704, (i.e. the Chōla king Rājārāja I.) —

'In the year fifteen . . . on the day of Pūrva-Bhadrpadā, . . . Tuesday, three evenings having expired of the month of Kanyā'

[Ś 921] Tuesday, 29th August A D 999, see *ibid* p 48, No 25

706 — *Ep Ind* Vol V p 197 Date of a Manmangalam (Vaiṁkuntha-Perumāl temple) Tamil inscription of the 15th year (of the reign) [of the Chōla king Rājārāja I.] :—

'In the 15th year . . . on the day of Hasta, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Rishabha.'

[Ś 922] 15th May A D 1000,⁵ but the day was a Wednesday, not a Thursday

707 — *Ep Ind* Vol V p 46, and Plate Shērmādevi (Rāmasvāmin temple) unfinished Tamil inscription of the 15th year (of the reign) of king Rājārājakēśarivarman, described as in No 704, (i.e. the Chōla king Rājārāja I.).

¹ I.e. 'the disgracer of vainglorious (kings),' compare above, No 663

² For inscriptions of the 9th and 11th years see below, under *Addenda*

³ I.e. Kāndaḷūr-Śālai.

⁴ I.e. 'the Chōla king (who wears) three crowns,' viz. those of the Chōla, Pāndya and Chēra kingdoms — But compare Dr. Fleet in *Ep, Ind* Vol VI p. 51, note 4

⁵ That the above is the proper equivalent of the date follows from the fact that Rājārāja's reign commenced between the 25th June and the 25th July A.D. 985, see above, No. 696, note.

708 — *South-Ind Inscr* Vol III No 51, p 104 Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 16th year (of the reign) of king Râjarâja Râjakêśarivarman (i.e. the Chôla king Râjarâja I).—To the conquests enumerated in No. 704 the inscription adds those of Kollam and Kalingam

The inscription records the sale of some land to "Śamkaradêva, (the son of) Kongunivarmadharmamahârâja, the supreme lord of Nipunilapura,¹ Śrînâtha, the glorious Śivamahârâja-Tiruvaiyan," who granted it to a temple

709 — *South-Ind Inscr*. Vol III No 6, p 9 Ukkal (Viṣṇu temple) Tamil inscription of the 1[7]th year (of the reign) of king Râjarâja Râjakêśarivarman (i.e. the Chôla king Râjarâja I) — The conquests enumerated are the same as in No. 708

710 — *South-Ind Inscr* Vol III No 52, p 106 Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 20th year (of the reign) of king Râjarâja Râjakêśarivarman *alias* the glorious Râjarâjadêva (i.e. the Chôla king Râjarâja I).—To the conquests enumerated in No 708 the inscription adds that of Îla-mandalam

The inscription records the gift of a lamp by a chief of the Vandumba family

711 — *South-Ind Inscr* Vol I No 66, p 94 Tirumalai Tamil rock inscription of the 21st year (of the reign) of king Râjarâjakêśarivarman *alias* the glorious Râjarâjadêva [I].²—The conquests enumerated are the same as in No 710

712 — *Archæol Surv of South India* Vol IV p, 206 The large Sanskrit³ and Tamil Leyden grant⁴ (on 21 plates) of the 21st year of the reign of Râjarâja Râjâśraya Râjakêśarivarman (i.e. the Chôla king Râjarâja I)

Mythical genealogy from the Sun to Chôla, then Râjakêśarin and Parakêśarin (after whom the kings of this family are alternately called Râjakêśarin and Parakêśarin), in their family there were Suraguru Râjêndra Mrityuṇṭ, Vyâghrakêtu, Pañchapa, Karikâla, Kôchchankannân and Kôkkallî Then, Vijayâlâya, his son Âditya [I], his son Parântaka [I], he had three sons, Râjâditya, Gandarâditya, and Arimjaya, Gandarâditya's son was Madhurântaka, Arimjaya's son, Parântaka [II], his two sons were Âditya [II] Karikâla and Râjarâja [I].—The succession from Vijayâlâya to Râjarâja I was 1, Vijayâlâya, 2, Âditya [I], 3, Parântaka [I] Parakêśarivarman, 4, Râjâditya (conquered [the Râshtrakûta] Krishnarâja [III]),⁵ but fell in battle), 5, Gandarâditya (Gandarâdityavarman), 6, Arimjaya, 7, Parântaka [II], 8, Âditya [II] Karikâla (while a boy, played sportively in battle with Vira-Pândya), 9, Madhurântaka, 10, Râjarâja [I] Râjakêśarivarman (conquered [the W Châlukya Iṇvabedanga] Satyâśraya⁶ and others)

713 — § 928 — *Ep Carn* Vol III p 149, No 44 Kalyûr Kanarese inscription consisting of praises of Apramêya, 'lord of Kotta-mandala,' a general and minister under Râjarâjadêva [I] —

(L 1) — Sa(sa)kanripakâl-âtîta-samvatsaraśatamga[*] 928neya⁷ [Par]âbhava-samvatsarada Chaitra-mâsada bahula-pamchamiyum-Âdityav[â*]rad=andu

The date is irregular, see *Ep Ind* Vol IV p 67, No 2

¹ "A mistake for Kuvalapura" Compare below, No 724, and above, Nos 659 and 660 See also No 108 ff

² The inscription also gives Arumolî as a surname of Râjarâja

³ The Sanskrit *prafastî* was composed by Nandanârâyana

⁴ The inscription will soon be properly edited Its object is to record the grant of a village to a Buddhist temple at Negapatam, commenced to be built by Chûlâmanivarman, king of Katâha (or, in Tamil, Kidâram, apparently some portion of Lower Burma or of the Indo Chinese peninsula), and completed by his son Mâravijayôttungavarman See Mr Venkayya's *Report* for 1898 99, p 17

⁵ Compare above, No 95

⁶ See above, No 146 ff

⁷ This is Dr Fleet's reading of the year of the date, from an impression sent to him by Dr Hultzsch.

Apramēya is said "to have defeated the Hoysala (Hoysala) minister Nāganna, and to have slain . . . the Hoysala leaders Mañjaga, Kāhiga (or ? Kāh-Ganga), Nivavarmma "

714—*South-Ind Inscr* Vol III No 9, p 11 Ukhal (Vishnu temp^l) Tamil inscription of the 143rd day of the 24th year (of the reign) of king Rājaraṣakēśarivarman *alias* the glorious Rājaraṣadēva [I], containing an order which was issued by the king at (his capital) Tañjāvūr on the 124th day of the 24th year of his reign—To the conquests enumerated in No. 710 the inscription adds that of the seven and a half lakhs of Patta-pādi (Iratia-pādi)

715—*South-Ind Inscr* Vol I Nos 40 and 41 pp 61 and 67 Two Maṇḍilyaṇam Tamil inscriptions of the 25th and 26th years (of the reign) of king Rājaraṣa Rājakēśarivarman *alias* the glorious Rājaraṣadēva [I]—The conquests enumerated are the same as in No 711.

716—*South-Ind Inscr* Vol II Nos 1-6, 24-35, 37-39 42, 44-53, 55-56, 59, 63-66, 69, 70 and 57, with Plates of Nos 1 and 29 Forty-one Tanjore (Rājaraṣaṣvara temple) Tamil inscriptions of king Rājakēśarivarman *alias* the glorious Rājaraṣadēva [I], engraved by his order of the 20th day of the 26th year (of his reign), that the gifts made by himself, by his elder sister (Kundavaiyār, the daughter of Parāntaka II and queen of Vallavaraiyār Vandyadēvar Nos 2 and 6), his queens (Lōkamahādēvi, No 34, Cholamahādēvi, Nos 42 and 46, Abhirāṇavalli, No 44, Trailōkyamahādēvi, No 48, Pañchavanmahādēvi, Nos 51 and 53) and others (such as the commander of his army Krishna Rāma, Nos 31 and 39) should be recorded on the walls of the Tañjāvūr temple—The conquests enumerated in No 1 and others are the same as in No 714 No. 1 specially mentions the conquest of Satyāśraya (i.e. the W Chālukya, a Iṇṇabedanga Satyāśraya) ²

717—Ś. 934.—*Ep Carn* Vol III p 78, No 140, *Ep Ind* Vol IV. p 68, No 3 Balmuri (Agastyāśvara temple) Kanarese inscription of the 28th year (of the reign) of Rājaraṣadēva (Rājaraṣakēśarivarman *alias* Rājaraṣadēva [I])—

'In the twenty-eighth year . . . the Paradhāvin year . . . the Śaka year 934 . . . at the Uttarāyana-samkrānti in the month of Pausa of this year'

The date would correspond to the 23rd December A D 1012 but contains no details for verification

718—*South-Ind Inscr* Vol III Nos 15-17, p 23 ff, and Plate of No 17 Three Mēlpādi (Chōlēsvara temple) Tamil inscriptions of the 29th year (of the reign) of king Rājaraṣakēśarivarman ³ *alias* the glorious Rājaraṣadēva [I]—The conquests enumerated are the same as in No 714

719—*South-Ind Inscr* Vol III No 4, p 7 Ukhal (Vishnu temple) Tamil inscription of the 29th year (of the reign) of king Rājakēśarivarman *alias* the glorious Rājaraṣadēva [I]—To the conquests enumerated in No 714 is added that of twelve thousand ancient islands of the sea

720—*Ep Ind* Vol V p 47, and Plate Shērmādēvi (Rāmasvāmin temple) unfinished Tamil inscription [of Rājaraṣakēśarivarman, i.e. the Chola king Rājaraṣa I]—The conquests enumerated are the same as in No 708

721—*South-Ind Inscr* Vol II No 60, p 245 Tanjore (Rājaraṣaṣvara temple) Tamil inscription, recording donations made until the 2nd year (of the reign) of the lord, the glorious Rājēndra-Chōḷadēva (i.e. the Chōla king Rājēndra-Chōḷa I) ⁴

¹ Nos 1 and 31 open with a Sanskrit śloka

² See above, No 712

³ No 17 has *Rājaraṣa-Rājakēśarivarman*

⁴ The accession of Rājēndra Chōḷa I took place between (approximately) the 26th November A D 1011 and the 7th July A.D.1012; see *Ep Ind* Vol. VII. p. 7.

722—*South-Ind Inscr* Vol II Nos 7, 8, 40, 41, and 43 Five Tanjore (Râjarâjêśvara temple) Tamil inscriptions, recording donations made until (and in) the 3rd year (of the reign) of king Parakêśarivarman *alias* the lord, the glorious Râjêndra-Chôladêva [I].—The donations recorded in Nos 7 and 8 were made by Kundavaiyâr, the elder sister of Râjarâja I, see above, No 716

723—*Ep Ind* Vol V p 47, and Plate Shêrmâdêvi (Râmasvâmin temple) Tamil inscription of the 3rd year (of the reign) of king Parakêśarivarman *alias* the glorious Râjêndra-Chôladêva [I] ¹

724—*South-Ind Inscr* Vol III No 53, p 108 Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 3rd year (of the reign) of king Parakêśarivarman *alias* the glorious Râjêndra-Chôladêva [I].

The inscription records the sale of some land to "Sômanâtha, (the son of) Kongunivarmadharmamahârâja, the supreme lord of Nipunlapura,² Śîinâtha, the glorious Śivamahârâja, the Vaidumba Śamkaradêva"

725—*South-Ind Inscr* Vol III No 10, p 16 Ukkal (Vishnu temple) Tamil inscription of the 4th year (of the reign) of king Parakêśarivarman *alias* the glorious Râjêndra-Chôladêva [I].

726—*South-Ind Inscr* Vol III No 54, p 109 Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 4th year (of the reign) of king Parakêśarivarman *alias* the glorious Râjêndra-Chôladêva [I]

727—*South-Ind Inscr* Vol II No 9, p 90 Tanjore (Râjarâjêśvara temple) Tamil inscription of the 6th year (of the reign) of king Parakêśarivarman *alias* the lord, the glorious Râjêndra-Chôladêva [I], who conquered Idaiturai-nadu, Vanavâśi, Kollippâkkai, the camp of Mannai (Mannaikkadagam or Mannaikkadakkam), the crown of the king of Îlam, . . . the crown of Sundara and the pearl-necklace of Indra which the king of the South (i.e. the Pândya) had previously given to that (king of Îlam), the whole Îla-mandalam, the crown *etc* of the (king of) Kêrâla, and many ancient islands

728—S' 943*—*Ep Carn* Vol IV p 115, No 16 Belâtûru (Bânêśvara temple) Kanarese inscription of the 9th year of the reign of the glorious Mudigonda-Râjêndra-Chôla (i.e. the Chôla king Râjêndra-Chôla I) —

'Thursday, the moon being in Makara, the *nakshatra* being Uttarâshâdhâ, during the full-moon *tithi* of the month of Âshâdha in the Raudra year (which corresponded to) the nine-hundred-and-forty-third year of the Śaka years,—in the ninth year of the reign

Thursday, 7th July A D 1020, see *Ep Ind*. Vol VI p 20, No 32

729—*South-Ind Inscr* Vol III No 18, p 27 Mâlpâdi (Chôlêśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakêśarivarman *alias* the glorious Râjêndra-Chôladêva [I] —To the conquests enumerated in No 727 the inscription adds those of the crown of pure gold which Paraśurâma had deposited at Śandimattivu, of the seven and a half *lakshas* of Ilatta-pâdi (Iratta-pâdi, Ratta-pâdi) of Jayasimha (i.e. the W Châlûkya Jayasimha II)³ who was defeated at Muśangi,⁴ and of the principal great mountains (which contained) the nine treasures (of Kuvêra)

¹ Certain names in this inscription suggest that Râjêndra Chôla I had the *śrûda* Nigarihi Chôla, i.e. 'the unequalled Chôla' Probably he also was called Uttama Chôla, see *South-Ind Inscr* Vol III. p 14

² "A mistake for Kuvâlapura" Compare above, No 708

³ Compare above, No 152

⁴ Some inscriptions have *Muyangi*

730 — *South-Ind Inscr.* Vol I No 42, p 68 Māmallapuram Tamil inscription of the 9th year (of the reign) of the glorious Rājendra-Chōladēva¹ (i.e., probably, the Chōla king Rājendra-Chōla I.)

731 — Ś 943*. — *Ep Carn* Vol III p 204, No 134 Nandigunda (Mallēdēva temple) Kanarese inscription [of the Chōla king Rājendra-Chōla I] —

(L 1) — Sa(śa)ka-varisham 943ne[ya] Raudra-samvatsarada Phālguna-māsa[da] su(śu)kla-[pa]ksham Budhavāram punname Uttare-nakshatram sōma-grahanad=andu

Wednesday, 1st March A D 1021, a lunar eclipse, visible in India, see *Ep Ind* Vol IV p 68, No 4

The inscription records the conquests enumerated in No 729

732 — *South-Ind Inscr* Vol II Nos 10-19, and 54 Eleven Tanjore (Rājarājēśvara temple) Tamil inscriptions of the 10th year² (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I]. — The conquests enumerated are the same as in No 729

733 — *South-Ind Inscr* Vol I Nos 67 and 68, pp 98 and 100 Two Tirumalai Tamil rock inscriptions of the 12th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I] — To the conquests enumerated in No 729 the inscriptions add those of Śakkara-kōttam (Chakrakōtta), Madura-mandalam, Nāmanaikkōnai, Pañchappalli, Māsum-dēśam, the treasures of Indiradan (Indraratha ?)³ of the race of the Moon (whom he defeated in the hall at Ādinagar), Odda-vishayam, Kōśalai-nādu, Tandabutti (Dandabhukti) of Dharmapāla, Takkanalādam (Dakshina-Lāta) of Ranaśūra, Vangāla-dēśam of Gōvindachandra, elephants *etc* of Mahipāla,⁴ Utturalādam (Uttara-Lāta), and the Gangā

734 — *South-Ind Inscr* Vol II No 20, p 106, and Plates Tanjore (Rājarājēśvara temple) Tamil inscription of the 242nd day of the 19th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.] — After recording the conquests enumerated in No 733, the inscription adds that the king, having despatched many ships and caught Samgrāmaviṣayōttungavarman, the king of Kadārem,⁵ took his treasures *etc*, Śrīvishayam,⁶ Pannai, Malayūr, Māyruṇḍingam (surrounded by the sea), Ilangāśōgam (i.e. Laukāśōka), Pappālam,⁶ Mēvilimbangam, Valaippandūru, Talaitakkōlam, Mādamālingam, Ilāmuri-dēśam, Nakkavāram (i.e. the Nicobar Islands),⁵ and Kadāram

735 — Ś 954 — *Ep Carn* Vol III p 208, No 164 Suttūru (Sōmēśvara temple) Kanarese inscription of the 31st (really 21st) year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.], who took the Eastern country, the Gangā, and Kadāram —

(L 3) — Sa(śa)ka-var[sha] 9[54]neya Āmgīra-samvatsarada Kārttika-māsa [rn]nam[1]⁷ tale-devasam=āge bidige Sōmavāra Rōhini-nakshatradal

Monday, 23rd October A D 1032, see *Ep Ind* Vol IV p 69, No 5, and Vol VI p 22

¹ The published text has *Vē[ra*]-Rājendra-*, but the above is in accordance with a correction communicated to me by Dr Hultzsch

² Nos 12 and 18 have "After (the harvest of) *paṣāṇ* in the tenth year"

³ For an Indraratha who probably was a contemporary of Rājendra-Chōla I, see *North. Inscr.* No 340

⁴ Perhaps the Palā king Mahipāla I, compare *ibid* No 59

⁵ See Mr Venkayya's *Report* for 1898 99, p 17, and compare above, No 712, note See also *South-Ind. Inscr* Vol III p. 194 f

⁶ [This is the reading of an inscription at Kandiūr (No 23 of 1895) According to l 80 of the large Leyden grant, Śrīvishaya was the country ruled over by the king of Kaṭāha or Kadāram.—E H.]

⁷ Read *paurnamī*(?)

736 — Ś 955 — *Ep Carn.* Vol IV p 115, No 17 Belatūru (Bânêśvara temple) Kanarese inscription of the 22nd year (of the reign) of king Parakêśarivarman *alias* the glorious Râjêndra-Chôladêva [I], who took the Eastern country, the Gangâ, and Kadâram —

(L 5) — Sa(śa)kanripakâl-âtîta-samvatsara-śatamga[*]955ya Śrîmukha-samvatsarada Mârggaśira-su(su)ddha-pâdivam=Mûl-Ârkkad=amdu

Sunday, 25th November A D 1033,¹ see *Ep Ind* Vol VI p 21, No 33

737 — Ś 959. — *Ep Carn* Vol IV p 130, No 104 Ankanâthapura (Arkêśvara temple) Kanarese inscription of the 26th² year (of the reign) of the glorious Mudigonda-Gangegonda-Râjêndra-Chôladêva (i.e. the Chôla king Râjêndra-Chôla I) —

(L 1) — Sha(śa)ka-varisham 959neya I(i)śvara-shatsamrada³ Âsada-mâssada Kâlâśhtavaya Shâtî-naktra Sommavarada [a]ndu

The date is irregular, see *Ep Ind* Vol VI p 21, No. 34

738 — *Ep Ind* Vol IV p 218, No 15 Date of a Tirumalayâdi (Vaidyanâtha temple) Tamîl inscription of the [3]2nd (*really* 22nd) year (of the reign) of Jayangonda-Chôla, the king Râjakêśarivarman *alias* the lord, the glorious Râjâdhirâjadêva (i.e. the Chôla king Râjâdhirâja I) —

'In the [3]2nd (*really* 22nd) year . . . on the day of Śravana, which corresponded to a Thursday in the month of Vriśchika in this year'

[Ś 961]. Thursday, 22nd November A D 1039

739 — *Ep Ind* Vol IV p 216, No 12 Date of a Tirumalayâdi (Vaidyanâtha temple) Tamîl inscription of the 26th year (of the reign) of king Râjakêśarivarman, surnamed Jayangonda-Chôla, *alias* the lord, the glorious Râjâdhirâjadêva [I] —

'In the [2]6th year . . . at night on the day of Uttara(-Phalgunî), which corresponded to a Wednesday in the month of Mîna in this year'

[Ś. 965]. Wednesday, 14th March A D 1044.

740 — *Ep Ind* Vol IV p 217, No 13 Date of a Tiruppangulî (Nîlivanêśvara temple) Tamîl inscription of the 27th year (of the reign) of Jayangonda-Chôla, the king Râjakêśarivarman *alias* the lord, the glorious Râjâdhirâjadêva [I] —

'In the [2]7th year . . . on the day of Mûla, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of Kumbha'

[Ś. 966]. Wednesday, 13th February A D 1045

741 — *South-Ind Inscr* Vol III No 28, p 53 Manimangalam (Râjagôpâla-Perumâl temple) Tamîl inscription of the 29th year (of the reign) of king Râjakêśarivarman *alias* the lord, the glorious Râjâdhirâjadêva, surnamed Jayangonda-Chôla, (i.e. the Chôla king Râjâdhirâja I) —

'In the 29th year . . . on the day of Śravana, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of Dhanus'

[Ś 968]: Wednesday, 3rd December A D 1046, but the *tithi* which ended on this day was the third, not the second *tithi* of the bright half, see *Ep Ind* Vol IV p 217, No 14

The inscription mentions among those conquered by Râjâdhirâja the three allied kings of the South Mânâbharana, Vira-Kêrala, and Sundara-Pândya; [the W. Châlukyas] Âhavamalla (Sômêśvara I),⁴ Vikki (i.e. Vikramâditya VI) and Vijayâditya (i.e. Vishnuvardhana Vijayâditya), Śāngamayaṇ, the kings of Ceylon Vikramabâhu, Vikrama-Pândya,

¹ Ordinarily this day would fall in the month Pausha, but see *Ep. Ind* Vol VI p 21, note 3

² For an inscription of the 31st year see below, under *Addenda*.

³ Read *samvatsarada Âśâdha-mâsada Kâlâśhtam-yum Sâtî nakshatram Sômarârad=amdu*

⁴ The accession of Râjâdhirâja I took place between (approximately) the 15th March and the 3rd December A.D 1018, see *Ep Ind* Vol VII p. 7.

⁵ See above, No 159 ff.

Vīra-Śālāmēgan, and Śrīvallabha-Madanarāja; and also, in the northern region, Gandar-Dinakaran (Gandarāditya ?), Nāraṇaṇ (Nārāyaṇa), Kanavadi (Ganapati), and Madisūdanag (Madhusūdana) ¹

742.—Ś. 970*.—*Ep Ind* Vol V. p 207, and Plate. Mīdīgal (Sômēśvara temple) Kanarese inscription of the 30th year (of the reign) of king Rājākēsarivarman *alias* the lord, the glorious Rājādhirājadēva [I] (who took the head³ of the glorious Vīra-Pāṇḍya and the Sāle of Sērāma *i.e.* the Chēra king),³ and of his *Dandāṇḍyaka* Appimayya *alias* Rājēndra-Chōḷa-Brahmamārāya —

(L. 1) —Sa(śa)ka-varisha 970nē yī Sabbajitu-samvatsaradal . . . śrī-Rājādhirājadēva[r*]gge yāṇḍu muvattaneya; see *ibid* Vol IV p 216, No 11.

743 —Ś. 975 —*Ep Carn* Vol IV p. 131, No 114 Kojagāla (Māri temple) Kanarese inscription of the 35th year (of the reign) of the glorious Rājādhirājadēva [I].—

(L. 1) — . . [35]āvaḍu [Sa]kha-va[rī]śam⁴ 975[ne]ya Vijayōschaiva-samvatsara[da] Jēṣṭha-māsada sukla-pakṣhada tra[yō*]daśī Ādityavārad=andū

Probably Sunday, 23rd May A D 1053; but the *tithi* which ended on this day was the 3rd, not the 13th *tithi* of the bright half, see *Ep. Ind* Vol VI p 22, No 35.

744.—*South-Ind Inscr* Vol III No 55, p 112 Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 3rd year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva (*i.e.* the Chōḷa king Rājēndradēva).⁵— The inscription mentions Rājēndradēva's elder brother (*viz* Rājādhirāja I) and refers to the conquest of Irattapāḍi, the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W Chālukya) Āhavamalla (Sômēśvara I) at Koppam

745 —*South-Ind Inscr* Vol III No. 29, p 59. Manimangalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 82nd day of the 4th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva.—

'On the 8[2]nd day of the fourth year . . . on the day of Rōhinī, which corresponded to a Thursday and to the eighth *tithi* of the second fortnight of the month of Simha in this year'

[Ś. 977]: Thursday, 17th August A D 1055,⁶ see *Ep Ind* Vol VI p 24, No 38.

The inscription opens with a list of relatives on whom the king conferred certain titles It gives a detailed account of the defeat of the Śālukki (*i.e.* W Chālukya) Āhavamalla Sômēśvara I) at Koppam. It also records the despatch of an army to Ceylon, where the Kalinga king Vīra-Śālāmēgaṇ was decapitated and the two sons of the Ceylon king Mānābharaṇa were taken prisoners

746 —*South-Ind. Inscr* Vol I No 127, p 134, and Vol II p 304, C Vīṇchīpuram (Mārgasahāyēśvara temple) Tamil inscription of the 5th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W Chālukya) Āhavamalla (Sômēśvara I) at Koppam

¹ The introduction states that Rājādhirāja appointed seven relatives to be governors over the Chēra, Chālukya, Pāṇḍya and Ganga countries, Ceylon, the Pallava country and Kanyakubja In the expedition to the north he destroyed the palace of the Chālukya at Kampili, compare above, No. 171

² See above, p. 115, note 2

³ No 741 above states that the king destroyed the ships of the Chēra king at Kāṇḍalūr-Śālai

⁴ Read *Śaka varshaṃ* . . . *Jyēṣṭha-māsada sukla-*

⁵ The accession of Rājēndradēva took place on (approximately) the 28th May A D. 1052; see *Ep Ind.* Vol VII p 7

⁶ On this date the *tithi* of the date (which was the *Janm Ashtami* or *Kṛṣṇa-ashtami*) commenced 14 h. 20 m after mean sunrise.

747 —*Ś. 979* —*Ep Ind* Vol VI p. 215, and Plate Belatūru Kanarese inscription of the 6th year of the reign of the glorious Chōla king Rājēndradēva, recording the self-immolation¹ of a Śūdra's wife after her husband's death, (composed by Malla) —

'When the glorious Chōla king had taken possession of the whole earth,—(he,) Rājēndradēva, the slayer of crowds of proud enemies,—(and) was renowned, when six years (of his reign) had passed, and when one said "the Śaka year in (its) extent (is) ninety-seven and nine" (and when) the (cyclic) year (was) the well-known Hēmalambī, the auspicious month indeed Kārttika (and) the day of the dark (half) the twelfth (*tithi*), a Monday.'

Monday, 27th October A D 1057, see *ibid* p 23, No 36

748 —*South-Ind Inscr.* Vol II. No 67, p. 306² Tanjore (Rājarājēśvara temple) Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sōmēśvara I) at Koppam

749 —*South-Ind. Inscr* Vol III. No 21, p 39 Karuvūr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sōmēśvara I) at Koppam.

750 —*South-Ind. Inscr* Vol. III No 22, p. 41 Karuvūr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndra-Chōladēva (*i.e* the Chōla king Rājēndradēva).—The historical introduction is the same as in No 749

751 —*Ś. 984* —*Ep. Carn.* Vol IV p 131, No. 115, *Ep. Ind* Vol. VI p 23, No 37 Gujjappanahundi Kanarese memorial stone of the 12th (*really* 11th) year (of the reign) of king Rājakēsarivarman (!) *alias* the lord, the glorious Rājēndradēva. —

'In the twelfth year . . . during the full-moon *tithi* of the month of Phālguna in the . . . year (which was) the Śaka year 984.'

The introduction mentions Rājēndradēva's elder brother (*viz* Rājādhirāja I), the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Sōmēśvara I) at Koppam

752 —*South-Ind Inscr* Vol. III No 56, p 113 Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājamahēndradēva (*i.e* the Chōla king Rājamahēndra)³

753 —*South-Ind Inscr* Vol III. No 20, p 33 Karuvūr (Paśupatiśvara temple) Tamil inscription (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva (*i.e* the Chōla king Virarājēndra I), recording a grant which was to take effect "from (the year) which was opposite to the 3rd year" (of the king's reign)⁴—The inscription records, amongst other things, the defeat of (the W Chālukya) Āhavamalla (Sōmēśvara I) and his two sons Vikkalan (*i.e* Vikramāditya VI) and Singanaṇ (*i.e* Jayasimha III.)⁵ at Kūdalāngamam.

¹ This "is not identical with the so called suttee (*sati*) of Brāhmanical usage"

² *Ibid* the introductions are given of seven other inscriptions of the 3rd, 5th and 9th years of Rājēndradēva, three of them state that Rājēndradēva set up a pillar of victory at Kollāpuram.—For another inscription of the 6th year see below, under *Addenda*

³ By Dr Hultzsch provisionally placed between Rājēndra and Virarājēndra I "Perhaps Rājamahēndra was a son and temporary co-regent of Rājēndra"

⁴ For inscriptions of the 4th, 5th, 6th and 7th years see below, under *Addenda* The inscription No 755 mentions "the year which was opposite to the seventh year (of the reign) of the emperor Sri-Virarājēndradēva."

—For the name of Virarājēndra's queen see below, No, 765,

⁵ Compare above, No 176

754—*South-Ind Inscr* Vol III No 30, p 65 Manimangalam (Rājagôpāla-Perumāḷ temple) Tamīl inscription of the 5th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Virarājēndradēva [I.].—

‘In the fifth year . . . on the day of Uttara (-Phalgunī), which corresponded to a Monday and to the fourteenth *tithi* of the second fortnight of the month of Kanyā in this year’

Between A D 1054 and 1069 the only day for which this date would be correct is Monday, 10th September A D 1067 [in Ś 989], see *Ep Ind* Vol VII p 9

The first portion of the historical introduction agrees with that of No 753 The subsequent portion, among other things, relates the sham coronation (of Vikramāditya VI) as Vallabha (i.e. W. Chālukya king), and records the bestowal of the country of Vēngī on Vijayāditya (i.e. the E Chālukya Vijayāditya VI ¹)

755—*South-Ind Inscr* Vol III. No 57, p 115 Tiruvallam (Bilvanāthēśvara temple) Tamīl inscription of the 200th day of the 3rd year (of the reign) of king Parakesarivarman *alias* the lord, the glorious Adhirājēndradēva (i.e. the Chōla king Adhirājendra) ²—The inscription mentions his queen (by the title) Ulagamulududaiyār (i.e. ‘the mistress of the whole world’)

756—*South-Ind Inscr* Vol III No 64, p 133 Tiruvorriyūr (Ādhipurīśvara temple) Tamīl inscription of the 2nd year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II], who captured elephants at Vayrāgaram (Vayrākara), conquered the king of Dhārā at Chakrakōtta, and took possession of the Eastern country, ³ (i.e. the Chōla king Kulōttunga-Chōla I) ⁴

757—*South-Ind Inscr* Vol III No 65, p 135 Tiruvālangādu (Vatāranyēśvara temple) Tamīl inscription of the 2nd year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II], described as in No 756, (i.e. the Chōla king Kulōttunga-Chōla I)

758—*South-Ind Inscr* Vol III No 66, p 137 Kōlār (Kōlāramma temple) damaged Tamīl inscription of the 2nd year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II], described as in No 756, (i.e. the Chōla king Kulōttunga-Chōla I).

759—*South-Ind Inscr* Vol III No 67, p 139 Sōmangalam (Saundararāja-Perumāḷ temple) Tamīl inscription of the 3rd year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II.], described as in No 756, (i.e. the Chōla king Kulōttunga-Chōla I.).

760—*South-Ind Inscr* Vol III No 77, p 172 Kāvāntandalam (Lakshminārāyaṇa temple) incomplete Tamīl inscription of the 4th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōladēva [II], described as in No 756, (i.e. the Chōla king Kulōttunga-Chōla I) :—

‘In the 4th year . . . on a Thursday which corresponded to (the day of) Śravana and to the sixth *tithi* of the first fortnight of the month of Vṛāschika in this year’

[Ś 995] : Thursday, 7th November A D 1073, ⁵ see *Ep Ind* Vol VII p 1, No 56

¹ See *South-Ind Inscr* Vol III pp 128 and 132; and above, Nos. 571 and 572

² By Dr Hultzsch provisionally placed between Virarājendra I and Kulōttunga-Chōla I—The inscription refers to some transactions of the year which was opposite to the seventh year (of the reign) of the emperor Śrī-Virarājēndradēva

³ I.e., perhaps, the country of Vēngī

⁴ The accession of Kulōttunga-Chōla I took place between (approximately) the 14th March and the 8th October A D 1070, see *Ep Ind* Vol VII p 7—Compare also above, No 571.

⁵ On this day the *tithi* of the date commenced 1 h. 38 m. after mean sunrise.

761—*South-Ind Inscr* Vol III No 68, p 141¹ Conjeeveram (Pândava-Perumâl temple) Tamil inscription of the 5th year (of the reign) of king Râjakêśarivarman *alias* the lord, the glorious Kulôttunga-Chôladêva [I]

The inscription refers to the king's victories, gained while he was hen-apparent, at Chakrakôttâ and Vayirâgaram (Vajrâkara), it then states that he vanquished the king of Kuntala, crowned himself as king of the country on the banks of the Kâvêri, and decapitated an unnamed king of the South

762—*Ś 998—Ep Ind* Vol VI p 220, and p 278, No 39 Date of a Chêbrôlu Telugu inscription of the 7th year of the reign of the asylum of the whole world, the glorious Vishnuvardhana-mahârâja (i.e. the Chôla king Kulôttunga-Chôla I) —

(L 1) —Śakha(ka)-varshamblu 998nêmti Nala-śam(sam)vatsara srâhi . . pravarddhamâna-vijayarâjya-sam(sam)vatsara[mblu] 7nêndu . . . Mâgha-mâsamuna punnamayu Su(śu)kravâramuna sômagrahana-nimittamunan=

Friday, 10th February A D 1077, a lunar eclipse, visible in India, but the day was the full-moon day of Phâlguna, not of Mâgha

763—*South-Ind Inscr* Vol III No 78, p 174 Perumbâr (Tândônriśvara temple) Tamil inscription of the 11th year (of the reign) of king Râjakêśarivarman *alias* the lord, the glorious Kulôttunga-Chôladêva [I] —To the account given in No 761 the inscription adds that the king defeated Vikkalan (i.e. the W Châlukya Vikramâditya VI) and conquered Ganga-mandalam and Śinganam²

764—*South-Ind Inscr* Vol III No 69, p 144 Tirukkalkunkunam (Vêdagriśvara temple) Tamil inscription of the 14th and 15th years (of the reign) of king Râjakêśarivarman *alias* the *Chakravartin*, the glorious Kulôttunga-Chôladêva [I] —After the account given in No 763 the inscription states that the king invaded the Pândya country, destroyed the forest in which the five Pañchavas (i.e. Pândyas) had sought refuge, “subdued the south-western portion of the peninsula as far as the Gulf of Maṇṇâr, the Podiyil mountain (in the Tinnevely district), Cape Comorin, Kôttâgu, the Sahya (i.e. the Western Ghâts) and Kudamalai-nâdu (i.e. Malabar)”

765—*South-Ind Inscr* Vol II No. 58, p 232 Tanjore (Râjarâjêśvara temple) apparently unfinished Tamil inscription of the 15th³ year (of the reign) of king Râjakêśarivarman *alias* the *Chakravartin*, the glorious Kulôttunga-Chôladêva [I] —The historical account is the same as in No 764. The inscription gives the name (Arumoli-Nangaiyâr) of the queen of Virarâjêndradêva I⁴

766—Têki plates of the E Châlukya Chôdaganga Râjarâja of Vêngi, of the 17th year of the reign (of Kulôttunga-Chôda I), see above, No. 571

767—*South-Ind Inscr* Vol III No 70, p 149. Śrîrangam (Ranganâtha temple) Tamil inscription of the 18th year (of the reign) of king Râjakêśarivarman *alias* the *Chakravartin*, the glorious Kulôttunga-Chôladêva [I] —The historical introduction is the same as in No 764

768—*South-Ind Inscr* Vol II No 77, p 391 Conjeeveram Tamil inscription of the 20th year (of the reign) of the glorious Kulôttunga-Chôladêva [I] —The inscription mentions the king's consort (by the title) Bhuvanamuḍudaiyâl (i.e. ‘the mistress of the whole world’)

769—*South-Ind Inscr* Vol III No 71, p 152¹ Kîlappaḷuvûr (Vatamûlêśvara temple) Tamil inscription of the 20th year (of the reign) of king Râjakêśarivarman *alias* the

¹ See *Ind Ant* Vol XXI p 281

² According to Dr Hultzsch this seems to refer to the dominions of Vikramâditya's younger brother Jayasimha III —Instead of *Singanam* No 777 has *Kongana dēśam* (the Konkana country).

³ For an inscription of the 16th year see below, under *Addenda*.

⁴ See above, No 763 f

Tribhuvanachakravartin, the glorious Kulôttunga-Chôladêva [I].—The historical introduction¹ is the same as in No 764

770 —*Archæol Surv of South India*, Vol IV p 224. The small Tamil Leyden grant² (on three plates) of the 20th year (of the reign) of king Râjakêsarivarman *alias* the *Ohakravartin*, the glorious Kulôttunga-Chôladêva [I].

771 —Chellûr plates of the E. Châlukya Vira-Chôda of Vêngi, of the 21st year of the reign (of Kulôttunga-Chôda I) ; see above, No 572

772 —Pithâpuram plates of the E. Châlukya Vira-Chôda of Vêngi, of the 23rd year of the reign (of Kulôttunga-Chôda I) ; see above, No 573.

773 —*South-Ind. Inscr* Vol III No 59, p. 120 Tiruvallam (Bilvanâthêsvara temple) Tamil inscription of the 23rd year (of the reign) of Kulôttunga-Chôladêva [I.], recording a gift by a Ganga chief (Nilaganga ?) for the benefit of his daughter who was the consort of prince Vira-Chôladêva (i.e., according to Dr Hultzsch, Vira-Chôda, the son of Kulôttunga-Chôla I and viceroy of Vêngi) ³

774 —*South-Ind Inscr* Vol III No 58, p 119. Tiruvallam (Bilvanâthêsvara temple) Tamil inscription of the 26th year (of the reign) of king Râjakêsarivarman *alias* the *Ohakravartin*, the glorious Kulôttunga-Chôladêva [I].—The inscription refers to the defeat of (the W. Châlukyas) Vikkalan and Śīṅganaṅ (i.e. Vikramâditya VI and Jayasimha III.) It also mentions the king's consort (by the title) Bhuvanamuḍudaiyâl (i.e. 'the mistress of the whole world')

775 —*South-Ind Inscr* Vol III No 72, p 156.⁴ Tiruvīdaimarudûr (Mahâlingasvamin temple) Tamil inscription of the 172nd day of the 26th year (of the reign) of king Râjakêsarivarman *alias* the *Ohakravartin*, the glorious Kulôttunga-Chôladêva [I] —To the account given in No 764 the inscription adds the conquest of Kalinga-mandalam It also mentions the king's three queens Dinachintâmani, Elisai-Vallabhî, and Tyâgavallî

776 —*Ep Ind* Vol V. p 106 Tiruvorriyûr (Âdhipurîśvara temple) inscription of the 30th year (of the reign) of Jayadhara (i.e. the Chôla king Kulôttunga-Chôla I) —
(L 1).—Trimṣat(t)-samê Jayadharasya tu va[r]ttamânê

777 —*South-Ind Inscr* Vol III. No 73, p 160 Chôlapuram (Chôlêsvara temple) incomplete Tamil inscription of the 180th day of the 30th year (of the reign) of king Râjakêsarivarman *alias* the *Ohakravartin*, the glorious Kulôttunga-Chôladêva [I], recording a grant made by himself from his palace at Kâñchipuram —The historical introduction agrees on the whole with that of No 775, but of the queens Dinachintâmani is omitted

778 —*South-Ind. Inscr* Vol II. No 78, p 392. Conjeeveram Tamil inscription of the 34th year (of the reign) of the Chôla king Kulôttunga-Chôladêva [I] —The introduction of this inscription is identical with that of No 768

779 —S 1030 (for 1028).—*Ep Carn* Vol III p. 191, No 51, *Ep Ind* Vol IV p 70, No 6 Sindhuvallî (Śamkarêśvara temple) Tamil inscription of the 37th year of the reign of the glorious Kulôttunga-Chôladêva [I.] —

'In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign

¹ The inscription mentions a man who had the title 'Virudarâjabbayamkara' which was a surname of Kulôttunga Chôla I himself

² The grant will soon be properly edited.

³ See above, Nos 771 and 772

⁴ See *Ind. Ant* Vol, XXI p. 282

780 — *Ep Ind Vol V* p 104, and Plate Tiruvengâdu (Śvêtâkanyêśvara temple) inscription of the 39th year of the reign of the glorious Kulôttunga-Chôla [I] —

(L 1) — . . . avatî vasumatîm śr[î]-Kulôttunga-Chôlê . . . tan-NAVATTIMŚA-VARSHê

781 — *South-Ind Inscr Vol III* No 74, p 163 Conjeeveram (Pândava-Perumâl temple) Tamil inscription of the 39th year (of the reign) of king Râjakêsarivarman *alias* the lord, the glorious Kulôttunga-Chôladêva [I] — The historical introduction is the same as in No 761

782 — *South-Ind Inscr Vol III* No 75, p 165,¹ and Plate Tirukkalukkuniam (Vêdagnîśvara temple) Tamil inscription of the 42nd year (of the reign) of the *Chakravartin*, the glorious Kulôttunga-Chôladêva [I] — The historical introduction is the same as in No 777

783 — § 1035 — *Ep Carn Vol III* p 190, No 44 Êchiganahallî (Sômêśvara temple) Kanarese inscription of the reign of the glorious Kulôttunga-Chôladêva [I] —

(L 1) — Sa(śa)k[a-va]rîsham 1035neya Jaya-samvatsarada Pâ(phâ)lguna-mâsada apaia paksham pâ[di]va Âdityavâram Hasta-nakshatram

Sunday, 22nd February A D 1114, but the Jovian year was Vijaya, not Jaya, see *Ep Ind Vol IV* p 72, No 9

784 — *Ep Ind Vol V* p 105 Chidambaram (Natarâja temple) Tamil inscription of the 44th year (of the reign) of Jayadhara (*i.e.* the Chôla king Kulôttunga-Chôla I, originally named Râjêndra-Chôla [II]), recording donations by Kundavai Âlvâr, the daughter of (the E Châlukya) Râjarâja [I] and younger sister of the *Tribhuvanachakravartin* Kulôttunga-Chôla [I.] —

‘In the year forty-four (of the reign) of Jayadhara . . . at the time (of the rising of the sign) Rishabha, on the day of Rôhini, which corresponded to a Friday in the month during which (the sign) Mîna was shining’

[§ 1035] Friday, 13th March A D 1114, see *ibid* Vol IV p 70, No 7

The second portion of the inscription states that a stone which the king of Kambôja had given to Râjêndra-Chôla (*i.e.* Kulôttunga-Chôla I) by order of the latter was inserted into the wall of a hall in front of the shrine

ac 785 — *Ep Ind Vol IV* p 70, No 8 Date of an Âlangudi (Âpatsahâyêśvara temple) Tamil inscription of the 45th year (of the reign) of king Râjakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulôttunga-Chôladêva [I] —

‘In the 45th year . . . on the day of Uttar[âshâdhâ], which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulâ’

[§ 1036] Thursday, 8th October A D. 1114

786 — § 1036 — *Ep Ind Vol. VI* p 220, and p 279, No. 40 Date of a Diâkshâîama (Bhîmêśvara temple) Telugu inscription of the 45th year of the reign of the asylum of the whole world, the glorious Vishnuvardhana-mahârâja (*i.e.* the Chôla king Kulôttunga-Chôla I.) —

(L 1) — Śaka-va[r*]shambulu 1036 [pra]varddhamâna-vijayaîâjya-divya samvatsa 45 Dhanu-mâsamuna śukla-pa[kshamu]na êkâda[ś]iyu Budhavâramu nându uttarâyana-vyatyîpâta-²numittamuna

Perhaps Wednesday, 9th December A D 1114,³ but this was not the day of the Uttarâyana-samkrânti (which took place on the 24th December)

¹ Compare *Ind Ant Vol XXI* p 286

² Read *vyatpâta*

³ On this day the *tithi* of the date commenced 7 h 52 m after mean sunrise

787 — Ś 1037 — *Ep Ind Vol VI* p 222 Bhīṃavaram (Nāṇāyanasvāmin temple) Sanskrit and Telugu pillar inscription of the 45th year of the reign of king Parāntaka . . the asylum of the whole world, the glorious Viṣṇuvardhana-mahārāja (i.e. the Chōla king Kulōttunga-Chōla I) —

(L 11) — Sarvvalōkāśraya-śrī-Viṣṇuvarddhana-mahārājula pravarddhamāna-vijayarājya-samvatsarambulu 45gu śrāhi Sa(śa)ka-va[r*]shambulu 1037gunḍi(ṇti) Chaitra-viṣhuvusamkiāmtti-ni[mitta]muna.¹

788 — *South-Ind Inscr Vol III* No 76, p 168 Śrīrangam (Jambukēśvara temple) Tamil inscription of the 47th year (of the reign) of king Rājakēśarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva [I] — The historical introduction is the same as in No 777

789 — *Ep Ind Vol V* p 48, No 26. Date of a Maṇṇārguḍi (Rājagopāla-Perumāḷ temple) Tamil inscription of the 48th year (of the reign) of king Rājakēśarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva [I] —

‘In the 48th year . . . on the day of Ārdrā, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Makara’

[Ś 1039] Monday, 7th January A D 1118

790 — *South-Ind Inscr Vol III* No 31, p 71 Maṇimangalam (Rājagopāla-Perumāḷ temple) Tamil inscription of the 48th year (of the reign) of king Rājakēśarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva [I] —

‘In the [48]th year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha’

[Ś 1039] Friday, 25th January A D 1118, see *Ep Ind Vol IV* p. 262, No 20

The inscription mentions the king's consort (by the title) Ulagudaiyāl (i.e. ‘the mistress of the world’)

791 — *South-Ind Inscr Vol III* No 32, p 74 Another Maṇimangalam (Rājagopāla-Perumāḷ temple) mutilated Tamil inscription of the 48th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva [I]

The date of this inscription is the same as that of No 790, except that the twelfth is wrongly quoted instead of the second *tithi*, see *Ep Ind Vol V* p 198, No 28

792 — Ś 1040 — *Ep Ind Vol VI* p 221, No 9 Date of a Drākshārāma (Bhīmēśvara temple) Sanskrit and Telugu inscription of the 250th day of the 49th year of the reign of the *Mahārājādhirāja*² Viṣṇuvardhana, the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva [I] —

(L 3) — Śa[k]-ābdē vyōma-vēd-āmba[ra-śāśi]-ga[ni]tē . . . Śaka-va[r*]shambulu 104[ḍ]nda [rā*]jya-divya-samvatsa 49yagu śr[ā*]hi dinamulu 250 . . . uttarāyana-samki[ā*]m[ti-ni]mtittamuna³

793 — *South-Ind Inscr Vol I* No 155, p 168, *Ep Ind Vol V* p 103, and Plate Chidambaram inscription of the glorious Kulōttunga-Chōla [I], who subdued the five Pāṇḍyas, burnt the fort of Kōttāra, and crushed the army of the Kēralas⁴

794 — *Ep Ind Vol IV* p 263, No 21 Date of a Tiruvīdaimarudūr (Mahālingasvāmin temple) Tamil inscription of the 4th year (of the reign) of king Parakēśarivarman *alias* the

¹ The date would correspond to the 24th March A D 1115, but does not admit of verification

² The inscription gives many more titles and names of the king

³ Read *nemittamuna*

⁴ Compare above, No 764

Tribhuvanachakravartin, the glorious **Vikrama-Chôladeva** (i.e. the Chôla king **Vikrama-Chôla**).¹—

‘In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha’

[Ś 1044]: Monday, 1st May A D 1122, see *ibid* Vol VII p 3

795 — *South-Ind Inscr.* Vol II No 68, p 310 Tanjore (Râjarâjêśvara temple) Tamil inscription of the 4th year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva** — The historical introduction records that in his youth the king put to flight the Telinga Vîman (Bhîma)² of Kulam and burnt the country of Kalinga, stayed in Vêngai-mandalam, conquered the North and then proceeded to the South, where he crowned himself (as Chôla king). The inscription mentions his queens Mukkôkkilânadî³ and Tyâgapatâkâ

796 — *South-Ind Inscr* Vol III No 33, p 75 Manimangalam (Râjagôpâla-Perumâl temple) damaged Tamil inscription of the 4th year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**. — The historical introduction, so far as it is preserved, agrees with that of No 795

797 — *Ep Ind* Vol IV p 263, No 22 Date of a Tiruvengâdu (Śvêtâranyêśvara temple) Tamil inscription of the 5th year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva** —

‘In the 5th year . . . on the day of Ârdrâ, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha’

[Ś 1044]. Monday, 31st July A D 1122, see *ibid* Vol VII p 3

798 — *Ep Ind* Vol VII p 3, No 57 Date in a Tiruvârûr (Tyâgaiâja temple) Tamil inscription of the 5th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva** —

‘In the fifth year . . . on a Thursday which corresponded to (the day of) Maghâ and to the fifth *tithi* of the first fortnight of the month of Mithuna’

[Ś 1045]. Thursday, 31st May A D 1123

799 — *Ep Ind* Vol IV p 73, No 10 Another date in the same Tiruvârûr (Tyâgaiâja temple) Tamil inscription, of the 340th day of the 5th year (of the reign) of king Parakesarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva** —

‘In the fifth year . . . on the three-hundred-and-fortieth day, which was (the day of) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna’

[Ś 1045] Sunday, 3rd June A D 1123, but the *tithi* which ended on this day was the 8th, not the 7th, see *ibid* Vol VII p 4

800 — Ś 1049 — *Ep Ind* Vol VI p 225 Chêbrôlu (Kêśavasvâmin temple) Telugu inscription of the 9th year of the reign of the Chôla *Mahârâjâdhirâja Tribhuvanachakravartin* **Vikrama-Chôla**, recording a grant by the *Mahâmandâlêśvara* Nambaya,⁴ ‘lord of the town of Kollipâkâ,’ of the Durjaya family —

(L 12) — . . . pravardda(iddha)mâna-vijayarâjya samvatsarambulu 9agunê[nti] Sa(sa)ka-[va]rûshambulu 1049agu Shla(Pla)va-⁵samvatsara Jêshtha-⁶masa sômagrahana(na)-nimityamuna

¹ The accession of Vikrama-Chôla took place on (approximately) the 29th June A D 1118, see *Ep Ind* Vol VII p 8

² According to Dr Hultzsch apparently one of the Nâyakas of Ellore — Compare below, No 833

³ Compare below, Nos 801 and 812

⁴ For an inscription of the same Nambaya (Nambirâja, Nambha) of Ś 1052 (for 1053) see *Ep Ind* Vol VI p 224, for one of his son Trailôkyamalla of Ś 1041 (for 1052) *ibid* p 225, the name of Nambaya’s father mo t probably was Malla

⁵ Wrong for *Plavanva*—

⁶ Read *Jyêshtha*— or *Jyâshtha*

27th May A D 1127, a lunar eclipse, visible in India; see *Ep Ind* Vol. VI p 280, No 42, and Vol VII p 3

801 — *South-Ind Inscr* Vol III No 80, p 187. Conjeeveram (Arulâla-Perumâl temple) Tamil inscription of the 9th year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—The introduction mentions the conquest of Kalinga, and the king's queen Mukkôkkalânadî¹

802 — The Tirumalavâdî (Vaidyanâtha temple) Tamil inscription of the 15th year of the reign of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva** (below, No 805), records gifts made by him—

'in the tenth year (of his reign, in) the month Śittirai, on a Sunday which corresponded to (the day of) Hasta (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon'

[Ś 1050]: Sunday, 15th April, or Saturday, 14th April A D. 1128,² see *Ep Ind* Vol VII p 5, No 59

803 — *Ep Ind* Vol VII p 170, No 64 Date of a Tirumânikulî (Vâmanapurîśvara temple) Tamil inscription of the 11th year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—

'In the eleventh year . . . on the day of Viśâkhâ, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of . . . '

[Ś 1050]: Wednesday, 19th December A D. 1128

804 — *Ep Ind* Vol VII p 4, No 58. Date of a Kôviladî (Divyaġġânêśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—

'In the 11th year . . . on the day of Punarvasu, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Makara'

[Ś 1050]: Saturday, 5th January A D 1129

805 — *South-Ind Inscr* Vol III No 79, p 182 Tirumalavâdî (Vaidyanâtha temple) Tamil inscription of the 15th year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—The historical introduction agrees with that of No 795. The inscription mentions two of the king's queens, Tyâgapatâkâ and Dharamimulududaiyâl (see 'the mistress of the whole earth')

(For a date of the 10th year in the same inscription see above, No 802)

806 — *Ep Ind* Vol VII p 171, No 65 Date of an Udayârkhôyl (Karavandîśvara temple) Tamil inscription of the 15th year (of the reign) of king [Parakêsar]varman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—

'In the 15th year . . . [on the day of] . . . , which corresponded to a Thursday and to the . . . [*tithi*] of the second fortnight of the month of Simha'

807 — *Ep Ind* Vol VI p 228 Śevilmêdu (Kailâsanâtha temple) inscription of the 16th year (of the reign) of king **Vikrama-Chôladêva**, surnamed Akalanka and Tyâgavârâkara:—

(L 2) — Śrîmad-Vikra[ma]-Chôladêva-nripatêr=vva[rshê] śubhê shôdasê . . . Vasâkhamâse=parê [i*] pakshê s=Ôttara-Chandrayâra-viditê kâlê

[Ś 1056] Monday, 16th April A D 1134, see *ibid* Vol VI p 279, No 41, and Vol VII p 3

¹ Compare Nos 795 and 812

² In the original date either the *nakshatra* or the week day is quoted incorrectly

³ The month was that of Dhanus

⁴ I.e. Tyâgasamudra, compare above, No 576.

808 — Ś 1054 (for 1057) — *Ep Ind* Vol VI p 281, No 43 Date of a Nidubrôlu Telugu inscription of the 17th year of the reign of the *Tribhuvanachakravartin*, the glorious *Vikrama-Chôladêva* —

(L 63) — vijayarājya-samvatsarambulu pa[d]iyêd=agunêmdu Śaka-varshambulu 1054-gunêmtti Varisākha-suddha-tṛtīyayau¹ Guruvāramu nāndu

[Ś 1057]. Thursday, 18th April A D 1135, see *ibid* Vol VII p 5

809 — Ś 1056 (for 1065).— Chellûr plates of the reign of Kulôttunga-Chôda II, the son of Vikrama-Chôda, above, No 574 (the date of which corresponds to the 24th March A D 1143)

810 — *South-Ind Inscr* Vol III No 34, p 77 Manimangalam (Rajagôpâla-Perumâl temple) Tamil inscription of the 8th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttunga-Chôladêva (i.e., probably, the Chôla king Kulôttunga-Chôla II) — The inscription records the grant of a piece of land which had been purchased in the 13th year (of the reign) of Vikrama-Chôladêva

811 — *South-Ind Inscr* Vol I No 89, p 126 Notice of a Mâmallapuram Tamil inscription of the 14th year (of the reign) of king Râjakêsarivarman *alias* the glorious Kulôttunga-Chôladêva (i.e., probably, the Chôla king Kulôttunga-Chôla II.)

812 — *South-Ind Inscr* Vol III No 35, p 79 Manimangalam (Rajagopâla-Perumal temple) Tamil inscription of the 8th² year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Râjarâjadêva (i.e. the Chôla king Râjarâja II) — The inscription mentions the king's consort (under the name or title) Mukkôkkilânadigal³

813 — Supplied by Dr Hultzsch⁴ Date of a Conjeeveram (Ēkâmrânâtha temple) Tamil inscription of the 15th year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Râjarâjadêva (i.e. the Chôla king Râjarâja II.)⁵—

'In the fifteenth year . . . on the day of Punarvasu, which was a Thursday and the fourteenth *tithi* of the first fortnight of the month of Tai'

814 — *South-Ind Inscr* Vol III No 85, p 209 Tirumânikulî (Vâmanapurîśvara temple) Tamil inscription of the 3rd year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulôttunga-Chôladêva (i.e. the Chola king Kulôttunga-Chôla III),⁶ who was pleased to be seated together with (his queen) Bhuvanamulududaiyâl (i.e. 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold —

'In the third year . . . on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Simha'

[Ś 1102]: 12th August A D 1180, but the day was a Tuesday, not a Monday, see *Ep Ind* Vol VII p 171, No 66

815 — *Ep Ind* Vol VII p 171, No 67 Date of a Gdangil (Bhaktapariâdhîśvara temple) Tamil inscription of the 3rd year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulôttunga-Chôladêva [III] —

'In the 3rd year . . . on the day of Aśvini, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of Simha'

The date is irregular

¹ Read *tṛtīyayau*

² For an inscription which quotes the third year of apparently Râjarâja II, see below, under *Addenda*

³ Compare above, Nos 795 and 801

⁴ Compare *South Ind Inscr* Vol III p 79, and note 4

⁵ The inscription opens with the same panegyric introduction as No 812

⁶ The accession of Kulôttunga Chôla III took place between (approximately) the 8th June and the 8th July A D 1178, see *Ep Ind* Vol VII p 8

816 — *Ep Ind* Vol. VII p 172, No 68 Date of a Tirumānikulī (Vāmanapurīśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Virarājendra-Chôladêva (i.e. the Chôla king Kulôttunga-Chôla III) —

‘In the seventh year . . . on the day of Śatabhishaj, which was the fourteenth *tithi* of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of Simha’

[Ś. 1106] Wednesday, 22nd August A D 1184

817 — *Ep Ind* Vol IV p 264, No 23 Date of a Tiruvengādu (Śvêtâranyêśvara temple) Tamil inscription of the 8th year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulôttunga-Chôladêva [III] —

‘In the eighth year . . . on the day of Anurâdhâ, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkataka’

[Ś. 1107]. Monday, 8th July A D 1185¹

818 — *South-Ind Inscr* Vol III No 60, p 121 Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 8th² year (of the reign) of Kulôttunga-Chôladêva [III], dated ‘from the month of Mâsi,’ recording a grant by Mindan Attimallan Sambuvarāyan of the Śengēni family

819 — *South-Ind Inscr* Vol I No 132, p 136 Notice of a Virūchīpuram Tamil inscription of the 10th (?) year (of the reign) of the *Tribhuvanachakravartin* Kônêrimēnkonda³ Kulôttunga-Chôladêva (i.e. the Chôla king Kulôttunga-Chôla III),⁴ recording a grant by the Śengēni chief mentioned in No 820

820 — *South-Ind Inscr* Vol III No 61, p 121 Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kônêrimēnkonda⁵ Kulôttunga-Chôladêva (i.e. the Chôla king Kulôttunga-Chôla III), recording a grant by the Śengēni chief Ammaṣappan Kannudaipperumān *alias* Vikrama-Śôla-Sambuvarāyan

821 — *South-Ind. Inscr* Vol. III No 36, p 82 Manimangalam (Rājagôpāla-Perumāl temple) Tamil inscription of the 12th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttunga-Chôladêva [III], who was pleased to take Madurai, Îlam, and the crowned head of the Pândya⁶ —

‘In the 12th year . . . on the day of Chitrâ, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhanuṣ’

[Ś. 1111]. Monday, 4th December A D 1189, but the *tithi* of the date ended 0 h 51 m before mean sunrise of this day, see *Ep Ind* Vol. IV p 220, No 19

822 — *Ep Ind* Vol VII p 6, No 60 Date of a Sômangalam (Sômanâthêśvara temple) Tamil inscription of the 14th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttunga-Chôladêva [III], who was pleased to take Madurai and Îlam —

‘In the 14th year . . . on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara’

[Ś. 1113]: Thursday, 2nd January A D 1192⁷

¹ The *tithi* of the date was either a current *tithi* or a *prathama dafamī*

² For inscriptions of the 9th and 11th years see below, under *Addenda*.

³ Compare Kônêrimāikonda, ‘the unequalled among kings’, on this title see *South-Ind Inscr* Vol II p 110

⁴ See *ibid* Vol III p 121

⁵ See No 819

⁶ Compare above, p 116, note 2

⁷ In the original date the first fortnight is wrongly quoted instead of the second

823 — *Ep Ind Vol IV* p 265, No 24 Date of a Kadappéri (Śvītāranyēśvara temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva [III] —

‘In the sixteenth year . . . on the day which was a Saturday and (the day of) Mūla and a fourth *tithi* and the tenth solar day of the month of Āni’

[Ś 1116] · Saturday, 4th June A D 1194, but the *tithi* which ended on this day was a 14th, not a 4th *tithi*

824 — *Ep Ind Vol VII* p 172, No 69 Date of a Tirunallār (Darbhāranyēśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva [III], who, having taken Madurai, was pleased to take also the crowned head of the Pāndya ¹—

‘In the 17th year . . . on the day of Uttara-Bhadrpadā, which corresponded to a Monday and to the second *tithi* of the first fortnight of the month of Kumbha’

[Ś 1116] Monday, 13th February A D. 1195 ²

825 — *Ep Ind Vol VII* p 172, No 70. Date of a Tiruveennainallūr (Kṛipāpurīśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva [III], who was pleased to take Madurai and the crowned head of the Pāndya —

‘In the 17th year . . . on the day of Rōhinī, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna’

[Ś. 1117] · Thursday, 8th June A D 1195

826 — *Ep Ind Vol VII* p 173, No 71 Date of a Kōvilvenni (Ikshupurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva [III], who was pleased to take Madurai and the crowned head of the Pāndya —

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyā’

[Ś 1118] · Monday, 2nd September A D 1196, but the *nakshatra* is irregular

827 — *South-Ind Inscr Vol III* No 88, p 217 Śrīrangam (Ranganātha temple) incomplete Tamil³ inscription of the 19th year (of the reign) of king Parakēsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḍudaiyār (i.e. ‘the mistress of the whole world’) on the throne of heroes (which consisted of) pure gold, *alias* the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva [III], who, having taken Madurai, was pleased to take the crowned head of the Pāndya —

‘In the 19th year . . . on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month of Vṛśchika’

[Ś 1118] · Tuesday, 12th November A D 1196, see *Ep Ind Vol IV* p 219, No 17

The inscription notices an expedition into the North, at the end of which the king entered Kachchi (i.e. Conjeeveram) It then states that he defeated the son of [Vīra-]Pāndya, took Madurai and bestowed it on Vikrama-Pāndya, and that he took the crowned head of Vīra-Pāndya who had revolted again and given battle at Nettūr. It further relates that he pardoned the Pāndya (apparently Vīra-Pāndya), and the Chēra king, who seems to be identical with a person subsequently mentioned as Vīra-Kērala

828 — *Ep Ind Vol VII* p 173, No 72 Date of a Tirumānikuḷi (Vāmanapurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious

¹ Compare above, p 115, note 2

² On this day the *tithi* of the date commenced 1 h 55 m after mean sunrise

³ The inscription contains one verse in Sanskrit

Kulōttunga-Chôladêva [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pândya —

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of Rishabha’

[§ 1119] • Wednesday, 30th April A D 1197.

829 — § 1119 — *Ep Ind Vol IV p 219, No 16* Date of a Nellore (Ranganâyaka temple) Tamil inscription of the 19th (*really* 20th) year of the reign of the glorious Kulōttunga-Chôladêva [III.], who took Madurai and Îlam and was pleased to take the crowned head of the Pândya —

‘In the year Pingala (which corresponded to) the Śaka year one thousand one hundred and nineteen, (and) in the nineteenth year (of the reign) [on the day of] Rêvatî and a Friday which was the fifteenth solar day of the month of Vriśchika’

Friday, 21st November A D. 1197, but this was the 25th, not the 15th day of the month of Vriśchika

830 — *Ep Ind Vol V p 199, No 31* Date of a Manmangalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin* Kulōttunga-Chôladêva [III.], who was pleased to take Madurai and the crowned head of the Pândya —

‘In the 20th year . . . on the day of Svâtî, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Vriśabha’

The date is irregular

831 — *Ep Ind Vol VII p 174, No 73* Date of a Tirumânikulî (Vâmanapurîśvara temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chôladêva [III.], who was pleased to take Madurai, Îlam, and the crowned head of the Pândya —

‘In the 21st year . . . on the day of Maghâ, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mêsha’

[§ 1121] Wednesday, 7th April A D 1199

832 — *Ep Ind Vol VII p 174, No 74* Date of a Tirumânikulî (Vâmanapurîśvara temple) Tamil inscription of the 21st year (of the reign) of king Parakêsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chôladêva [III.], who, having taken Madurai and Îlam, was pleased to take also the crowned head of the Pândya —

‘In the 21st year . . . on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Rishabha’

[§ 1121] Saturday, 10th April A D 1199, but this day fell in the month of Mêsha, not of Rishabha

833 — *Ep Ind Vol VI p 333* Kambayanallûr (Dêśinâthêśvara temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chôladêva [III.], recording a grant by Vidugâdajagîya-Perumâl,¹ the king of Tagadai² and (son of) Râjarâja Adigai,³ to Nâgai-Nâyaka of Kulai (*i.e.* Kulam⁴ or Kulaiyûr, the modern Ellore)

¹ See below, No 834

² *I.e.* Tagadûr, the modern Dharmapuri, the head-quarters of a taluka in the Salem district

³ *I.e.* Râjarâja, the lord of Adigai (the modern Tiruvadi near Cuddalore)

⁴ Compare above, No 795

834 — *South-Ind Inscr* Vol I No 75, p 106 (see also No 76, p 107), *Ep. Ind* Vol VI. p 332 Tūmalaī (near Polūr) Sanskrit and Tamil inscription, recording the restoration of images of a Yaksha and a Yakshi, which had been set up by the Kērala (or Chēra, Vañji¹) king Yavanikā (or, in Tamil, Ilai), by his descendant Vyāmuktaśravanōjjvala (in Tamil, Vīdugādalagaya-Perumāl),² the lord of Takatā (in Tamil, Tagadai) and son of the Adhika prince Rājaraja (in Tamil, Adigaṇ³ Vagan)

835 — *South-Ind Inscr* Vol III No 23, p 43 Karuvūr (Paśupatiśvara temple) Tamil inscription of the 23rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva, who was pleased to take Īlam, Madurai, the crowned head of the Pandya, and Karuvūr, — the *Tribhuvanachakravartin* Kōnēri[nmai]kondāp,⁴ (i.e. the Chōla king Kulōttunga-Chōla III)

836 — *South-Ind Inscr* Vol III No. 24, p 45 Karuvūr (Paśupatiśvara temple) Tamil inscription of the 25th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva [III.], who was pleased to take Īlam, Madurai, the crowned head of the Pandya, and Karuvūr

837 — *Ep Ind* Vol VI p 281, No 44 Date of a Conjeeveram (Ēkāmranātha temple) Tamil inscription of the 27th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva [III.], who was pleased to take Madurai and the crowned head of the Pāndya —

‘In the 27th year . . . on the day of Anurādhā, which corresponded to a Thursday and to the eleventh day of the month of Vargāśi in this year’

[Ś 1127]. Thursday, 5th May A D 1205

The inscription⁵ mentions “the supreme lord of Kuvalālapura, he who was born from the Ganga family, Śiyaganga Amarābharanan *alias* Tiruvēgambam-ndaiyān”⁶

838 — *South-Ind Inscr* Vol III No 37, p 84 Manimangalam (Rājagōpāla-Perumāl temple) Tamil inscription of the 28th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva [III.], who was pleased to take Madurai and the crowned head of the Pāndya

839 — *Ep Ind* Vol V p 198, No 29 Date of a Manimangalam (Dharmēśvara temple) Tamil inscription of the 29th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttunga-Chōladēva [III.], who was pleased to take Madurai, Īlam, and the crowned head of the Pāndya —

‘In the 2[9]th year . . . on the day of Mrigaśirsha, which corresponded to a Wednesday and to the seventh *tithi* of the first fortnight of the month of Mīna’

[Ś 1128] Wednesday, 7th March A D 1207

840 — *Ep Ind* Vol. IV p 220, No. 18 Date of a Tirumalavādi (Vaidyanātha temple) Tamil inscription of the 34th year (of the reign) of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Tribhuvanaviradēva, who took Madurai, Īlam, Karuvūr, and the crowned head of the Pāndya, (i.e. the Chōla king Kulōttunga-Chōla III.) —

‘In the 34th year . . . on the day of Śravana, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kanyā’

[Ś 1133] Monday, 19th September A D 1211.

¹ The traditional capital of the Chēra kingdom.

² See above, No 833

³ I.e. the lord of Adigaṇ. — Compare Adigaṇ, below, No 937, and Adiyama, above, e.g. No 415, note

⁴ See above, No 819

⁵ See *South Ind Inscr* Vol III p 122, and note 9.

⁶ Compare below, No 841

841 — *South-Ind Inscr* Vol III No 62, p 122 Tiruvallam (Bilvanâthêśvara temple) Tamil inscription of the [3]4th year (of the reign) of Kulôttunga-Chôladêva [III] — The inscription records a gift by Ariyapillai, the queen of (the Ganga chief) Amarâbharana-Siyaganga, mentioned in No 837

842 — *Ep Ind* Vol V. p 199, No 30 Date of an Uttaramallûr (Vaikuntha-Perumâl temple) Tamil inscription of the 37th year (of the reign) of the *Tribhuvanachakravartin* Tribhuvanaviradêva, who was pleased to take Madurai, Îlam, Karuvûr, and the crowned head of the Pândya, (i.e. the Chôla king Kulôttunga-Chôla III) —

'In the 37th year . . . on the day of Hasta, which corresponded to a Sunday and to the ninth *tithi* of the first fortnight of the month of Mithuna'

[S 1137] · Sunday, 7th June A D 1215

843 — *Ep Ind* Vol VII p 174 f, Nos 75 and 76 Two dates of a Mâgaral (Tirumâlîśvara temple) Tamil inscription of the 4th and 5th years (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva (i.e. the Chôla king Râjarâja III) ¹ —

'In the fourth year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna'

[S 1142] · Monday, 22nd June A D 1220

'In the 5th year . . . on the day of Aśvinî, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Simha'

[S 1142]: Wednesday, 19th August A D 1220 ²

844 — *Ep Ind* Vol VII p 175, No 77 Date of a Kôvilvenni (Ikshupurîśvara temple) Tamil inscription of the year opposite the 6th (i.e. the 7th year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III] —

'In the year which was opposite the 6th year . . . on the day of Uttarâshâdhâ, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulâ'

[S 1144] Thursday, 13th October A D 1222

845 — *Ep Ind* Vol VII p 175, No 78 Date of a Kîl-Kâśâkudî (Âdiyappaṇ temple) Tamil inscription of the 10th year (of the reign) of Râjarâjadêva [III] —

'In the tenth year . . . on the day of Śrîavishthâ, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mēsha'

[S 1148] Tuesday, 21st April A D 1226

846 — *South-Ind Inscr* Vol III No 38, p 85 Manimangalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 13th year (of the reign) of Râjarâjadêva [III ?]

847 — *Ep Ind* Vol VII p 167 Tiruvêndipuram (Dêvanâyaka-Perumâl temple) Tamil inscription of the year opposite the 15th year (i.e. the 16th year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III.] —

The inscription records that, when the *Pratûpa-chakravartin*, the Hoysana (Hoysala) Viranârasimhadêva (i.e. Narasimha II, above, Nos 434 and 435), heard that Kôpperuñjînga³ held Râjarâja [III] captive at Śîndamangalam, he started from Dôrasamudra, conquered the Mahara⁴ kingdom and seized its king, and that then his *Dandanâyakas* Appana and Samudra-

¹ The accession of Râjarâja III took place between (approximately) the 23rd June and the 13th August A D 1215, see *Ep Ind* Vol VII p 169

² As the *tithi* of the date, the 5th, commenced on this day 10 h 38 m after mean sunrise, it has probably been quoted erroneously instead of the 4th.

³ In other inscriptions he is called a Kâdava or Pallava (compare above, No 642) For an account of inscriptions of his, from which it appears that, originally a Chôla feudatory, he became an independent king in A D 1243, see *Ep Ind* Vol VII p 163 ff

⁴ Elsewhere called the Makara or Magara kingdom; compare above, No 434.

Goppaya by his orders continued the campaign (in the course of which, amongst others, Parâ-kramabâhu, the king¹ of Îlam, was killed), advanced against Śêdamangalam, forced Kôpperuñ-jinga to release the Chôla king, and accompanied the latter to his dominions

848 — *Ep Ind Vol VI* p 281, No 45 Date of a Śrîrangam (Jambukêśvara temple) Tamil inscription of the year opposite the 16th year (*i.e.* the 17th year of the reign) of king Râjakêśarivarman *alias* the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III] —

‘In the year opposite the 16th year . . . on the day of Śravana, which corresponded to a Saturday and to the tenth *tithi* of the first fortnight of the month of Kanyâ’

[Ś. 1154]. Saturday, 25th September A D 1232

849 — *Ep Ind Vol VI* p 282, No 46 Date of a Conjeeveeram (Êkâmrânâtha temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III] —

‘In the 17th year . . . on the day of Âśvinî and a Tuesday in the first fortnight of the month of Makara’

[Ś 1154]. Tuesday, 18th January A D 1233

850 — *South-Ind Inscr Vol III* No 41, p 87 Manimangalam (Dharmêśvara temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III] .—

‘In the 18th year . . . on the day of Rêvati, which corresponded to a Tuesday and to the second *tithi* of the second fortnight of the month of Simha’

[Ś 1155]. Tuesday, 23rd August A D 1233, see *Ep Ind Vol VI* p 282, No 47

851 — *South-Ind Inscr Vol III* No 39, p 86 Manimangalam (Râjagôpâla-Perumâl temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III] —

‘In the 18th year . . . on the day of Dhanushthâ, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Dhanus’

[Ś 1155]. Wednesday, 7th December A D 1233, see *Ep Ind Vol VI* p 282, No 48

852 — *South-Ind Inscr Vol III* No 40, p 86 Manimangalam (Râjagôpâla-Perumâl temple) Sanskrit and Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III] .—

‘In the 18th year . . . on the day of Śravana, which corresponded to a Monday and to the first *tithi* of the first fortnight of the month of Makara’

[Ś 1155]. Monday, 2nd January A D 1234, see *Ep Ind Vol VI* p 283, No 49

853 — *Ep Ind Vol VI* p 283, No 50 Date of a Tiruvorriyûr (Âdhipurîśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III] —

‘In the 19th year . . . on a Sunday which corresponded to (the day of) Uttara-Bhadrapadâ and to the third *tithi* of the first fortnight of the month of Simha’

[Ś. 1156]: either Sunday, 30th July, or Sunday, 13th August, A D 1234, probably the latter²

854 — *South-Ind Inscr Vol I* No 74, p 105 Tirumalai Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjarâjadêva [III], recording a donation by Attimallan Śambukula-Perumâl³ *alias* Râjagambhira-Śambuvarâyan.⁴

¹ According to Dr Hultzsch, perhaps a prince of Ceylon

² In the original date either Uttara Bhadrapadâ has been wrongly quoted instead of Uttara Phalgunî, or the first fortnight instead of the second Compare above, Nos 480 and 604

³ *I.e.* the Perumal of the Sambu race

⁴ Compare below, No 866

855.— *Ep Ind Vol VI* p 284, No. 51 Date of a Tiruvengādu (Śrīrājanīśvara temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] —

‘In the 22nd year . . . on the day of Uttara-Bhādrapadā, which corresponded to a Tuesday and to the fourth *tithi* of the second fortnight of the month of Mīna’

[Ś 1159] Tuesday, 16th March A D 1238, but the *tithi* which ended on this day was a 14th, not a 4th *tithi*

856 — Ś 1160* — *South-Ind Inscr Vol I* Nos 59 and 60,¹ pp 87 and 88 Two Poygai (near Virūchipuram) Tamil inscriptions of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III], recording donations by the Śengēni chief Virāśani-Ammayappan Alagiya-Śōlan *alias* Edirili-Śōla-Śambuvarāyan] ?—

‘[In the month of] Tai of the twenty-second year . . . which was current during the Śaka year one thousand one hundred and sixty.’

857 — *Ep Ind Vol VI* p 284, No 52 Date of a Mannārgudi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III.] —

‘In the year which was opposite the twenty-second year . . . on the day of Pūrvā-shādhā, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Mīna’

[Ś 1160]. Monday, 28th February A D 1239

858 — *Ep Ind Vol VI* p. 284, No 53 Date of a Mannārgudi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III] —

‘In the year which was opposite the twenty-second year . . . on the day of Uttarā-shādhā, which corresponded to a Wednesday and to the tenth *tithi* of the second fortnight of the month of Mīna —

[Ś 1160] Wednesday, 2nd March A D 1239

859 — *Ep Ind Vol VI* p 285, No 54 Date of a Mannārgudi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (*i.e.* the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III] —

‘In the year which was opposite the twenty-second year . . . on the day of Dhanishthā, which corresponded to a Friday and to the thirteenth *tithi* of the second fortnight of the month of Mīna’

[Ś 1160]. Friday, 4th March A D 1239³

860 — Ś 1161 — *South-Ind Inscr Vol I* Nos 61 and 62,⁴ pp 89 and 90. Two Poygai (near Virūchipuram) Tamil inscriptions of the 24th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājarājadēva [III], recording donations by Virāśani-Ammayappan Alagiya-Śōlan *alias* Edirili-Śōla-Śambuvarāyan —

‘From the month of Tai of the twenty-fourth year . . . which was current during the Śaka year one thousand one hundred and sixty-one’

¹ Of No 60 only the date remains

² Compare below, Nos 860 and 862

³ On this day the *tithi* of the date commenced 5 h 57 m after mean sunrise

⁴ *Ibid* No 63, p 90, is a short Tamil inscription referring to the gift of the village of Pattūr, which is also recorded in Nos 61 and 62 — No 62 is a duplicate of No 61

⁵ Compare Nos 856 and 862

861 — *South-Ind Inscr* Vol I No 150, p 143 Conjeeveram (Râjasimhavarmêśvara temple) Tamil pillar inscription of the 26th year (of the reign) of the *Tribhuvanachakravartin* Râjarâjadêva [III]

862 — Ś 1165 — *South-Ind Inscr* Vol I No 64, p 91 Poygai (near Vinnichipuram) Tamil inscription of the 28th year (of the reign) of the glorious Râjarâjadêva [III], recording donations by the Śengēni chief Virâśani-Ammaṇappan Alagiya-Śōḷan *alias* Edirili-Śōḷa-Sambuvarāyan.¹—

‘From the month of Karkataka of the 28th year which was current after the Śaka year one thousand one hundred and sixty-five’

863 — *Ep Ind* Vol VII p 175, No 79 Date of an Udayârkôyil (Karavandîśvara temple) Tamil inscription of the 3rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjendra-Chôladêva (*i.e.* the Chôla king Râjendra-Chôla III) ²—

‘In the 3rd year . . . on the day of Rôhinî, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mîna’

[Ś 1171]. Saturday, 20th March A D 1249³

864 — *Ep Ind* Vol VII p 176, No 80. Date of a Śrîrangam (Ranganâtha temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Râjendra-Chôladêva [III], the hostile rod of death to the Kannariga (*i.e.* Karnâṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets on whose feet were put on by the hands of Vîra-Sômêśvara⁴ —

‘In the 7th year . . . on the day of Chitrâ, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of Makara’

[Ś 1174]: Wednesday, 25th December A D 1252⁵

865 — *Ep. Ind* Vol VII p 177, No 83 Date of a Śrîrangam (Ranganâtha temple) Tamil inscription of the year opposite the 7th (*i.e.* the 8th year of the reign) of the *Tribhuvanachakravartin*, the glorious Râjendra-Chôladêva [III], the hostile rod of death of (his) uncle Sômêśvara⁶—

‘In the year which was opposite the seventh year . . . on the day of Aśvinî, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vriśchika’

The date is irregular

866 — Ś 1180 — *South-Ind Inscr.* Vol I No 78, p 108 Padavêḍu (Ammaṇappêśvara temple) Tamil inscription of Râjagambhira Sambuvarāyan⁷—

‘To-day, which is (the day of) Rêvatî and Monday, the seventh lunar day of the former half of the month of Karkataka,⁸ which was current after the Śaka year one thousand one hundred and eighty’

The day may be Monday, 8th July A D 1258,⁹ but if so, the *nakshatra* is irregular, see *Ind Ant* Vol XXIV p 16, No. 195 — During the month of Karkataka of the given year the moon was in Rêvatî on Monday, 22nd July A D. 1258, but the *tithi* which ended on this day was the 5th of the dark half

¹ Compare above, Nos 856 and 860

² The accession of Râjendra-Chôla III took place between (approximately) the 21st March and the 8th May A D 1246

³ On this day the *tithi* of the date commenced 0 h 30 m after mean sunrise

⁴ See above, No 436

⁵ This was the day of the Makara-(Uttarâyana-)samkrânti

⁶ See above, No 864

⁷ Compare above, No 854

⁸ Here the name of the Jovian year appears to have been omitted

⁹ On this day the *tithi* of the date commenced 3 h 53 m after mean sunrise

867 — *Ep Ind Vol VII* p 176, No 81. Date of a Mannārgudi (Rājagōpāla-Perumāl temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōladēva [III.] —

‘In the 21st year . . . on the day of Rōhinī, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of Karkataka’

[§ 1188] Wednesday, 30th June A D 1266

868 — *Ep Ind Vol VII* p 177, No 82 Date of a Mannārgudi (Annāmalaianātha temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōladēva [III.] —

‘In the 22nd year . . . on the day of Viśākhā, which corresponded to a Sunday and to the fifteenth *tithi* of the first fortnight of the month of Rishabha’

[§ 1189]. Sunday, 8th May A D 1267

869 — §. 1236 — *Ep Ind Vol III* p 70 Tiruvallam (Bilvanāthēśvara temple) inscription of Vira-Champa, surnamed Nīdrāvasānavijayin, the son of a Chōla king¹ —

(L 4) — Tumgaśrika-Śakābda-bhā[ṇi] samayē

870 — § 1236 — *Ep Ind Vol III* p 71 Tiruvattiyūr (Arulāla-Perumāl temple) inscription of Champa (i.e. Vira-Champa), the son of Vira-Chōla, (composed by Champa’s minister Venabhid) —

(L 1) — Tumgaśrika-saran-mitē Śaka-nripē

871 — *South-Ind Inscr Vol I* No 52, p. 77. Gānganūr (near Vēlūr) Tamil inscription of the 17th year (of the reign) of the *Sakalalōkachakravartin* Venrumankonda² Sambuvarāya:—

‘On the day of Rōhinī, which corresponds to Monday, the first lunar day of the former half of the month of Rishabha of the Pramāthin year, (which was) the 17th year (of the reign)

[Pramāthin=§. 1261]. Monday, 10th May A D 1339, see *Ind Ant Vol XXII* p 137, No 4.

872 — *South-Ind Inscr Vol. I* No 90, p 126 Notice of a Māmallapuram Tamil inscription of apparently the 5th year of the reign of [Rāja]nārāyana Sambuvarāja.³

873 — *South-Ind Inscr Vol I* No 70, p 102 Tirumalai Tamil inscription of the 12th year (of the reign) of Rājanārāyana Sambuvarāja

874 — § 1403 — *Ep Ind Vol III* p 72, and Plate Śrīrangam (Jambukēśvara temple) Tamil inscription of the *Mahāmandalēśvara* Vālaka-Kāmaya alias Akkalarāja,⁴ ‘lord of Urayyūr’⁵ —

‘At the auspicious time of Mahāmagam (Mahāmāgha), (when) Jupiter (was in) Simha, on the day of Magam (Maghā), which corresponded to a Sunday and to the full-moon *tithi* of the first fortnight of the month of Kumbha of the Plava *saṃvatsara*, which was current after the Śaka year 1403’

Sunday, 3rd February A D 1482, see *Ind Ant Vol XXIV* p 205, note 56, and *Vol XXV* p 270

¹ See below, No 870

² I.e. ‘he who took the earth by conquest’

³ According to Mr Venkayya, *Report* for 1899-1900, p 34, his accession took place in Śaka samvat 1259 — For a Virūchipuram Tamil inscription which mentions the *Sakalalōkachakravartin* Rājanārāyana Sambuvarāja, see *South-Ind Inscr Vol I* No 128, p 135

⁴ He claims to be a successor of the Chōla dynasty According to Mr Krishnaswami he probably was a dependent of one of the last kings of the first Vijayanagara dynasty

⁵ Now a suburb of Trichinopoly

875 — *South-Ind Inscr* Vol III No. 26, p 47 Karuvûr (Paśupatiśvara temple) Tamil inscription of Kōnērīmēlkondān,¹ dated "on the four-hundred-and-thirty-eighth (!) day" of the 23rd year (of his reign) Since the king settled certain temple servants in a quarter which was called Vira-Śōlan-Tirumadaivilāgam after his own name, it follows that his actual name was Vira-Chōla

876 — *South-Ind Inscr* Vol II No 61, p 246, and Plate Tanjore (Rājarājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* Kōnērīnmaikondān, dated on the 334th day of the second year (of his reign)

877 — *South-Ind Inscr* Vol II No 21, p 111 Tanjore (Rājarājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* Kōnērīnmaikondān, dated on the seventh day of the year opposite the fifth year (of his reign)

878 — *South-Ind Inscr* Vol III No 25, p 47 Karuvûr (Paśupatiśvara temple) Tamil inscription of the *Tribhuvanachakravartin*, the glorious Kōnērīnmaikondān, containing an order which was to take effect from the month of Ādi of the 15th (year of his reign)

879 — *South-Ind Inscr* Vol II No 22, p 113 Tanjore (Rājarājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* Kōnērīnmaikondān, dated on the sixty-fourth day of the thirty-fifth year (of his reign)

880 — Ś 1127 — *Ep Ind* Vol VII p 153 Conjeeveram (Arulāla-Perumāl temple) inscription of (the Telugu-Chōda²) Tammusiddha or Tammusiddhi, recording a grant which was made at Nellûr,³ at the time of his coronation —

(L 20) — śarayōgyē Śak-ābdē

After a number of mythical ancestors, the inscription mentions (in the solar race) Kalkāla, in his race, Madhurāntaka Pottappi-Chōla (founded the town of Pottappi in the Andhra country), in his family, Vetta (Betta) [I] In his family was king Siddhi, his younger brother Vetta (Betta) [II], his eldest son Dāyabhima, his younger brother Ērasiddhi, had three sons, Manmasiddhi, Vetta (Betta) [III] (who did not reign), and Tammusiddhi (described as the son of Gandagopāla [Ērasiddhi] and Śrīdēvi)

881 — Ś 1129 — *Ep Ind* Vol VII p 123 Tiruvālangādu (Vatāranyēśvara temple) inscription of Tammusiddha or Tammusiddhi —

(L 18) — Śak-ābdē dhīrayāyini

Genealogy substantially as in No 880, but the names Pottappi and Vetta are here given as Pottapi and Betta After Pottapi-Chōla the inscription mentions Tilungavidya, while it omits Vetta (Betta) [I] The name Manmasiddhi is also given as Manmasiddha

882 — Ś 1129. — *Ep Ind* Vol VII p 126 Tiruppāsūr (Vāchīśvara temple) inscription of Tammusiddha or Tammusiddhi —

(L 57) — Śak-ābdē dhīrayāyini

Genealogy, with some omissions, generally as in No 881, but the inscription mentions Nallasiddhi as an elder brother of Ērasiddhi

883 — Ś 1129. — *Ep Ind* Vol VII p 149 Tiruvorriyûr (Ādhipurīśvara temple) inscription of Tammusiddha or Tammusiddhi —

(L 24) — Śak-ābdē dhīrayāyini

This inscription, like No 880, after Pottappi-Chōla, introduces Betta [I], as an ancestor of Tilungavidya (see No 881), here called Tilungabijja Otherwise it generally agrees with Nos 881 and 882

¹ I group together here five inscriptions, Nos 875-879, of kings mentioned under this title (for which see above, No 819) Their exact identification is doubtful, and it is even uncertain whether they are all Chōla kings

² Compare Mr Venkayya's *Report* for 1899-1900, p 17

³ *I.e.* the modern Nellore.

884 — *South-Ind Inscr* Vol III No 63, p 123 Tiruvallam (Bilvanāthēśvara temple) Tamil inscription, recording a remission of taxes from the 3rd year (of the reign) of (the Telugu-Chôla¹) Vijaya-Gandagôpâladêva,² made by Alagiya-Pallavan (*alias*) Edirili-Śôla-Sambuvarâyan³

885 — Supplied by Dr Hultzsch Date of a Conjeeveram (Arulala-Perumâl temple) Tamil inscription⁴ of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gandagôpâladêva —

‘In the 7th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the twelfth *tithi* of the first fortnight of the month of Tulâ ’

[Ś 1178]. Monday, 2nd October A D 1256

886 — Ś 1187. — *Ind Ant* Vol XXI p 122 Date of a Conjeeveram (Arulâlâ-Perumâl temple) Tamil inscription of the 15th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gandagôpâladêva —

‘In the 15th year . . . which corresponded to the Śaka year 1187, on the day of Rôhini, which corresponded to Saturday, the thirteenth *tithi* of the second fortnight of the month of Mithuna ’

Saturday, 13th June A D 1265, see *ibid* Vol XXII p 220

887 — Ś 1187 — *Ind Ant* Vol XXI p 122. Date⁵ of a Conjeeveram (Arulâlâ-Perumâl temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gandagôpâladêva —

‘In the 1[6]th year . . . which corresponded to the Śaka year 1187, on the day of Uttara-Bhadrapadâ, which corresponded to Saturday, the third *tithi* of the second fortnight of the month of Simha ’

Saturday, 1st August A.D 1265, see *ibid* Vol XXII p 220

888 — *Ep Ind* Vol V p 123, note Notice of Madras Museum plates⁶ of a Chôla⁷ chief named Śrikantha — The inscription gives the following line of chiefs, who are said to belong to the family of the Chôla Karikâla Sundarananda, Navarâma, Ereyamma, Vijayakâma, Virârjuna, Agraupidugu, Kôkili, Mahēndravarman, Elajôla, Nripakâma, Divâkara, and Śrikantha

N — The Pândyas of Madhurâ⁸

889 — *Ep Ind* Vol VI p 302, No 2 Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the 13th (*i.e.* the 14th) year (of the reign) of the glorious [Pândya] king Jatâvarman *alias* the *Tribhuvanachakravartin*, the glorious Kulaśêkharadêva⁹ —

‘In the year opposite the thirteenth year . . . on the day of Pûrvâshâdhâ, which corresponded to a Thursday, and to the tenth *tithi* of the second fortnight, and to the fourth solar day of the month of Mina ’

[Ś 1125] Thursday, 26th February A D 1204¹⁰

¹ See Mr Venkayya's *Report* for 1899 1900, p 20

² The accession of Vijaya Gandagôpâla took place between (approximately) the 14th June and the 1st August A D 1250 — Compare also below, No 904

³ Compare above, Nos 856, 860 and 862

⁴ No 47 of the Government Epigraphist's collection for 1893

⁵ In *Ind Ant.* Vol. XXI p 122, the same date is given from a Conjeeveram (Ēlāmranātha temple) Tamil inscription of the same king, but in it the *nakshatra* Uttarâshâdhâ is wrongly quoted instead of Uttara-Bhadrapada

⁶ See Mr Sevell's *Lists of Antiquities*, Vol II p 24, No 174

⁷ According to Mr Venkayya, *Report* for 1899 1900, p 21, a Telugu Chôla.

⁸ For Pândya feudatories of the W Châlûkya see above, p 26, note 1, d

The accession of Jatâvarman Kulaśêkhara took place between (approximately) the 27th February and the 29th November A D 1190

¹⁰ On this day the *tithi* of the date commenced 8 h 33 m after mean sunrise

890 — *Archæol Surv of South India*, Vol IV p 21, facsimiles of 5 plates in *Ind Ant* Vol VI p 142 The larger Tiruppūvanam Sanskrit¹ and Tamil grant (on 11 plates) of the 25th year (of the reign) of the glorious [Pāndya] king Jatāvarman *alias* the *Tribhuvanachakravartin*, the glorious Kulaśékharadēva, surnamed Rājagambhīradēva —

(Plate 1 a, line 4 f) — *nijē vatsarē pañchavimsē chandāmsāy=ātta-Châpē Kanakapati-tithau krishnapakshi-Ārkivāra-Svâtī-yôgē*

(Plate v b, line 2 f) — ‘the day of Svâtī, which corresponded to a Saturday, and to the eleventh *tithi* of the second fortnight, and to the fourth solar day of the month of Dhanu, in the twelfth year opposite the thirteenth’

[Ś 1136]. Saturday, 29th November A D 1214, see *Ep Ind* Vol VI p 301, No 1

The introductory lines indicate that the Pāndya lords were descended from the Moon.

891 — *Ep Ind* Vol VI p 304, No. 6 Date of a Tirukkāttuppallī (Agnīśvara temple) Tamil inscription of the 7th year (of the reign) of king Māravarman *alias* the *Tribhuvanachakravartin* Sundara-Pāndyadēva [I] who presented the Chōla country² —

‘In the 7th year on the auspicious occasion of the Rishabha (*lagna*) on the day of Pushya, which corresponded to . . . and to the ninth *tithi* of the first fortnight of the month of Mīna’

[Ś. 1145] [Monday], 13th March A D 1223³

892 — *Archæol Surv of South India*, Vol IV p 43, No 29 Tirupparankunram Tamil cave inscription of the 325th day of the 7th year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [I] who was pleased to present the Chōla country⁴

893 — *Ep Ind* Vol VI p 303, No 5 Date of a Śrīrangam (Ranganātha temple) Tamil inscription of the 9th year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [I] who was pleased to present the Chōla country —

‘In the ninth year on the day of Viśākhā, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Mēsha’

[Ś 1147] Friday, 28th March A D 1225

894 — *Archæol Surv of South India*, Vol IV p 37, and facsimile in *Ind Ant* Vol VI p 143 The Tiruppūvanam Sanskrit⁵ and Tamil supplementary grant (on one plate) of the 11th year (of the reign) of [Māravarman] Sundara-Pāndyadēva [I] who presented the Chōla country⁶

895 — *Ep Ind* Vol VI p 302, No. 3 Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (i.e. the 19th) year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [I] who was pleased to take the Chōla country and to perform the anointment of heroes at Mudikondaśōlapuram —

‘In the year opposite the year opposite the seventeenth year . . . on the day of Uttārāśādhā, which corresponded to a Monday, and to the tenth *tithi*, and to the seventh solar day of the month of Purattādī in this year’

[Ś 1156] Monday, 4th-September A D 1234.

896 — *Ep Ind* Vol VI p 303, No 4 Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (i.e. the 19th) year (of the reign) of the

¹ Only the first five lines are in Sanskrit

² The accession of Māravarman Sundara-Pāndya I took place between (approximately) the 29th March and the 4th September A D 1216

³ But the *tithi* of the date had ended 0 h 21 m before mean sunrise of this day

⁴ See *Ind Ant* Vol XXI p 344, note 6

⁵ Only one verse at the end of the grant is in Sanskrit

⁶ See *Ind Ant* Vol XXI p 344, note 7.

glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [I] who was pleased to take the Chōla country and to perform the anointment of heroes at Mudikonda[śōlapuram] —

‘In the year opposite the year opposite the 17th year . . . on the day of Pūrva-Bhadrapadā, which corresponded to a Monday, and to the first *tithi* of the first fortnight, and to the twenty-seventh solar day of ¹

[Ś 1156] · Monday, 19th February A D 1235 ²

897 — *Ep Ind* Vol VI p 305, No 10 Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 11th year (of the reign) of king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [II] ³—

‘In the eleventh year . . . on the day of Hasta, which corresponded to Sunday, the first solar day of the month of Vairāśi ’

[Ś 1171] Sunday, 25th April A D 1249

898 — *Ep Ind* Vol VI p 304, Nos 7 and 8 Date of two Tinnevely (Nellaiyappar temple) Tamil inscriptions of the year opposite the year opposite the 11th (*i.e.* the 13th) year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [II] —

‘In the year opposite the year opposite the eleventh year . . . on the day of Anurādhā, which corresponded to a Wednesday, and to the tenth *tithi* of the second fortnight, and to the twenty-fourth solar day of the month of Makara ’

[Ś 1172]: Wednesday, 18th January A D 1251

899 — *Ep Ind* Vol VI p 305, No 9 Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 11th (*i.e.* the 13th) year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [II] —

‘In the year opposite the year opposite the eleventh year . . . on the day of Āśvinī, which corresponded to a Wednesday, and to the ninth *tithi* of the second fortnight, and to the nineteenth solar day of the month of Mīna ’

[Ś 1173]. Wednesday, 14th June A D 1251, but the day fell in the month of Mithuna, not of Mīna ⁴

900 — *Ep Ind* Vol VI p 306, No 11 Date of a Tiruvaiyāru (Pañchanadēśvara temple) Tamil inscription of the 2nd year (of the reign) of king Jātāvarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [I] ⁵—

‘In the 2nd year . . . on the day of Śatabhishaj, which corresponded to a Thursday and to the eleventh *tithi* of the second fortnight of the month of Mēsha ’

[Ś 1175] · Thursday, 27th March A D 1253

901 — *Ep Ind* Vol VI p 306, No 12 Date of a Tirumalayādi (Vaidyanātha temple) Tamil inscription of the 2nd year (of the reign) of king Jātāvarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [I.] —

‘In the 2nd year . . . on the day of Mūla, which corresponded to a Saturday and to the fourth *tithi* of the second fortnight of the month of Mēsha.’

[Ś 1175] · Saturday, 19th April A D 1253

¹ The name of the month would be Kumbha

² On this day the *tithi* of the date commenced 0 h 30 m after mean sunrise.

³ The accession of Māravarman Sundara Pandya II took place between (approximately) the 15th June A D. 1238 and the 18th January A D 1239

⁴ For the month of Mīna the date is intrinsically wrong.

⁵ The accession of Jātavarman Sundara-Pandya I took place between (approximately) the 20th and the 28th April A D 1251.

902 — *Ep Ind Vol VI p 306, No 13* Date of a Tirumalavâdi (Vaidyanâtha temple) Tamil inscription of the 3rd year (of the reign) of king Jatâvarman *alias* the *Tribhuvana-chakravartin*, the glorious Sundara-Pândyadêva [I] —

‘In the 3rd year . . . on the day of Uttarâshâdhâ, which corresponded to a Wednesday and to the sixth *tithi* of the first fortnight of the month of Vriścika’

[Ś 1175]. Wednesday, 29th October A D 1253

903 — *Ep Ind Vol VI p 307, No 17.* Date of a Tiruppaṇḍuruttu (Pushpavanêśvara temple) Tamil inscription of the 7th year (of the reign) of the glorious king Jatavarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pândyadêva [I] ¹—

‘In the 7th year . . . on the day of Hasta, which corresponded to a Sunday and to the thirteenth *tithi* of the second fortnight of the month of Kanyâ’

[Ś 1179]. Sunday, 7th October A D 1257, but the day fell in the month of Tulâ, not of Kanyâ ²

904 — *Ind Ant Vol XXI p 343* Date of a Tirukkalukkunram (Vêdaguîśvara temple) Tamil inscription of the 9th year (of the reign) of the *Mahârâjâdhirâja*, the *Tribhuvana-chakravartin*, the glorious Sundara-Pândyadêva [I], ³ the ornament of the race of the Moon, the Mâdhava of the city of Madhurâ, the uprooter of the Kêrâla race, a second Râma in plundering the island of Lankâ, the thunderbolt to the mountain—the Chôla race, the dispeller of the Karnâta king, ⁴ the fever to the elephant—the Kâthaka (king), ⁵ . . . the jungle-fire to the forest—Vîra-Gandagôpâla, ⁶ the tiger to the deer—Ganapati ⁷ (who was) the lord of Kañchi, he who performed the anointment of heroes at Nellûrapura —

‘In the 9th year . . . on the day of Punarvasu, which corresponded to a Tuesday and to the fifth *tithi* of the first fortnight of the month of Rishabha’

[Ś 1181]. Tuesday, 29th April A D. 1259, see *Ep Ind Vol VI p 307, No 14*

905 — *Ep Ind Vol VI p 307, No 15* Date of a Tirukkalukkunram (Vêdagiriśvara temple) Tamil inscription of the 9th year (of the reign) of the glorious king Jatâvarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pândyadêva [I] who was pleased to take every country —

‘In the 9th year . . . on the day of Rêvatî, which corresponded to a Sunday and to the ninth *tithi* of the second fortnight of the month of Mithuna’

[Ś 1181]. Sunday, 15th June A D 1259

906 — *Ep Ind Vol VII p 11, No 32* Date of an Achcharapâkkam (Akshêśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vîra-Pândyadêva. ⁸—

‘In the 7th year . . . on the day of Âśvinî, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkataka’

[Ś 1181] Sunday, 13th July A D 1259

907 — *Ind Ant Vol XXI p 121* Date of a Śîrangam (Jambukêśvara temple) Tamil inscription of the 10th year (of the reign) of the *Mahârâjâdhirâja*, king Jatâvarman *alias* the

¹ He took Kannanûr (see above, No 436, note) from the Hoysala king and covered the temple at Srirangam with gold — See below, No 909

² For the month of Kanyâ the date is intrinsically wrong

³ *I.e.* Jatavarman Sundara Pândya I

⁴ *I.e.* the Hoysala Sômeśvara, see above, No 436

⁵ According to Dr Hultzsch, probably one of the Gajapati kings of Orissa whose capital was Kâthaka (Cuttack)

⁶ Compare Vijaya Gandagôpâla, above, No 884 ff

⁷ *I.e.* the Kakatiya Ganapati, compare above, No 588

⁸ The accession of Vîra-Pandya took place between (approximately) the 11th November A D 1252 and the 13th July A D 1253

Tribhuvanachakravartin, the glorious Sundara-Pāndyadēva [I] who was pleased to take every country ¹—

‘In the 10th—tenth—year on the day of Anurādhā, which corresponded to a Wednesday and to the first *tithi* of the second fortnight of the month of Rishabha’

[Ś 1182]. Wednesday, 28th April A D 1260, see *Ep Ind* Vol VI p 307, No 16

908—*Ep Ind* Vol VI p 308, No 18 Date of a Tirumalavādī (Vaidyanātha temple) Tamil inscription of the 11th year (of the reign) of king Jatāvarman (*alias*) the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [I] —

‘In the 11th year on the day of Āśvinī, which corresponded to a Thursday and to the sixth *tithi* of the second fortnight of the month of Karkataka’

[Ś 1183]. 19th July A D 1261, but this was a Tuesday, not a Thursday

909—*Ep Ind* Vol III p 11, and Plate Śrīrangam (Ranganātha temple) inscription of Sundara-Pāndyadēva [I],² of the race of the Moon, residing at Madhurā. He took Śrīrangam from ‘the moon of Karnāta,’³ and plundered the capital of the Kāthaka king⁴

910—*Ep Ind* Vol VII p 10, No 31 Date of a Śrīvaikuntham (Kailāsapatī temple) Tamil inscription of the 15th year (of the reign) of the glorious Vīra-Pāndyadēva —

‘In the 15th year on the day of Maghā, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Karttigai’

[Ś 1189]. Thursday, 10th November A D 1267

911—*Ep Ind* Vol VI p 309, No 20 Date of a Śrīrangam (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Kulasēkhara-dēva [I] —

‘In the tenth year on the day of Rohinī, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Makara’

[Ś 1199]: Wednesday, 5th January A D 1278

912—*Ep Ind* Vol VI p 311, No 25 Date of a Taramangalam (Ilamīśvara temple) Tamil inscription of the 6th year (of the reign) of king Jatāvarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [II] ⁵—

‘In the 6th—sixth—year on the day of Uttara-Phalgunī, which corresponded to a Monday and to the fourth *tithi* of the first fortnight of the month of Karkataka’

[Ś 1203]. Monday, 21st July A D 1281

913—Supplied by Dr Hultzsch Date of a Tiruvēndipuram (Dēvanāyaka-Perumāl temple) Tamil inscription⁷ of the 10th year (of the reign) of king Jatāvarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [II] —

‘In the 10th—tenth—year on the day of Rēvatī, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Karkataka —

[S 1207] Monday, 23rd July A D 1285

¹ The king otherwise is described as in No 904

² *I.e.* Ja āvarman Sundara Pāndya I He covered the shrine of the temple with gold and assumed, with reference to it, the surname Hīmaśchchhadanarāja — Compare above, No 913

³ *I.e.* the Hoysala Sōmēśvara

⁴ Compare above, No 904

⁵ The accession of Māravarman Kulasēkhara I took place between (approximately) the 25th February and the 18th November A D 1268

⁶ The accession of Jatavarman Sundara Pāndya II took place between (approximately) the 13th September A D 1276 and the 15th May A D 1276

⁷ No 137 of the Government Epigraphist's collection for 1902

914 — *Ep. Ind.* Vol VI p 311, No 26 Date of a Mannārguḍi (Jayangondanātha temple) Tamil inscription of the 12th year (of the reign) of the glorious king Jatāvarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [II] —

‘In the twelfth year . . . on the day of Svāti, which corresponded to a Friday and to the thirteenth *tithi* of the first fortnight of the month of Kanyā’

[Ś 1209]: Friday, 12th September A D 1287, but the *tithi* which ended on this day was a 3rd, not a 13th *tithi* of the bright half

915 — *Ep Ind* Vol VI p 310, No 23 Date of a Taramangalam (Ilamīśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king Jatāvarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [II] —

‘In the thirteenth year . . . on the day of Uttarashādhā which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Simha’

[Ś 1211]. Monday, 1st August A D 1289

916 — *Ep Ind* Vol VI p 310, No 24 Date of a Tiruvorriyūr (Ādhipurīśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king Jatāvarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [II] —

‘In the thirteenth year . . . on the day of Uttara-Bhadrpadā, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Simha’

[Ś 1211] Friday, 5th August A D 1289

917 — *Ep Ind* Vol VI p 312, No 27 Date of a Tāramangalam (Ilamīśvara temple) Tamil inscription of (the year) opposite the 14th (*i.e.* the 15th) year (of the reign) of king Jatāvarman *alias* the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [II] —

‘(In the year) opposite the fourteenth year . . . on the day of Pushya, which corresponded to a Monday . . . [of the first fortnight] of the month of Rishabha’

[Ś 1212]. Monday, 15th May A D 1290

918 — Supplied by Dr Hultsch Date of an Achcharapākkam (Akshēśvara temple) Tamil inscription¹ of the 2nd opposite the 13th (*i.e.* the 15th) year (of the reign) of king Jatāvarman (*alias*) the *Tribhuvanachakravartin*, the glorious Sundara-Pāndyadēva [II] —

‘In the 2nd opposite the 13th year . . . on the day of Rōhinī, which corresponded to a Monday and to the seventh *tithi* of the second fortnight of the month of Kanyā’

[Ś 1212] Monday, 28th August A D 1290, but this was the last day of the month of Simha (preceding the month of Kanyā)

919 — *Ep Ind* Vol VI p 309, No 21 Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 26th year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin*, the glorious Kulaśēkharadēva [I] who was pleased to take every country —

‘In the [2]6th year . . . on the day of Punarvasu, which corresponded to a Wednesday, and to the second *tithi* of the second fortnight, and to the twenty-second solar day of the month of Vriśchika’

[Ś 1215] Wednesday, 18th November A D 1293, but the *tithi* which ended on this day was a third, not a second *tithi* of the dark half

920 — *Ep Ind* Vol VI p 308, No 19 Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 27th year (of the reign) of the glorious king Māravarman *alias* the

¹ No 252 of the Government Epigraphist's collection for 1901

Tribhuvanachakravartin, the glorious Kulaśēkharadēva [I] who was pleased to take every country —

‘In the 27th year . on the day of Uttara-Phalgunī, which corresponded to the seventh *tithi* of the second fortnight, and to a Friday, and to the 14th solar day of the month of Dhanus [Ś 1216]. Friday, 10th December A D 1294¹

921 — *Ep Ind Vol VI p 310, No 22* Date of a Kadappēm (Śvêtāranyēśvara temple) Tamil inscription of the 40th year (of the reign) of king Māravarman (*alias*) the *Tribhuvanachakravartin*, the glorious Kulaśēkharadēva [I.] —

‘In the 40th year . on the day of Rêvatī, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month of Mīna ’

[Ś 1229]. Saturday, 24th February A D 1308

922 — *Ep Ind Vol VI p 313, No 29* Date of a Gangaikondaśōlapuram (Bṛhadiśvara temple) Tamil inscription of the 4th year (of the reign) of king Mā[ravarman *alias*] the *Tribhuvanachakravartin*, the glorious Kulaśēkharadēva [II] ² —

‘In the 4th year . on the day of Uttarāshādhā, which corresponded to a Saturday and to the fourteenth *tithi* of the first fortnight of the month of Karkataka ’

[Ś 1239] Saturday 23rd July A D 1317

923 — *Ep Ind Vol VI p 313, No 30* Date of a Gangaikondasolapuram (Bṛhadiśvara temple) Tamil inscription of the 5th year (of the reign) of king Māravarman (*alias*) the *Tribhuvanachakravartin* the glorious Kulaśēkharadēva [II] . —

‘In the 5th year . on the day of Pushya, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Simha ’

[Ś 1240] Monday, 5th March A D 1319, but the day fell in the month of Mīna not Simha,³ and the *nakshatra* on it was Pūrva-Phalgunī (*Pāram*), not Pushya (*Pāsam*)

924 — *Ep Ind Vol VI p 312, No 28* Date of a Tinnevely (Nellayappar temple) Tamil inscription of the 8th year (of the reign) of the glorious king Māravarman *alias* the *Tribhuvanachakravartin* the glorious Kulaśēkharadēva [II] —

‘In the eighth year . on the day of Uttara-Phalgunī, which corresponded to a Saturday, and to the ninth *tithi* of the second fortnight, and to the seventeenth solar day of the month of Vṛśchika ’

[Ś 1243]. Saturday, 14th November A D 1321

925 — Ś 1262 — *Ep Ind Vol VII p 11, No 33* Date of a Śengama (Rishabhēśvara temple) Tamil inscription of the 6th year (of the reign) of king Māravarman (*alias*) the *Tribhuvanachakravartin*, the glorious Parākrama-Pāndyadēva ⁴ —

‘After the Śaka year 1262 (had passed), in the 6th year . on the day of Uttara-Bhadrapadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛśchika ’

Wednesday, 1st November A D 1340

¹ On this day the *tithi* of the date commenced 4 h 45 m after mean sunrise

² The accession of Māravarman Kulaśekhara II took place between (approximately) the 6th March and the 23rd July A D 1314

³ The wording of the date is intrinsically wrong

⁴ The accession of Māravarman Parākrama Pandya took place between (approximately) the 1st December A D 1334 and the 1st November A D 1335

926 — *Ep Ind Vol VII p 11, No 34* Date of a Maṇṇārgudī (Kailāsanātha temple) Tamil inscription of the 8th (*really* 18th) year (of the reign) of king Māṇavarman (*alias*) the *Tribhuvanachakravartin*, the glorious Parākrama-Pāndyadēva —

‘ In the [8th] year . . . on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanus ’

[§ 1274]: Friday, 30th November A D 1352¹

927 — § 1293 — *Ep Ind Vol VII p 12, No 35* Date of a Chōlapuram (near Nagercoil, Chōlōśvara temple) Tamil inscription of the 10th opposite the 5th (*i.e.* the 15th) year (of the reign) of the glorious king Jātāvarman *alias* the *Tribhuvanachakravartin*, the glorious Parākrama-Pāndyadēva.²—

‘ After the Śāka year 1293 (had passed), in the tenth opposite the fifth year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Makara ’

Friday, 9th January A D 1372

928 — *Ep Ind Vol VII p 13, No 37* Date of a Tenkāśī (Viśvanātha temple) Tamil inscription of (the year) opposite the 31st (*i.e.* the 32nd) year (of the reign) of king Jātāvarman *alias* the *Tribhuvanachakravartin*, the glorious Parākrama-Pāndyadēva.³—

‘ (In the year) opposite the thirty-first year . . . on the day of Uttarāśādhā, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkataka ’

[§ 1375]: 19th July A D 1453, but this was a Thursday, not a Monday

929 — § 1377 — *Ep Ind Vol VII p 12, No 36* Date of a Kuttālam (Kuttalanātha temple) Tamil inscription of the 2nd opposite the 31st (*i.e.* the 33rd) year (of the reign) of Parākrama-Pāndyadēva.³—

‘ In the second opposite the 31st year . . . which was current after the Śāka year 1377 (had passed),—on the day of Mrigaśirsha, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of Mīna ’

Monday, 24th March A D 1455

930 — *Ep Ind Vol VII p 13, No 38* Date of a Kuttālam (Kuttalanātha temple) Tamil inscription of the 4th opposite the 31st (*i.e.* the 35th) year (of the reign) of king Jātāvarman *alias* the *Tribhuvanachakravartin*, the glorious Parākrama-Pāndyadēva.³—

‘ In the fourth opposite the thirty-first year . . . on the day of Anuādhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna ’

[§ 1376] Wednesday, 16th March A D 1457

931 — § 1381 (for 1383) — *Ep Ind Vol VII p 13, No 39* Date of a Tenkāśī (Viśvanātha temple) Tamil inscription of the 8th opposite the 31st (*i.e.* the 39th) year (of the reign) of Arikēsaridēva *alias* Parākrama-Pāndyadēva.⁴—

‘ In the 8th opposite the 31st year . . . which was current after the Śāka year one thousand three hundred and eighty-one (had passed),—on the day of Svāti, which corresponded to a

¹ On this day the *tithi* of the date commenced 0 h 17 m after mean sunrise

² The accession of Jātāvarman Parākrama Pandya took place between (approximately) the 10th January A D 1357 and the 9th January A D 1358

³ *I.e.* Jātāvarman Parākrama Pandya Arikēsaridēva see No 931 — His accession took place between (approximately) the 18th June and the 19th July A D 1422

⁴ *I.e.* Jātāvarman Parākrama Pandya Arikēsaridēva, see Nos 928 930

Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna '.

Wednesday, 17th June A D 1461, but this was the 21st, not the 23rd day of the month of Mithuna

932 —Ś 1421 — *Ep Ind Vol VII p 14, No 40* Date of a Tenkâsi (Viśvanâtha temple) Tamil inscription of the 20th year (of the reign) of king Jatilavarman *alias* the *Tribhuvanachakravartin* Parākrama-Pāndyadēva *alias* Kulaśékharadēva who was born on the day of Kṛttikâ ¹—

'In the twentieth year which was current after the Śaka year 1421 (had passed),— on the day of Rêvatî, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vṛiścika '

Thursday, 14th November A D 1499

933 —Ś. 1459 — *Ep Ind Vol VII p 15, No 41* Date of a Tenkâsi (Viśvanâtha temple) Tamil inscription of the 3rd year (of the reign) of king Jatilavarman *alias* the *Tribhuvana-chakravartin*, Kônérmaikondân ² Perumâl Śrivalabhadēva ³—

'In the Hevilambin year, the third year . which was current after the Śaka year one thousand four hundred and fifty-nine (had passed),— on the day of Svâti, which corresponded to a Wednesday, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Vṛiścika '

Wednesday, 28th November A.D 1537

934 —Ś 1477 — *Ep Ind Vol VII p 15, No 42* Date of a Gangaikondân (Kailâsapati temple) Tamil inscription of the 22nd opposite the 2nd (ie the 24th) year (of the reign) of king Māravarmān *alias* the *Tribhuvanachakravartin*, Kônérmaikondân, ² the glorious Sundara-Pāndyadēva [III] ⁴—

'In the Râkshasa year which was current after the Śaka year 1477 (had passed, and which corresponded to) the 22nd opposite the 2nd year on the day of Svâti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Âṇi '

Saturday, 1st June A D 1555

935 —Ś 1489 — *Ep Ind Vol VII p 16, No 43* Date of a Tenkâsi (Kulaśékharāmudaiyâr temple) Tamil inscription of the 5th year (of the reign) of king Jatilavarman *alias* the *Tribhuvanachakravartin*, Kônérmaikondân ² Śri-Perumâl Alagan-Perumâl Ativirarâma Śrivalabhadēva ⁵—

'In the Prabhava year (corresponding to) the fifth year which was current after the Śaka year 1489 (had passed),— on the day of Uttara-Bhadrapadâ, which corresponded to the Vanik-karana and to the Ganda-yôga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Âvani '

Friday, 22nd August A D 1567

¹ The king's accession took place between (approximately) the 15th November A D 1479 and the 14th November A D 1480

² See above, No 819

³ The king's accession took place between (approximately) the 29th November A D 1534 and the 26th November A D 1535

⁴ The king's accession took place between (approximately) the 2nd June A D 1531 and the 1st June A D 1532

⁵ The king's accession took place between (approximately) the 23rd August A D 1562 and the 22nd August A D 1563

936 — *South-Ind Inscr* Vol I No 69, p 101 Tirumalai Tamil inscription¹ of the 10th year (of the reign) of king Māravarman, the *Tribhuvanachakravartin*, the glorious Vira-Pāndyadēva

937 — *Ind Ant* Vol XXII p 69, and Plates Madras Museum Sanskrit and Tamil plates² of the 17th year of the reign of the Pāndya king Jatilavarman³ (in Tamil, Neduñjadaiyan), the son of king Māravarman of the Pandya race, descended from the Moon — The *ājñapti* (or *dātaka*) of the grant was the *Mahāsāmanta* Dhīrataran Mūti-Eyinan of the Vaidya race, chief of Vīramangalam

938 — *Ind Ant* Vol XXII p 67 Tamil inscription of the 6th year of the reign of Kō Mārañ-Jadaiyan,⁴ and of his *Mahāsāmanta* Śāttan Ganapati of the Vaidya race, who was the chief of Pāndi-Amīrdamangalam

O — Kings and Chiefs of Kērala⁵

939 — Ś 1188 — *Ep Ind* Vol IV p 146 Conjeeveram (Arulāla-Poimāl temple) incomplete Sanskrit and Tamil inscription of the *Mahārāja* Ravivarman *alias* Samgrāmadhira and Kulasekharadēva, the *Tribhuvanachakravartin* Kōnērinmaikondān,⁶ a son of the Kērala *Mahārājādhirāja* Jayasimha⁷ (of the family of Yadu in the lunar race) and his wife Umādcī — Date of Ravivarman's birth —

(L 1) — dhavyāpya-⁸ Śākābda-bhāṇi samyē

When 33 years of age (i.e. about A D 1299-1300), Ravivarman took possession of Kērala which he ruled as he did his town of Kōlamba, he defeated a certain Vira-Pāndya,⁹ subjected the Pandyas and Cholas to the Kēralas, and at the age of 46 (i.e. about A D 1312-13) was crowned on the banks of the Vēgavatī, he then apparently again made war against Vira-Pāndya and conquered the northern country, in the fourth year of his reign (i.e. about A D 1315-16) he was at Kāūchi

940 — S 1188 — *Ep Ind* Vol IV p 149 Śrīrangam (Ranganātha temple) inscription of the *Mahārāja* Ravivarman *alias* Samgrāmadhira and Kulasekharadēva, the son of Jayasimha, of Kērala, (partly composed by Kavibhūṣana) — Date of Ravivarman's birth as in No 939, with which this inscription is partly identical In both Ravivarman, besides other epithets, has those of 'the Kūpaka universal monarch' and 'king Bhōja of the South'

941 — Ś 1296. — *Ep Ind* Vol. IV p. 203 Trivandrum¹⁰ (Padmanābhasvāmī temple) inscription of a prince Sarvāṅganātha¹¹ —

(L 1) — Simha-sthē cha Brihaspatan abdē cha Chōlapriyē¹²

942 — Ś. 1312 — *Ind Ant* Vol II p 361 Śuchindram inscription of the Kērala king Mārtandavarman —

Rākālōkē¹³ Śak-ābdē Surapati-sachivē Simha-yātē Tulāyām-ārūdhē padminisē-py-Aditidina-yutē Bhānuvarē cha

¹ I am unable to state the times of this inscription and of Nos 937 and 939

² The (seven) plates are numbered with Vaṭṭeluttu numeral figures

³ He put to flight, amongst others, a certain Adiyañ With this name compare Adigañ, above, Nos 833 and 834, and Adiyama, e.g. in No 415, note

⁴ According to Mr Venkaya he may be identical with the Jatilavarman of No 937

⁵ I give first inscriptions dated in Saka years, then those dated in Kollam years, and finally undated inscriptions — For Kērala kings see also above, No 834

⁶ See above No 819

⁷ Compare below, No 959

⁸ I.e. 1188

⁹ For a Vira-Pāndya who apparently was a contemporary of Ravivarman, see below, No 957

¹⁰ In the inscription called Syānandūra, compare below, No 936

¹¹ According to the late Mr P S Pillai, this would be the surname of an Ādityavarman who is mentioned in another Trivandrum inscription, translated in *Ind Ant* Vol XXV p 186

¹² I.e. 1296

¹³ I.e. 1312

Perhaps Sunday, 2nd October A D 1390, but on this day Jupiter's true place was in Vriśchika (and his mean place in Dhanuh), not in Simha.

943 —Kollam 301 —*Ind Ant* Vol XXIV p 253 Translation¹ of a Chólapuram (Rāju ndra-Choleśvara temple) Tamīl inscription of Vira-Kēralavarman of Vēnādu ²—

'In the year opposite the year 301, since the appearance of Kollam, with the sun in the sign of Leo' (Simha)

[Kollam 301 = Ś 1047-48]

944 —Kollam 319 —*Ind Ant* Vol XXIV p 255 Translation of a Tiruvallam Old Malayalam inscription of Vira-Kēralavarman of Vēnādu —

'In the Kollam year 319, with Jupiter in the sign Scorpio' (Vriśchika), 'and the sun in Capricornus' (Makara) ³

[Kollam 319 = Ś 1065-66]

945 —Kollam 335 —*Ind Ant* Vol XXVI p 141 Puravachēri Tamīl inscription recording private donations —

'In the year opposite the year 335 after the appearance of Kollam'

[Kollam 335 = Ś 1081-82]

946 —Kollam 336 —*Ind Ant* Vol XXIV p 257 Translation of a Puravachēri Tamīl inscription⁴ of Vira-Bavivarman of Vēnādu —

'In the year opposite the year 336, after the appearance of Kollam, with the sun six days old⁵ in the sign of Taurus' (Vriśhabha), 'Saturday, Makaynam' (Mṛigaśirsha) 'star'

[Ś 1083] Saturday, 29th April A D 1161, see *ibid* Vol XXV p 54, No 1

947 —Kollam 342 —*Ind Ant* Vol XXIV p 277 Translation of a Puravachēri Tamīl inscription [of Vira-Ravivarman of Vēnādu ?] —

'In the year 342 after the appearance of Kollam, with the sun 7 days old in Leo' (Simha)

[Kollam 342 = Ś 1088-89]

948 —Kollam 348 (for 347 ?) —*Ind Ant* Vol XXIV p 278 Translation of a Tiruvattār Old Malayalam inscription of Vira-Udayamārtāndavarman of Vēnādu —

'In the Kollam year 348, with Jupiter in Cancer' (Karkataka), 'and the sun days old in Pisces' (Mina), 'Thursday, Anusham' (Anuśidhā) 'star'

[Ś 1094] Thursday, 16th March A D 1172, see *ibid* Vol XXV p 54, No 4, and p 174

949 —Kollam 368 —*Ind Ant* Vol XXIV p 283 Translation of Vīranam (near Ārṇṇagal) fragments of one or two Tamīl inscriptions [of a Vira-Kēralavarman ?], one of which is dated—

'in the Kollam year 368, with Jupiter in Vugo' (Kanyā), 'and the sun two days old in Taurus' (Vriśhabha) ⁶

[Kollam 368 = Ś 1114-15]

¹ For this and the following inscriptions compare also the late P S Pillai's *Some Early Sovereigns of Travancore*, Madras, 1891

² This is the Tamīl name of the Travancore country

³ In the Kollam year 319 = A D 1143 11 Jupiter was not in Vriśchika

⁴ For another Tamīl inscription from the same place and of apparently the same date, see *Ind Ant* Vol XXIV p 253

⁵ *I.e.* 'on the 6th solar day'

⁶ In the Kollam year 368 = A D 1192 93 Jupiter was not in Kanyā

950 — Kollam 371 — *Ind Ant Vol XXIV p 284* Translation of a Kunangarai Old Malayalam inscription of Vira-Rāmavarman of Vēnādu —

‘In the Kollam year 371, with Jupiter in Cancer’ (Karkataka), ‘and the sun 24 days old in Aries’ (Mēsha)

[Kollam 371 = Ś 1117-18]

951 — Kollam 384 — *Ind Ant Vol XXIV p 305* Translation of a Trivandrum (Padmanābhasvāmīn temple) Old Malayalam mutilated inscription of Vira-Rāma [Kēralavarman] of Vēnādu —

‘In the Kollam year 384, with Jupiter in Cancer’ (Karkataka), ‘[and the sun days old in Gemini’ (Mithuna)]

[Kollam 384 = Ś 1130-31]

952 — Kollam 389 (for 390?) — *Ind Ant Vol XXIV p 307* Translation of a Kadınankulam (Mahadēva temple) Tamil inscription of Vira-Rāma Kēralavarman of Kīlapaiṇṇūr, ruler of Vēnādu —

‘In the year opposite the Kollam year 389, with Jupiter in Aquarius’ (Kumbha), ‘and the sun 18 days old¹ in Pisces’ (Mina), ‘Thursday, Pushya star, the 10th lunar day, Aries’ (Mēsha) ‘(being the rising sign)’

[Ś 1137] Thursday, 12th March A D 1215, see *ibid* Vol XXV p 54, No 3

953 — Kollam 392 (Ky 4317) — *Ind Ant Vol XXVI p 144* Kōttār (Chōlapuram temple) Tamil inscription —

‘In the Kollam year 392 opposite² the Kaliyuga year 4317, the sun being in Vriśchika’

[Kollam 392 = Ky 4317 = Ś 1138]

954 — Kollam 396 — *Ind Ant Vol XXVI p 145* Kōttār (Chōlapuram temple) Tamil inscription —

‘In the year 396 after the appearance of Kollam, when the sun was in Mithuna’

[Kollam 396 = Ś 1142-43]

955 — Kollam 410 — *Ind Ant Vol XXIV p 308* Translation of a Manalikkarai (Ālvār temple) Old Malayalam inscription of Vira-Ravi Kēralavarman of Vēnādu —

‘In the year opposite the Kollam year 410, with Jupiter in Scorpio’ (Vriśchika), ‘and the sun 27 days old in Aries’ (Mēsha)

[Kollam 410 = Ś 1156-57]

956 — Kollam 427 — *Ind Ant Vol XXIV p 333* Translation of a Vaikkalai Old Malayalam inscription of Vira-Padmanābha Mārtāndavarman of Vēnādu —

‘In the Kollam year 427, with Jupiter entering into Aries’ (Mēsha), ‘and the sun 21 days old³ in Taurus’ (Vriśabha), ‘Wednesday, the 5th lunar day after new-moon, and with the sign of Cancer’ (Karkataka) ‘rising in the orient’

[Ś 1174] Wednesday, 15th May A D 1252, see *ibid* Vol XXV p 54, No 2

957 — Kollam 491 — *Ind Ant Vol XXIV p. 335* Translation of a Kēralapuram Old Malayalam inscription of Vira-Udayamārtāndavarman *alias* Vira-Pāndyadēva⁴ of Vēnādu —

‘In the Kollam year 491, and in the 4th year, the sun being 21 days old in Aquarius’ (Kumbha)

[Kollam 491 = Ś 1237-38]

¹ *I.e.* ‘on the 18th solar day’

² For the month of Vriśchika the Kollam year 392 corresponds to Kaliyuga 4317 expired

³ *I.e.* ‘on the 21st solar day’

⁴ Compare above, No 939

958 — Kollam 578 — *Ind Ant* Vol XXV pp 187 and 188 Translation of a Padmanābhapuram (Ālvār temple) Sanskrit and Tamil inscription of the Kērala king Vīra-Kērala Mārtāndavarman of Kīlappērūr —

‘ In the Kollam year 578, the sun being 26 days old¹ in Mēsham, on Saturday, new moon, [the lunar mansion being] Bharanī ²

[Ś 1325] Saturday, 21st April A D 1403

959 — Kollam 644 — *Ind Ant* Vol II p 360 Inscription on a bell, given to a temple at Tirukurangudi by a prince Ādityavarman, ruler of Vañchi,³ of the lineage of Jayasimha ⁴—

Śrīmat-Kōlamba varshē bhavati ⁵

[Kollam 644 = Ś 1390-91]

960 — Kollam 654 — *Ind Ant* Vol II p 361 Śuchīndram inscription of a prince Rāma-varman, ruler of Vañchi ³—

Abdē Kōlamba-samjñē viśati⁶ Gavī Gurau mitra-yāte(?) Tul-āntyē(?) Maitrē(trar)kshē s-Ēnduvārē pratipadi Vanitā-lagnakē

[Ś 1400] Monday, 26th October A D 1478, see *ibid* Vol XXV p 56, No 15.

961 — Kollam 655 — *Ep Ind* Vol IV p 204 Vaikkalai inscription of Mārtānda —

(L 1) — Kōlambē mamat=⁷ēti vatsaraitē māsē Vrish-āidhē Guōr=vvārē bhe Mrigaśirshake Vīdhi-tathau Simhē cha lagnē śubhē

[Ś. 1402] Thursday, 11th May A D 1480.

962 — *Ep Ind* Vol III p 68, and Plate Cochīn (Jews') Tamil plates of Kōgōnmaikondān,⁸ His Majesty the king, the glorious Bhāskara Ravivarman, staying at Muṇṇikkodu,⁹ recording a grant made to Īssuppu Īrappān (i.e. Joseph Rabbān), dated—

‘ in the thirty-sixth year opposite the second year ’

963 — *Ind Ant* Vol XX p 290, and Plate Tirunelli (now Colonel Wooldridge's) Tamil plates of His Majesty king Bhāskara Ravivarman, containing an order by his feudatory Śamkara-Kōdavarman of Puraigūlānādu, dated—

‘ in the forty-sixth year opposite the current year in the month of Makara, when Jupiter was standing in Simha, in the above year ’

964 — *Madras Jour Lit Sc* Vol XIII Part I p 123 Kōttayam (Syrian Christians') Tamil plates of king Sthānu Ravi,¹⁰ dated¹¹—

‘ in the fifth year which was current within the time during which king . . . was reigning . . . in this year ’

965 — *Ep Ind* Vol IV p 295, and Plate Kōttayam (Syrian Christians') Tamil plate of Vīra-Rāghava-Chakravartin, a descendant of Vīra Kērala-Chakravartin —

‘ On the day of Rohini, a Saturday on which passed¹² (the day) twenty-one (of) the month Mīna, (when) Jupiter (was) in Makara, while the glorious Vīra-Rāghava-Chakravartin . . . was ruling prosperously ’

[Ś. 1241] . Saturday, 15th March A D 1320, see *ibid.* Vol VI p 83

¹ I.e. ‘on the 26th solar day’

² In the Sanskrit part of the inscription the date is assigned to Ś 1325 (*Śakāvalōka*)

³ I.e. Vañji, see above, No 834

⁴ Compare above, No 939

⁵ I.e. 644

⁶ I.e. 654

⁷ I.e. 655

⁸ I.e. ‘he who had assumed the title “king of kings”’

⁹ In the Hebrew translation (in the possession of the Cochīn Jews) identified with Kodunnallūr (Cranganore)

¹⁰ See *Ep Ind* Vol IV p 291, note 5

¹¹ See *Ind Ant* Vol XX p 287

¹² I owe the literal translation of the date to Dr. Hultsch

966 — *Ep Ind* Vol IV p 202. Trivandrum¹ (Padmanâbhasvâmin temple) Sanskrit and Tamil inscription² of the time of Gôda-Mârtânda, the lord of Golamba (Kôlamba) —
(L 3) — Dhanushi . . . uttunga-Jivê³

P — Miscellaneous dated Inscriptions

967 — Ś 858 — *Ind Ant* Vol X p 104, and Plate, *PSOCI* No 52 Bâdâmi (Mahâkûṭṭa) unfinished Kanarese pillar inscription of the *Mahâsînanta Bappuvarasa* —

(L 6) — Sa(śa)kanripakâl-âtita-sa[m]vatsara-śatamgal-entū-nu(ni)ra-ayivatta-āṇaṇeyā Jaya-sa[m]vatsarada Kârta(rta)ka-su(su)ddha-pañchamīyūm Budhavârad-andu[m]

Wednesday, 15th October A.D 924,⁴ see *ibid* Vol XXIV p 2, No 127.

Bappuvarasa⁵ is described as 'a very Bhaurava . . . to the assemblage of the enemies of the brave Gôpâla (Vîra-Gopâla ?)'

968 — Ś. 1041* — *Inscr at Śravana-Belgola*, No 139, p 109 Sanskrit and Kanarese inscription recording the date of the death of a female disciple of Divâkaranandi-siddhântadêva —

Śaka-varsham 1041neya Vilambi-samvatsarada Phâlguna(na)-śuddha-pañchamī Budhavârad-andu

The date is irregular

Divâkaranandi-siddhântadêva's disciple was Maladhârîdêva, whose disciple was Śubha-chandra-siddhântadêva⁶

969 — Ś 1050 — *Inscr at Śravana-Belgola*, No. 54, p 41, *Ep Ind* Vol III p 189, and Plate Pillar inscription recording the date of the death of Mallishêna Maladhârîdêva, the disciple of Ajitasêna, 'preceded by a sort of historical sketch of the Śravana-Belgola branch of the Digambara branch of the Jainas,' (composed by Maladhârîdêva's lay-disciple Mallinâtha) —

(L 218) — Śakê śûnya-śar-âmbar-âvani-mitê samvatsarê Kilakê mâsê [Ph]âlgunakê tri(tri)tiya-divasê vâre-satê Bhâskarê Svâtau madhyâhnê

Sunday, 10th March A.D 1129, see *Ind Ant* Vol XXIII p 124, No 68

Of royal personages the inscription mentions Chandragupta (in connection with Bhadrabâhu), Sahasatunga and Himaśîlata (in connection with Akalauka), Śatrubhayamkara (in connection with Vimalachandra), Krishnarâja (in connection with Paravadinalla), the Poysala (Hoysala) Vinayaditya (in connection with Śântidêva), and Âhavamalla (i.e. perhaps the W Châlukya Somêśvara I, in connection with Śabdachaturmukha, i.e. perhaps Śântinâtha)

970 — Ś 1059 (for 1051 ?) — *Inscr at Śravana-Belgola*, No 68, p 60 Kanarese pillar inscription recording the date of the death of Tribhuvanamalla Chaladankarâva Hoysalasetti, and the erection by his wife of a monument in his memory —

Sa(śa)ka-varśa(rsha) 1059neya Saumya-samvatsarada Mâgha māsada śukla-pakshada sankramanad-andu

Saumya would be Ś 1051 expired.

971 — Ś. 1121 — *PSOCI* No 114 Hampe Kanarese inscription of Maiduna-Chaudayya —
'Śaka 1121 (in figures, 1. 11), the Siddhârthi samvatsara, at the time of the sun's commencing his progress to the north'

¹ In the inscription called Syanandûra, compare above, No 941

² Of about the 14th century A.D — Mr P S Pillai has taken the inscription to be dated in the Kollam year 365, see *Ind Ant* Vol XXIV p 280, and Vol XXVI p 109

³ I.e. (in the month of Dhanu) when Jupiter was in the sign Karkâṭaka — Compare *Raghuvamśa* III 13, S P Pandit's note

⁴ On this day the *tithi* of the date commenced 2 h 42 m after mean sunrise

He appears to have the *biruda* Ratnavaloka.

⁶ Compare above, No 398

972 — Ś 1130 (for 1131) — *Ep. Ind.* Vol. III. p 316 Sironcha (on the Gódhavāī, now Nāgpur Museum) Telugu inscription of Sōmēśvara (Jagadekabhūshana-Mahārāja alias Somēśvaradēva-Chakravartin) of the Nāga *vaṃśa*, 'lord of Bhōgāvatī,'¹ recording a grant by his chief queen Gangamahādēvi:—

(L 26) — Śakamri(nṛi)pakāl-ātita-samvatsaramulu 1130 agunēmti Phālguna(na)-śu-
[kra(kla)]-dvādaśmi Ādityavāramu nāndu

Sunday, 7th February A.D. 1210, see *ibid* p 315

973 — Ś. 1156 — *Cave-Temples of West India*, p 99 Ellorā Jaina image inscription —

(L 1) — Śākē 1156 Jaya-savachharē [Phālguna-sudha-tritīā Bndhī]

(L 3) — Phālguna-tritīyām Vpdhē

Wednesday, 21st February A.D. 1235, see *Ind. Ant.* Vol XXIII p 118, No 30

974 — Ś 1189 — *Ind Ant* Vol XII p 101 Kadakol Kanarese memorial tablet of a disciple of Śrinandi-bhattāarakadēva —

(L. 1) — Sa(śa)ka-varuśa(sha) 1189 Prabhava samvatsarada Magha-su(śu)ddha(ddha) 5
Su(śu)kravāradalu

Friday, 20th January A.D. 1268,² see *ibid* Vol. XXIV p 3, No 131

975 — Ś 1197* — *PSOOI* No 236, *Mysore Inscr* No 120, p 219. Halēbīd Kanarese memorial tablet of a disciple of (?) Māghanandi-bhattāarakadēva —

'Śaka 1197 (in figures, 1 8), the Bhāva *samvatsara*, Wednesday, the twelfth day of the bright fortnight of Bhādrapada'

Wednesday, 15th August A.D. 1274, see *Ind Ant.* Vol XXIII p 128, No 92

976 — Ś 1200 — *Inscr at Śravana-Belgola*, No 137, second part, p 105 Kanarese inscription recording donations by Munichandradēva, disciple of the Mahāmandalāchārya Udayachandradēva, and by others —

Śālivāhana-Śaka-varsham 1200 neya Bahudhānya samvatsarada Chaitra suddha 1 Śukravāra
Friday, 25th March A.D. 1278,³ see *Ind Ant* Vol XXIII p 119, No 37

977 — Ś. 1201 — *Ind Ant* Vol XII. p 101 Kadakol Kanarese memorial tablet of a female disciple of (?) Padumasīna-bhattāarakadēva —

(L 1) — Sa(śa)ka-varuśa(sha) 1201 Pramāthu-samvatsarada Bhādrapada-su(śu)ddha-
chhat[t]i Somavāśad=amdu

Monday, 14th August A.D. 1279,⁴ see *ibid* Vol XXIV p 3, No 133

978 — Ś 1203 (for 1201) ? and [Ś. 1210] — *Inscr at Śravana-Belgola*, No 131, p 99 Kanarese inscription recording grants by private persons —

Śīmatu-Śaka-varsha 1203 neya Pramādi samvatsara Mārggaśīra su 10 Bri(bri)d=andu

Pramādin would be Ś 1235 expired Perhaps the intended year is Ś 1201 expired = Pramāthin, but for that year the date is irregular

Below the above is another Kanarese inscription recording a private grant, dated —

Sarvadhāri-samvatsarada dvitīya-Bhādrapada-su 5 Bri

This date, for Sarvadhārin=Ś. 1210, in which Bhādrapada was intercalary, corresponds to Thursday, 2nd September A.D. 1288

¹ Sōmēśvara therefore probably belonged to the Sinda family, compare above, Nos 144, 156 and 189

² On this day the *tithi* of the date commenced 2 h 42 m after mean sunrise

³ This was the day of the Mesha samkranti

⁴ On this day the *tithi* of the date commenced 4 h 19 m after mean sunrise

979 — Ś 1203 — *Ep Ind* Vol VI p 263 Śrīkūrmam (Kūrmēśvara temple) pillar inscription of Naraharitīrtha¹ (probably governor of the Kalinga country), the pupil of Ānandatīrtha (who explained the *Vyāsa-sūtras* in accordance with the principles of the Dvaita school), who was the pupil of Purushōttama-mahātīrtha (who composed a *bhashya*) —

(L 15) — Śaka-vatsarē hutavaha-vyōma-dvaya-kṣmā-yaṭē Mēshē śukla-Śasāmka-śekhara-[di]nē vārē [cha] Saumyē vārē

The date is irregular, see *ibid* p 266

980 — Ś. 1205* — *Inscr at Śravana-Belgola*, No 129, p 96 Sanskrit and Kanarese inscription recording grants by Bālachandradēva, disciple of the *Mahāmaṇḍalāchārya* Nēmichandrapanditadēva, and by others —

Sa(śa)ka-varṣam 1205neya Chitrabhānu-samvatsara Śrāvana-su 10 Brīd-anda

Thursday, 16th July A D 1282, see *Ind. Ant* Vol XXIII p 128, No 94

981 — Ś. 1235 — *Inscr at Śravana-Belgola*, No 41, p 11 Sanskrit and Kanarese inscription recording the date of the death of Śubhachandramuni —

Pañchatrimēatsamyuta-śatadvayadhika-sahasra-nuta-varaṣeṣu | vṛtṭeṣu Śaka-nripasya tu kālē vistiruna vilasat-arnṇavanīman || Pramādi-vatsarē māśē Śrāvanē tanum-atyajat | Vaktṛ kṛṣṇa-chaturdāśyām Śubhachandrō mahāyatih ||

Tuesday, 21st August A D 1313, see *Ind. Ant* Vol XXIII p 125, No 75

The inscription praises Mēghachandra-traividya² and others

982 — Ś 1295* — *Inscr at Śravana-Belgola*, No. 111, p 86 Partly illegible rock inscription recording that some work or other was done by (?) Vardhamānasvāmin —

Śaka-varṣa 1295 Paridhāvi-samvatsara Vaiśākha-śuddha 3 Budhavāra

Wednesday, 7th April A D 1372, see *Ind Ant* Vol XXIII p. 129, No 95

983 — Ś 1320* — *Inscr at Śravana Belgola*, No 105, p 76 Pillar inscription recording the date of the death of Purupandita, and the erection of a tomb for him by his disciple Abhinavapanditadēva, preceded by a long account of Jaina teachers, (composed by Arhaddāsa) —

Tatra trayodaśa-śataś=cha daśa-dvayēna Śākē=bdakē parimitē=bhavat=Īśvar-ākhyē | Māghē chatardāśa-tithau sitabhāji vārē Svataṇ Śanaś(nēḥ) surapadam Purupanditasya ||

The date is irregular

984 — Ś 1331 — *Inscr at Śravana-Belgola*, No 106, p. 80 Sanskrit and Kanarese inscription, recording a grant by a certain Māyanna, a disciple of Chandrakīrti —

Śaka-varṣa 1331neya Virōdhi-samvatsarada Chaitra-ba 5 Gu.

Thursday, 4th April A D 1409, see *Ind Ant* Vol XXIII p 126, No 78

985 — Ś 1353 — *Ep Ind* Vol VII p 110 Inscription on a colossal Jaina statue³ at Kārkala in the South Canara district, erected by Vira-Pāndya (Pāndyarāya), the son of Bharavēndra of the lineage of the Moon, by the advice of the Jaina priest Lalitakīrti⁴ —

(L 5) — Svasti śrī-Śakabhūpatēś-tri-sara-vahn-īmdōr=Vvirōdhyaḍikṛd-varṣhē Phālguna Saumyavāra-dhavalā-śrī-dvādaśī-sattithau

(L 14) — Śaka-varṣa 1353

Wednesday, 13th February A D 1432, see *Ind Ant* Vol XXIII p 119, No 42

¹ In *Ep Ind* Vol VI p 266 ff are given the dates of five other inscriptions which record gifts of Naraharī tīrtha; one of them (No 2) quotes the coincidence called *Ardhōdaya* and a solar eclipse which was visible in India, another (No 4), of Ś 1215 (corresponding to the 21st May A D 1293), is of the 18th year of the reign of Vira śrī Naranārasimhadēva (i.e. the Ganga king of Kalinga Naranasimhadēva II, see *North Inscr.* No 367) — Compare also Mr Venkayya's *Report* for 1900, p 33

² See above, Nos 74, 837, and 403

³ For a short Kanarese inscription of Pāndyarāya, on the same statue, see *Ep Ind* Vol VII p. 111

⁴ Compare below, Nos 997, 993 and 994

986 — Ś 1355* — *Inscr at Śravana-Belgola*, No 108, p 81 Pillar inscription recording the death of Śrutamuni and the erection of a tomb for him, preceded by a long account of Jaina teachers, (composed by Mangarāja) —

Ishu-sara-śikhī-vidhu-mita-Śaka-Paridhāvi-śarad-dvitiyag-Āshādhē | sita-navami-Vidhudin-
odayajushi sa-Viśākhē pratishthit-āyam=īha ||

Monday, 7th July A D 1432, see *Ind Ant* Vol XXIII p 129, No 96

987 — Ś 1358* — *Ep Ind* Vol VII p 111 Kārkala Kanarese pillar inscription of Virā-Pāndya, the son of Bhairava of the family of Jinadatta ¹—

(L 1) — Śaka-nripāna 1358 Rākshasa-samvatsara[da Ph]ālguna-śu 12ln ||

988 — Ś 1432* — *Inscr at Śravana-Belgola*, No 103, p 75 Kanarese inscription recording some repairs made by a son of Keśavanātha, the minister of the *Mandalēsiara Kulōttunga-Changāla-Mahādēva* —

Sa(śa)kha(ha)-varuṣa 1432daneya Śukla-samvatsarada Vayisākha-ba 10lū

989 — Ś 1438(?) — *PSOCI* No 228, *Mysore Inscr* No 112, p 208 Tyākal Kanarese rock inscription, appears to treat of a *Mahāmandalēsiara Gōparāja (Śāluva-Gōparāja)*² and others —

‘Śaka 1438 (in figures, 1 1), the Pramādi samvatsara, the first day of the bright fortnight of Phālguna,’ (*Mys Inscr* ‘the year 1434’)

Pramādin would be Ś 1415, (Pramōda = Ś 1432, and Pramathin = Ś 1441)

990 — Ś 1459 (for 1460) — *Inscr at Śravana-Belgola*, No 99, p 75 Kanarese pillar inscription recording a private grant —

Saka-varsha sāviraḍa 1459taneya Vilambi-samvatsarada Māgha-suddha 5yalu.

991 — Ś 1466 — *Coorg Inscr* No 10, p 14 Añjanagiri Kanarese Jaina inscription, caused to be written by Śāntikīrtidēva, the fellow student of Abhinava-Chārukīrta-panditadēva —

Śaka-varsha 1466 sanda vartamāna-Krôdhi-samvatsarada Kārti(rtti)ka-śu 15yallu

992 — Ś 1476* — *PSOCI* No 47, *Archæol Surv of West India*, Vol I Plate xxviii 8 Badāmi Telugu pillar inscription ³—

(L 1) — Śālvāhana-Śaka-varshambulu 1476guna(nē)ti Pramādi-sam[va*]tsara
Āshāda(dha)-ba 11lu

993 — Ś 1508 — *Ind Ant* Vol V p 40, corrected by Dr Hultzsch from inked estampages Kārkala Jaina temple Sanskrit and Kanarese inscription of Immadi-Bhairarasa-Odeya or Bhairava [II], surnamed Viranarasimha-Changavarēndra, a descendant of the family of Jinadatta and the nephew of Bhairarasa-Odeya or Bhairava [I], ‘supreme lord of Pattipombuchchapura’ ⁴—

(L 7) — śrīmach-Chhālī-Śak-ābdakē cha galī(ni)tē nāg-ābhra-bān-ēmdubhiś=ch=ābdē sad-
Vyaya-nāmnī Chaitra sita-shashtyām(shthyām) Saumyavārē Vrīshē | lagnē san-Mru(mru)-
gasīrsha-bhē

(L 9) — Śālvāhana-Śaka-varsha | 1508neya Vyaya-samvatsarada Chaitra-suddha-sha-
shti(shthi)yū Budhavāra Mṛigaśūrā-nakshatraû(vū) Vrīshabha-lagnadallū

Wednesday, 16th March A D 1586

¹ Compare above, No 985

² Compare above, Nos. 501, 508 and 509

³ For another, undated Badāmi Telugu pillar inscription see *PSOCI* No 48, and *Archæol Surv of West India*, Vol I Plate xxxiii 9

⁴ Compare above, Nos 985 and 987, also No 237

994 — Ś 1525 — *Ep Ind* Vol VII p. 113 Inscription on a colossal Jaina statue¹ at Vênûr in the South Canara district, erected by Timmarâja (the younger brother of Pândya, son of queen Pândyaka, and nephew and son-in-law of Râyakuvara) of the Châmunda family, by the advice of the Jaina priest Chârukirti —

(L 4) — Śaka-varshêshv-atitê[shn vi]shay-âkshî-śar-êmdushu | va[ittamâ]né Śobhakriti vatsarê Phâlgun-â[khyakê ||] Mâsê=tha śuklapaksh-êddha-daśamyam Gu[ru-Pu]shyakê | su-lagnê Mithunê

Thursday, 1st March A.D. 1604, see *ibid* p 112.

995 — Ś 1558 — *Inscr. at Śravana-Belgola*, No 84, p 66, and No 140, p 111 Kanarese stone and Kanarese copper-plate inscription of the Mahârâjâdhirâja Châmaraja-Vodeyar, lord of the city of Maisûru (Mahîśûrapattana) —

Śâlvâhana-Śaka-varusha 1556neya Bhâva-samvatsarada Âshâda(dha)-su 13 Sthuvana-Brahmayôgadalu.

Saturday, 28th June A.D. 1634, see *Ind Ant* Vol. XXIII. p 121, No 50

996 — Ś 1565 — *Inscr. at Śravana-Belgola*, No 142, p 112 Rock inscription recording the date of the death of Chârukirti-pandita —

Śrî-Śakavarusha 1565neya Śrîmach-Chârusukirtipandita-yatîh Sôbhânu-samvatsarê masê Pushya-chaturdâsî-tithi-varê krishnê supakshê mahân | madhyâhnê vara-Mûla-bhê cha(?) karanê Bhârggavyavârê Dhru(dhru)vê yôgê svargga-puram jagâma matimân(mams)=traividyachakrêśvarah ||

Friday, 29th December A.D. 1643, see *Ind Ant* Vol XXIII p 126, No 79

997 — Ś. 1576 — *Mysore Inscr* No 175, p 333 Yelandur Kanarese (?) inscription of Mudda-bhûpati (Muddu-râja) of Padinâdu —

'In the Śaka year 1576, the year Jaya'

Mudda-bhûpati was one of the successors of Singhadeva-bhûpa of whom the inscription records a donation made 'in the Śaka year 1490, the year Vibhava'

998 — Ś 1594* — *PSOCI* No 33, *Mysore Inscr* No 137, p 249 Śimoggâ Kanarese plate of Keladi-Sômasêkhara-Nâyaka² —

(L 1) — Śâlvâhana-Śaka-varusha(sha) 1594neya Virêdhukritu-samvatsarada Śâlvana-su 15lâ.

999. — Ś. 1601 — *Ep Carn* Vol III p 81, No 151, *Mysore Inscr* No 107, p 309 Karigatta (Karêghatta) Sanskrit and Kanarese plates of Chikkadêvendra of Mahîśûrapura, reigning at Paschima-Ranganagara (Śrîrangapattana) —

Indu-bindu-anga-chandrêshu Śak-âbdêshu gatêshv=atha | Siddhârthim Sabê krishna-dvitiyâyâm pitus=tithau ||

Certain kings of Yadu's race came from Dvâarakâ to the Karnâta country and settled at Mahîśûrapura, from them sprang Dêvârâja, he had four sons the eldest of whom, Doddadêvârâja, married Amritâmbâ, their sons Chikkadêvendra and Kanthîrava Chikkadêvendra defeated the Pândya Chokka, the princes of Keladi, Ranadulâ khâna, Mushtika, Timmappa-Gauda and Râmappa-Gauda

¹ The same statue contains a Kanarese inscription (*Ep Ind* Vol VII, p 114) — dated on the same day, but in Ś 1526 current — which gives the same information. In it Râyakuvara is called Rayakumara, and Timmarâja is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjalike

See below, No 1003

1000.—Ś 1619 — *PSOCI* Nos 35 and 229, *Mysore Inscr* Nos 114 and 142, pp 211 and 256 Dēvanhalli Kanarese plates and stone inscription of Gōpāla-Gauda, 'lord of the Āvatānād' —

'Śālvāhana-Śaka 1619, the Īśvara samvatsara, Saturday, the fifteenth day of the bright fortnight of Māgha'

Saturday, 15th January A D 1698,¹ see *Ind Ant.* Vol XXIV. p 4, No 137

1001.—Ś. 1620 — *PSOCI* No 36, *Mysore Inscr.* No 144, p 25S. Kōlār Telugu plate of 'Prithvi Satti, and the royal minister Bhāskara,' and others —

(L 1) — Śālvāhana-Śaka-varushambulu 1620agnuēti Bahudhānya samvatsara Jishtha-śu 7lu

1002 — Ś. 1621 (for 1645 P) — *Inscr at Śravana-Belgola*, No 83, p 65 Kanarese inscription of the Mahārājādhirāja Dodda-Krishnarāja-Vodeyar (Krishnarāja), lord of the Mahisūra country —

Śālvāhana-Śaka-varsha 1621nē saluva Śobhakṛitu-samvatsarada Kārtika-ba 13 Guruvāradallu.

For Śōbhakṛit = Ś 1645 the date would correspond to Thursday, 14th November A D 1723

1003 — Ś 1636* — *PSOCI* No 34; *Mysore Inscr.* No 138, p 250 Śimoggā Kanarese plates of Basavappa-²Nāyaka, the son of Sōmasēkhara-Nāyaka, grandson of Śivappa-Nāyaka and great-grandson of Siddappa-Nāyaka, descendant of Keladi-Sadāsiva-Nāyaka³ —

(L 3) — Śālvāhana-Śakha(ka)-varuśa(sha) 1636neya varittamānakke saluva Vijaya-nāma-samvatsarada Chaitra-śu 15lu.

1004 — Ś. 1644. — *Ep Carn* Vol III p 39, No 64, *Mysore Inscr* No 168, p 311 Tondanūr Sanskrit and Kanarese plates of Krishnarāja (the son of Kanthirava-Narasa and grandson of Chikkadēvēndra⁴) of Mahisūra, issued from Śrīrangapattana, (composed by Rāmāyana-Tirumalāya) —

Śālvāhē Śak-ābdē bhūtē vēd ānava-rttu-kṣhiti-pariganitē 'nantarē varittamānē || Śubha-kṛit-vatsarē Mārggē pūrnimā-Bhaumavāsarē | Brahmayōga-yut-Āndrūyām Balavē karanē tathā | ēvam śubha-dinē . . . sōmōparāga-samayē

Tuesday, 11th December A D 1722, a lunar eclipse, visible in India, see *Ind Ant.* Vol XXIII p 121, No 51

1005 — Ś 1646 — *Ep Carn* Vol III p 59, No 100, and specimen plate, *Mysore Inscr* No. 169, p 318 Mēlukōte Sanskrit and Kanarese plates of Krishnarāja of Mahisūra, issued from Śrīrangapattana, (composed by Rāmāyana-Tirumalāya)⁵ —

Śālvāhē Śak-ābdē bhūtē ritv-arṇav-anga-kṣhiti-pariganitē 'nantarē varittamānē || Krōdhi-samvatsarē Pushyē krishna-pakṣhē Harēr-ddinē | Budh-Ānurādhā-samyukta-Vṛiddhi-yōgē sa-Bālavē | uttarē tv-ayanē punyē Makaram yāti bhāsvatī | ēvam subhē dinē prāhnē .
Śālvāhana-Śaka-varushangalu 1646 sandu varittamānavāda Krōdhi-samvatsarada Pushya-bahula 11yū Saumyavāradallū

Wednesday, 30th December A D 1724

1006 — Ś 1650 — Date of the time of the Coorg (Kodagu) Rājā Dodda-Virappa-Vodeyar, in the Abbimatha plate of Vīra-Rājēndra-Vodeyar (below, No 1009) —

Śālvāhana-Śaka-varusha 1650nē Kīlaka-samvatsarada Kārtika-śuddha 2 Budhavāradallu.

Wednesday, 23rd October A.D 1728, see *Ind Ant* Vol XXIII p 121, No 52

¹ On this day the *tithi* of the date commenced 6 h 52 m after mean sunrise

² According to *PSOCI* the name is Basapayya, according to *Ep Carn* Vol VI Introduction, p 23, Basappa.

³ Compare above, No 998

⁴ See above, No 999 For the full genealogy see *Ep Carn* Vol III Introduction, p 33

⁵ A great part of the text is identical with part of the text of No 1004

1007 — Ś. 1683 — *PSOCI* No 37, *Mysore Inscr* No 143, p 257 Kōlār Kanarese plate of Chikkanna-Ṣeṭṭi and others —

(L 1) — Śālivāhana-Śaka-varushamgalu 1683nē Vishu-samvatsarada Chaitra-śu 1 Sōma-vāradallu

Monday, 6th April A D 1761; see *Ind Ant.* Vol XXIII p 121, No 53

1008 — Ky 4881*.— *Coorg Inscr.* No 12, p 18 Mahādēvapura Kanarese plate of Vira-Rājendra-Vodeyar of Coorg (Kodagu), recording the date of the death of his father, the Mahārāja Linga-Rājendra-Vodeyar, the son of Appājendra-Vodeyar —

Kali sanda 4881nē vartamānakke salluva Vikām-samvatsarada Māgha-bahula 10yu Budhavāra

For Vikām=Ky 4881*=Ś. 1701 the date is irregular, it would correspond to Tuesday, 29th February A D 1780

1009 — Ś 1718 — *Coorg Inscr* Nos 13 and 14, pp 20 and 22 Abbimatha and Mahādēvapura Kanarese plates of the Coorg (Kodagu) Rājā Vira-Rājendra-Vodeyar, the son of Linga-Rājendra-Vodeyar and grandson of Appājendra-Vodeyar —

Śālivāhana-Śaka-varusha 1718nē vartamānakke salluva Nala-samvatsarada Chaitra śu 1 Bhārga[va*]vāradallu

Friday, 8th April A D 1796, see *Ind Ant* Vol XXIII p 122, No 54

(For a date of the time of the Rājā's great-grandfather Dodda-Vīrappa-Vodeyar, in the Abbimatha plate, see above, No 1006)

1010 — Ś 1731 — *Inscr at Śravana-Belgola*, No 72, p. 61 Kanarese inscription recording the date of the death of Aditakirtidēva —

Śālivāhana-Śak-ābdāh 1731neya Śukla-nāma-samvatsarada Bhādrapada-ba 4 Budhavāradallu
Wednesday, 27th September A D 1809, see *Ind Ant* Vol XXIII p 126, No 80

1011 — Ś. 1739 [and 1742] — *Coorg Inscr* No 17, p 25 Merkara Kanarese plate of the Coorg (Kodagu) Rājā Linga-Rājendra-Vodeyar, the son(?) of Linga-Rājendra-Vodeyar and grandson of Appāji-Rājendra —

Śālivāhana-Śaka-varsha 1739ney=Īśvara samvatsarada Jēshtha-bahula bidigeyu Bhānu-vārakke Kali-dina 1796 392nē yī śubha divasadallu

Sunday, 1st June A D 1817, see *Ind Ant* Vol XXIII p 126, No 81

The inscription also contains the date Vikrama samvatsarada Chaitra-śuddha-dvādasīyu Bhānuvārada varige varusha 2 tungal 9 dina 25 Kali-dina 1797 421nē yētaḍuśa su-divasadallu —corresponding, for Vikrama = Ś 1742, to Sunday, 26th March A D 1820

It also contains the date Kali-varsha 4922nē Vikrama-samvatsarada mṛga-Jēshtha tāriku 22nē Bhānuvāra,—corresponding, for Vikrama = Kaliyuga 4922*=Ś 1742, to Sunday, 2nd July A D 1820, which was the 7th of the dark half of the second Jyāishtha

1012 — Ś 1748 — *Inscr at Śravana-Belgola*, No 98, p 74 Kanarese pillar inscription recording a donation made in the time of Kṛishnarāja-Vodeyar, lord of Mahīśūrapura —

Śālivāhana-Śaka(ka)-varusha 1748neya sanda vartamānakke saluva Vyaya-nama-samvatsarada Phālguna-ba 5 Bhānuvāradalu

Sunday, 18th March A.D 1827, see *Ind Ant* Vol XXIII p 127, No 82

1013 — Ś 1752=V. 1888*=2493 after Vardhamāna's Nirvāna — *Inscr at Śravana-Belgola*, No 141, p 111 Inscription recording the confirmation of some grants by Kṛishnarāja, the son of Chāmarāja, reigning at Mahīśūra —

Svasta śrī-Vardhamān-ākhyē Jinē muktam gatē satī | vahni-randhr-ābdhi-nētraś=chavatsarēshu mītēshu vai || Vikramānka-samāśv=indu-gaja-sāmaja-hastibhī¹ | satīshu gananiyāsu

¹ Note the irregular position of the word *indu* (for 1).

ganita-jñair=bbudhais=tadâ || Śālivāhana-varshêshu nêtra-bāṇa nag-êndubliḥ | pramitêshu Vikrity-abdê Śrāvanê mâsi mangalê || Kṛishna-pakshê cha pañchamyām tithau Chandrasya vâsarê |

Monday, 9th August A D 1830, see *Ind Ant* Vol XXV p 346, No 6.

Q — Miscellaneous undated¹ Inscriptions

1014 — *Ep Ind* Vol VI p 316, and Plates Kondamudi (now Madras Museum) Prākṛit² plates³ of the Mahārāja (or Rājā) Jayavarman of the gôtra of the Brihatphalāyanas, issued from the camp (or capital) of Kūdûra,⁴ and copied on the plates in the 10th year (of the king's reign) —

(L 41) — samva 10 hê pa 1 diva 1

1015 — *Ind Ant* Vol IX p 102, and Plate Guntûr district (formerly Sir W Elliot's, now British Museum⁵) plates⁶ of the Rājā Attivarman, born in the family (kula) of king (uripati) Kandara, which was born in the race (tamsa) of the great sage Ānanda

1016 — *Ind Ant* Vol XVIII p 366, and Plate Kômaralingam (spurious⁶) Sanskrit and Kanarese plates⁷ of a king or chief Ravidatta (of the Punnâdu-vishaya ?), recording grants made from Kitthipura (? Kirtipura) with the permission of a certain Cheramma —

(L 12) — Pālgunamasyām⁸ Âdityavârê Rêvati(ti)-nakshatrê sūryya grāhânê⁹

A king Rashtravarman of the Kâśyapa gôtra (?), his son Nagadatta, his son Bhujangâ-dhūrāja(?) (whose wife was the daughter of a king Singavarman), his son Skandavarman, his son Punnâtārāja (?), his descendant (?) Ravidatta

1017 — Yudhishtira-Śaka 89 — *Ind Ant* Vol IV p 333, *PSOOI* No 30, *Mysore Inscr.* No 139, p 251 Bhîmanhatti (near Tirthahalli in Mysore, spurious¹⁰) plates of the Mahārājâ-dhūrāja Janamējaya of the Kuru kula, issued from Kishkindhyâ-nagara —

(L 4) — Yudhithi(shthi)ra-Śakê Plavamg-akhjê yê(ê)kônana-vati-vatsarê Sahasya-mâsi amâvâsyâyām Saumyavâsarê

(L 29) — uparaga-samaya(yê)

1018 — *Ind Ant* Vol VIII p 91 Bêgûr (spurious¹¹) plates of the Pandava Mahārājâ-dhūrāja Chakravartin¹² Janamējaya, lord of, and residing at, Hastinapura —

Chaitra-mâsê krishna-pakshê Bhauma-dinê tritiyâyam Indra-bha nakshatîê sankrânta-vyati-pata tan-nimitta

1019 — *Proceedings Beng As Soc* 1873, p 76, *Ind Ant* Vol I p 375, *PSOOI* No 32, *Mysore Inscr* No 133, p 238 Kuppagadde or Sorab (spurious¹³) plates of the Pandava Mahārājâdhūrāja Chakravartin Janamējaya, lord of, and residing at, Hastinapura —

(L 15) — Chaitra-mâsê krishna-pakshê Sôma-d[inê] Bharanî-mahânakshatrê samkrânti-vyati-pâta-nîmittê

¹ One (spurious) inscription, No 1017, is dated in the Yudhishtira Śaka 89

² The legend on the seal is in Sanskrit The alphabet used closely resembles that of No 617

³ The (eight) plates are marked with numerical symbols, and other numerical symbols occur in the text and date

⁴ Kūdûrahâra, in which the village granted was situated, "may be a more ancient form of Gudrahâra, Gudravâra, Gudravâra or Gudrara"

⁵ The characters are an early form of Grantha, not later in my opinion than about A D 650, see *Ep Ind* Vol V p 122, note 4 — For an ancient inscription (at Chezarla in the Kistna district) of apparently the same family see Mr Venkayya's Report for 1900, p 5

⁶ See *Ind Ant* Vol XXX p 215, No 11

⁷ Read Pālgun amâvâsyām

⁸ See *Ind Ant* Vol XXX p 219, No 41, compare *ibid* Vol I p 375 ff

⁹ See *ibid* Vol XXX p 220, No 42

¹⁰ See *Ind Ant* Vol XXX p 220, No 43

¹¹ Of about the 9th century A D (?)

¹² Read -grahânê

¹³ Compare above, No 273

1020 — *Proceedings Beng As Soc* 1873, p 75, *Ind Ant* Vol I. p. 377, and Vol III. p 268, and Plates, *PSOCI* No 31, *Mysore Inscr* No 130, p 232 Gauj or Anantapur (spurious¹) plates of the Pândava Mahârôjâdhirâja Chakravartin Janamôjaya, lord of, and residing at, Hastinâpura —

(L 13) — Chaitra-mâsê krishna va-karanê uttarâyana-sam[kranti]-vyatipâtâ-nimittê sûryya-parvanî ardhnagrâsa grabhita-samâê

1021 — *Inscr at Śravana Belgola*, No 1, p 1, and Plates, *Ep Ind* Vol IV. p. 26, and Plate Rock inscription² recording the death of the Âchârya Prabhâchandra

1022 — *Inscr at Śravana-Belgola*, No 55, p. 47 Sanskrit and Kanarese inscription,³ giving an account of some Jaina teachers among whom is a Prabhâchandra whose feet were worshipped by Bhôjarâja, the king of Dhânâ

1023. — *Inscr at Śravana-Belgola*, No 58, p. 55 Fragmentary Kanarese inscription, commemorating the death of a certain Pilla (called *Mâvana gandahastî*, 'a rutting elephant to his father-in-law'), which took place —

Chitrabhânû-samvatsaram adhik-Âshâdha-bahulâ-dasa(śa)mi-dinadol

Âshâdha was intercalary in Chitrabhânû = Ś 904 and 1384, according to Mr Rice, the former year would be intended here

1024. — *Coorg Inscr.* No 8, p 11, and Plate Bhagamandala inscription⁴ of the time 'while Metpundi Kunniyarasa was ruling the nâd' —

(L 1) — Kany-ârûdha-Brihaspatan Vriśchik-âkhyê mahâ-mâsê Brihaspaty-Uttarâ-dinê.

1025 — *Ind Ant* Vol IX p 74, *PSOCI* No. 75, *Archæol Surv of West India*, Vol I Plate IV No 33 Aihole inscription⁵ containing the name of Narasobba,⁶ perhaps the builder of a temple

1026 — *Ind Ant* Vol VIII p 287, and Plate, *PSOCI* No. 78 Two Aihole Kanarese inscriptions⁷ recording gifts to 'the Five-hundred of Âryapura (Ayyâvoḷe)'

1027. — *Ind Ant* Vol IX p 99, *PSOCI* No 84 Aihole Sanskrit and Kanarese rock inscription⁸ of Baregedêva-Nâyaka —

(L 3) — Prajôtpatya-sambhacharada | Chayitra-ba llû |

1028 — *Ind Ant* Vol IX p 74, and Plate, *PSOCI* No. 81. Aihole inscription consisting of the words *Vamsiga-Bittu-kritam*

1029 — *Archæol Surv of West India*, Vol. III p 127, No 24, *PSOCI* No 74 Aihole Kanarese memorial tablet

1030 — *Ind Ant* Vol IX. p 74, and Plate, *PSOCI* No 80 Aihole Kanarese(?) inscription.

1031 — *Ind Ant* Vol X p 104, and Plate, *PSOCI* No 51 Bâdâmi (Mahâkûta) Kanarese pillar inscription, mentions a Mahâsâmantâ Eṇve

1032 — *Ind Ant* Vol X p 61, and Plate; *PSOCI* No 42 Bâdâmi Sanskrit and Kanarese inscription in praise of one Kappe-Arabhatta

1033 — *Ind Ant* Vol X p 62, and Plate, *PSOCI* No 43 Bâdâmi Kanarese inscription recording a gift to one Śrîdharabhûtesvara

¹ See *Ind Ant* Vol XXX p 220, No 44

² According to Mr Rice "certainly not later than about 400 A D," according to Dr Fleet, on palæographic grounds "to be allotted to approximately the seventh century A D"

³ According to Mr Rice, of about A D 1115

⁴ Part of the text is in Sanskrit, what the language of the rest is, has not been ascertained.

⁵ Of about the 7th or 8th century A D

⁶ Compare the name Ganasobba, in *Archæol. Surv of West India*, Vol I Plate IV. No 34, *Ind Ant* Vol. IX p 74

⁷ Of about the 8th or 9th century A.D.

⁸ Of about the 15th or 16th century A D

1034 — *Ind. Ant* Vol X p 65, and Plate; *PSOCI* No. 49 Bādāmi inscription,¹ mentioning a certain Ravidēva-tridandin, and recording the advent of the goddess Mahālakshmi from Kollāpura (Kōlhāpur)

1035 — *Ind Ant* Vol X p 59, *PSOCI* Nos 40 and 41 Bādāmi rock inscriptions containing names probably of visitors

1036 — *PSOCI* No 212; *Mysore Inscr* No. 93, p 183. Balagāmve Sanskrit and Kanarese memorial tablet

1037 — *PSOCI* Nos 207-211, *Mysore Inscr* Nos 50, 51, 54, 66 and 76, pp 113, 115, 138 and 162 Five Balagāmve Kanarese memorial tablets

1038 — *PSOCI* Nos 244 and 245, *Mysore Inscr* Nos. 123 and 124, p 221 Two Bēlūr Kanarese inscriptions

1039 — *PSOCI* Nos 143, 144 and 145, *Mysore Inscr* Nos 14, 15 and 16, p 24 Three Dāvāngere Kanarese memorial tablets

1040 — *Ind Ant* Vol X p 170, and Plate, *PSOCI* No 68 Pattadakal Kanarese inscription² in praise of a certain (architect) Chattara-Revadi-Ovajja

1041 — *Ind Ant* Vol X p 171, and Plate, *PSOCI* No 69 A short Pattadakal inscription²

1042 — *Ind Ant* Vol X p 167, *PSOCI* No 56 Pattadakal pillar inscription,³ two verses, by Achala, in praise of Bharata, the writer on dramatic composition

1043 — *Ind Ant* Vol X pp 167 and 168, *PSOCI* Nos 61-64 Four short Pattadakal Kanarese pillar inscriptions, mostly containing names (of no historical importance)

1044 — *Ind Ant* Vol X p 170, and Plate, *PSOCI* Nos 65 and 66 Two short Pattadakal Kanarese pillar inscriptions (of no historical importance)

1045 — *PSOCI* Nos 213 and 222, *Mysore Inscr* Nos 101 and 107, pp 188 and 203 Two Tālgund Kanarese memorial tablets

1046 — *South-Ind Inscr* Vol II No 36, p 149 Tanjore (Rājarājēśvara temple) Tamil inscription of Aravanai alias Māl-Ari-Kēśavan, head-overseer of the Rājarājēśvara temple

1047 — *South-Ind Inscr* Vol I No 73, p 104 Tirumalai Tamil inscription recording that Arishtanēmi-āchārya, a pupil of Paravādimala, caused the image of a yakshi to be made

1048 — *South-Ind Inscr* Vol I Nos 91-94, p 127 Four Vēlūr Tamil inscriptions recording the erection of monuments of devotion by a certain Chandra-pillai of Kāttēri

1049 — *South-Ind Inscr* Vol. II No 62, p 248 Tanjore (Rājarājēśvara temple) Tamil inscription of a certain Mallappa-Nāyakkar

1050 — *South-Ind Inscr* Vol I No 50, p 76 Śēkkanūr (near Vēlūr) Tamil inscription, recording the gift of the village of Śēkkanūr to the Vēlūr temple

1051. — *South-Ind Inscr* Vol I No 65, p 92 Vakkanāpuram (near Vīrūchipuram, Īśvara temple) Tamil inscription, recording that some people agreed to found a temple, called Okkanūgrā-nāyanār, and made grants 'from the month of Kārttika of the Siddhārthin year forward'

1052 — *South-Ind Inscr* Vol I No 71, p 102 Tirumalai Tamil inscription recording the gift of a well.

1053 — *South-Ind Inscr* Vol I No 77, p 107 Tirumalai Tamil inscription recording the gift of a sluice

¹ Of about the 16th or 17th century A D

² Of about the 8th or 9th century A D

³ Of about the 7th or 8th century A.D

R —Addenda

1054 — Ś 787.— *Ep Ind.* Vol. VII p 201, and Plate Mantrawādi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūta¹ *Mahārājādhirāja* Amōghavarsha I,² and his feudatory Kuppēya :—

(L 3) — Śakanripakāl-ātita-samvatsara-śatamgal=ēl-nūṛ-enbhatt-ēlaneya Pārthiva-samvat-saram pravartise . . . Vaiśākha māsada paurnnamāso(s)y-and=

1055 — *Ep Ind* Vol VII p 212, and Plate Nidagundi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūta¹ *Mahārājādhirāja* Amōghavarsha I, and his feudatories Bankēyarasa (Bankēya)³ and Bankēya's son Kandatte —

(L 1) — Amōghavarsha . . . ond-uttaram rājyam-geyyutt-ire⁴

1056 — Ś 871 — *Ep Ind* Vol VII p 195 Śōlapuram Tamil inscription, dated—

'(in) the year two,⁵ the Śaka year eight hundred and seventy-one, the year in which the *Chaluvartan* Kannaradēva-Vallabha,⁶ having pierced Rājāditya, entered the Tondaimandalam'

The inscription records the construction of a pond named after a daughter of the Ganga chief Attimallar (i.e. Hastinalla) *alias* Kannaradēva-Prithvigangaraiyar,⁷ the son of Vayni-Adiyāṇ

1057 — Ś. 875 — *Ep Ind* Vol VII p 196 Śōlapuram incomplete Tamil inscription, dated—

'(in) the [eight-hundred]-and-seventy-fifth year of the Śaka (king), while the glorious Attimallar (i.e. Hastimalla) *alias* Kannaradēva-Prithvigangaraiyar,⁸ was ruling the Kalle duppūr-maryādā'

1058 — *Ep Ind* Vol VII p 135 Tirunāmanallūr (Bhaktājanēśvara temple) Tamil inscription of the 17th year (of the reign) of the glorious Kannaradēva (i.e. the Rāshtrakūta Krishnarāja III), recording the gift of a lamp by a chief of Milādu, named Narasimhavarman, surnamed Śaktinātha and Siddhavadava, of the lineage of Śukra and belonging to the Malayā-kula (i.e. the family of the rulers of Malayānādu or Malainādu, of which Milādu and Malādu are contracted forms).⁹

1059.— *Ep Ind* Vol VII p 142, and Plate Tirukkōvalūr (Virattānēśvara temple) Tamil inscription of the 21st year (of the reign) of Kannaradēva (i.e. the Rāshtrakūta Krishnarāja III); recording a grant of land by the Vaidumba-mahārāja Śandayan Tiruvayan (i.e. Tiruvayan¹⁰ the son of Śandayan) and his queen Śūtttradēvi

1060 — *Ep Ind* Vol VII p 143 Tirukkōvalūr (Virattānēśvara temple) Tamil inscription of the [22nd?] year (of the reign) of Kannaradēva (i.e. the Rāshtrakūta Krishnarāja III), recording a gift of gold by a female relative of the Vaidumba-mahārāja Tiruvayan.

1061 — *Ep Ind* Vol VII p 144, and Plate Tirukkōvalūr (Virattānēśvara temple) Tamil inscription of the 24th year (of the reign) of Kannaradēva (i.e. the Rāshtrakūta Krishnarāja III), recording the gift of 24 lamps by the Vaidumba-mahārāja Tiruvayan

¹ The name Rāshtrakūta does not occur in the inscription.

² See above, No 71 ff

³ Compare above, No 74

⁴ I.e. 'while Amōghavarsha . . . was reigning increased by one' According to Dr Flect 'increased by one' would be an abbreviation of the full expression "the sixtieth year increased by one"

⁵ According to Dr Hultzsch, of the reign of the Chōla king Rājāditya, mentioned in the sequel — Compare above, No 95

⁶ I.e. the Rāshtrakūta Krishnarāja III, above, No 93 ff

⁷ See above, No 1056.

⁸ Compare below, No 1080

⁹ See below, No. 1057

¹⁰ I.e. the Tiruvayan of No 708.

1062 — *Ep Ind Vol VII p 115*. Tirupparattikkunru (near Conjeeveram) Tamil inscription, recording a grant made by the minister Irugappa,¹ the son of the *Dandānātha* Vaichaya, for the merit of the *Mahāmandalēśvara* Bukkarāja [II], the son of Arihararāja (i.e. Harihara II) —

‘(In) the Dundubhi year, (on) the day of Kāttigai (Kṛttikā), which corresponded to a Monday and to the full-moon *iṭhi* of the first fortnight in the month of Kāttigai.’

[For Dundubhi=Ś. 1304] the date is irregular, see *ibid* Vol VI p 329, No 1

1063 — *Ep Ind Vol VII p 116* Tirupparattikkunru (near Conjeeveram) inscription, recording that the *mandapa* on which it is found was built by the general Irugappa, the son of the *Dandānātha* Vaichaya, at the command of (the Jaina priest) Pushpasēna.

(L 1) — samvatsarē Prābhavē

[Prabhava=Ś. 1309]

1064 — Ś 1437 — *Ep Ind Vol VII p 20* Amarāvati (Amarēśvara temple) inscription of Krishnarāja, the son of Narasa and Nāgamāmbā, of Vijayanagara —

(L 35) — Āshādhē=bdē Yuv-ākhyē muni-pura-jaladh-īmdv-amkitē . . Śak-ābdē . . dvādaśyām²

The king took Śivanasamudra, Udayādrī, Vmīkonda and Bellakonda, captured the Gajapati king's son Virabhadra, and took Kondavidu

1065 — *Ep Ind Vol VII p 185* British Museum (formerly Sir W Elliot's) plates³ (Kaluchumbayru grant) of the E Chālukya *Mahārājādhrāja* Ammarāja II. Vijayāditya VI,⁴ lord of Vēngī, recording a grant to the Jaina teacher Arhanandin (the disciple of Ayyapōti who was the disciple of Sakalachandra-siddhānta), made at the instance of Arhanandin's pupil, the lady Chāmekāmbā of the Pattavardhika⁵ lineage —

(L 62) — uttarāyana-nimittēna

Genealogy with lengths of reigns as far as Kali-Vishnuvardhana [Vishnuvardhana V] substantially⁶ as in No 560 His son Gunaga-Vijayāditya [Vijayāditya III] ('had his arms honoured' by the Vallabha king,⁷ reigned 44 years), his younger brother the Yuvarāja Vikramāditya's son [Chālukya-] Bhīma [I] (conquered Krishnavallabha,⁸ 30 ys), his son Vijayāditya [IV] Kollabiganda (6 months), his eldest son Ammarāja [I] Rājamahēndra (7 ys), having expelled his son Vijayāditya [V], Tālupa, the son of Yuddhamalla [I] (one month), having conquered him, Chālukya-Bhīma's son Vikramāditya [II] (9 months), Tālupa's eldest son Yuddhamalla [II] (7 ys), the son of Kollabiganda [Vijayāditya IV] and brother, from a different mother, of Rājamahēndra [Ammarāja I], viz [Chālukya-] Bhīma [II] (Rājabhīma, conquered Rājamayya,⁹ Dhalaga,¹⁰ Tātabikkī,¹⁰ Bijja,¹¹ Ayyapa,¹² Gōvindarāja,¹³ the Chōla Lōvabikkī, and [his own predecessor] Yuddhamalla [II], reigned 12 ys); his son, from Lōkamahādēvi, Ammarāja [II]

1066 — Ś 1238 — *Ep Ind Vol VII p. 130* Conjeeveram (Arulāla-Perumāl temple) Sanskrit and Tamil inscription of the time of the Kākatīya¹⁴ *Mahāmandalachakravartin*

¹ See above, No 469

² The date is identical with that of No 508, and would therefore correspond to the 23rd June A D 1515

³ They contain a short Telugu passage and otherwise a few Telugu words

⁴ See above, No 563 ff

⁵ See above, Nos 559 and 564

⁶ But Kubja-Vishnuvardhana is called Kubja-Vishnu (compare No. 581), and Indra-bhaṭṭāraka Indrarāja.

⁷ I.e. the Rāshtrakūṭa Amōghavarsha I or Krishnarāja II.

⁸ I.e. the Pāshtrakūṭa Krishnarāja II

⁹ Perhaps the Rājavarman in No 127 above

¹⁰ Compare above, No 562

¹¹ Perhaps the Bijja-Dantivarman of Banavāsī, above, No 127

¹² Perhaps the Ayyapadēva in No 126 above

¹³ I.e. the Rāshtrakūṭa Gōvindarāja IV

¹⁴ See above, No. 554 ff.

Pratāparudra of Ēkaśilānagarī¹ The inscription records that Pratāparudra's general Muppidi (Muppidi-Nāyaka) entered Kāñchi and, on the first date here given, installed there a certain Mānavira as governor, and that, on the second date, he made certain grants *etc* at Kāñchi-puram —

(L 2) — Nal-ābdē || Māsē Śuchau Sarppa-dinē cha kṛṣṇnē vārē sa-Śukrē

(L 3).— '(In) the Śaka year 1238, the Nala-samvatsara, (on) a day which corresponded to an eleventh *tithi*, to a Wednesday, and to the twenty-first solar day (of) the month Āni'

Friday, 11th, and Wednesday, 16th June, A D 1316, see *ibid* p 128 f

1067 — *Ep Ind* Vol VII p 139 Tirukkōvalūr (Virattānēśvara temple) Tamil inscription of the 17th year (of the reign) of king Vijaya-Nandivikrama²

1068 — *Ep Ind* Vol VII p 139, and Plate Tirukkōvalūr (Virattānēśvara temple) Tamil inscription of the 21st year (of the reign) of king Vijaya-Nripatungavikrama³

1069 — *Ep Ind* Vol VII p 140 Another Tirukkōvalūr (Virattānēśvara temple) Tamil inscription of the 21st year (of the reign) of king Vijaya-Nripatungavikramavarman

1070 — *Ep Ind* Vol VII p 193, and Plate Śōlapuram mutilated Sanskrit and Tamil inscription of the 8th year (of the reign) of king Vijaya-Kampa⁴

The Tamil portion records that a chief named Rājāditya built a temple *etc* in memory of his deceased father Prithivīgangaraiyar. The mutilated Sanskrit portion states that Rājāditya's earliest ancestor was Mādhava of the Gāṅgēya family, whose son was "he who was renowned as the splitter of even a stone-pillar," and that from the latter was descended a king whose name is given in the corrupt form of Atvivarman (apparently the father of Prithivīgangaraiyar)

1071 — *Ep Ind* Vol VII p 140 Tirukkōvalūr (Virattānēśvara temple) Tamil inscription of the 5th year (of the reign) of king Parakēsarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I.)⁵

1072 — *Ep Ind* Vol VII p 133. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the 28th year (of the reign) of king Parakēsarivarman who took Madurai (i.e. the Chōla king Parāntaka I);⁶ recording the gift of two lamps by a servant of Kōkkilāṇaḍi, the queen of Parāntaka I and mother of his son Rājāditya.⁷

1073 — *Ep Ind* Vol VII p 141, and Plate Tirukkōvalūr (Virattānēśvara temple) Tamil inscription of the 28th year (of the reign) of king Parakēsarivarman who took Madurai (i.e. the Chōla king Parāntaka I), recording a gift by a daughter of Kayirūr Perumānār, a chief of Milādu

1074.— *Ep Ind* Vol VII p 141, and Plate Tirukkōvalūr (Virattānēśvara temple) Tamil inscription of the 33rd year (of the reign) of king Parakēsarivarman who took Madurai (i.e. the Chōla king Parāntaka I); recording a gift by the regiment of prince Arikulakēśarin (i.e., perhaps, Arimjaya,⁷ the third son of Parāntaka I.)

1075 — *Ep Ind* Vol VII p 134. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the 39th year (of the reign) of king Parakēsarivarman who took Madurai and Ilam (i.e. the Chōla king Parāntaka I), recording the gift of a lamp by Mahādēvadi, the queen of prince Rājāditya⁷ and daughter of Ilādarāyar (i.e. Lātarāja), for the merit of her elder brother Rājādittan Puḡalvippavarganda⁸

1076 — *Ep Ind* Vol VII p 144 Tirukkōvalūr (Virattānēśvara temple) Tamil inscription of the 9th year (of the reign) of king Rājarājakēsarivarman (i.e. the Chōla king Rājarāja

¹ I.e. Warangal

⁴ See above, Nos 656 658

⁷ See above, No 712.

² See above, No 649

³ See above, No 672 ff

⁶ Compare above, No 698.

⁵ See above, Nos 652 and 653

⁸ See above, No 681 ff

I);¹ recording a gift by Kundanan's daughter Amitravali, the mother of (Râjarâja's) queen Lôkamahâdêvi²

1077 — *Ep Ind* Vol VII p 169, No 61 Date of a Bâhûr (Mâlêśvara temple) Tamîl inscription of the 11th year (of the reign) of king Râjarâjakêśarivarman who destroyed the ships (at) Kândalûr-Śâlai, (i.e. the Chôla king Râjarâja I) —

'In the 11th year . . . in daytime on the day of Krittikâ, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year'

[Ś 918]: Sunday, 14th June A.D. 996

1078 — *Ep Ind* Vol VII p 169, No 62 Date of an Udayârkôyl (Karavandîśvara temple) Tamîl inscription of the 31st year (of the reign) of king Parakêśarivarman *alias* the lord, the glorious Râjêndra-Chôladêva [I.].³—

'In the 31st year . . . on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkataka in this year'

[Ś 964]. Friday, 23rd July A.D. 1042, but the *naḷshatra* is irregular

1079 — *Ep Ind* Vol VII p 137 Tirunâmanallûr (Bhaktajanêśvara temple) Tamîl inscription of the reign⁴ of king Parakêśarivarman *alias* the glorious Râjêndra-Chôladêva [I.].

1080 — *Ep Ind* Vol VII p 145 Tirukkôvalûr (Tirvikrama-Perumâl temple) Sanskrit and Tamîl inscription of the 6th year (of the reign) of king Parakêśarivarman *alias* the lord, the glorious Râjêndradêva,⁵ who with his elder brother (Râjâdhirâja I) conquered Ratta-pâdi, set up a pillar of victory at Kollâpuram, and terrified (the W Châlukya) Âhavamalla (Sômêśvara I) at Koppam —The inscription records the rebuilding of a temple by a chief of Mîlâdu, named Narasimhavarman,⁶ surnamed Ranakêśari-Râma, of the lineage of Bhârgava⁷

1081 — *South-Ind Inscr* Vol III No 81, p 198 Tirunâmanallûr (Bhaktajanêśvara temple) incomplete Tamîl inscription of the 4th year (of the reign) of king Râjakêśarivarman *alias* the lord, the glorious Virarâjêndradêva (i.e. the Chôla king Virarâjêndra I.),⁸ who was pleased to be seated on the throne of heroes together with (his queen) Ulagamulududaiyâl (i.e. 'the mistress of the whole world') —The inscription records that the king terrified (the W Châlukya) Âhavamalla (Sômêśvara I) at Kûdalśangam and put to flight Vikkalan (i.e. Vikramâditya VI) and Śinganan (i.e. Jayasîmha III); It gives a number of epithets of his, among which are Âhavamallakulakâla, Âhavamallanai-mummadi-ven-kanda (i.e. 'he who saw the back of Âhavamalla three times'), Vîra-Chôla, Karikâla-Chôla, and Kônêriṇmaikondân⁹

1082 — *South-Ind Inscr* Vol III No 82, p 199 Kîlûr (Virattânêśvara temple) Tamîl inscription of the 5th year (of the reign) of king Râjakêśarivarman *alias* the lord, the glorious Virarâjêndradêva [I], who was pleased to be seated on the throne of heroes together with (his queen) Ulagamulududaiyâl (i.e. 'the mistress of the whole world') —The king terrified (the W Châlukya) Âhavamalla (Sômêśvara I) at Kûdalśangam, and put to flight Vikkalan (i.e. Vikramâditya VI) and Śinganan (i.e. Jayasîmha III), he terrified Âhavamalla a second time, seized Vêngai-nâdu, and performed the anointment of victory.

1083 — *South-Ind Inscr* Vol III. No 83, p 200 Tindivanam (Tintrinîśvara temple) Tamîl inscription of the 6th year (of the reign) of king Rajakêśarivarman *alias* the lord, the glorious Virarâjêndradêva [I], who was pleased to be seated on the throne of victory together with (his queen) Ulagamulududaiyâl (i.e. 'the mistress of the whole world') —After the

¹ See above, No 696 ff

² See above, No 716

³ See above, No 721 ff

⁴ The figure denoting the year of the reign is lost

⁵ See above, No 744 ff

⁶ For two short Tamîl inscriptions of his see *Ep Ind* Vol VII p 146 f

⁷ I.e. Sukra, see above, No 1058

⁸ See above, Nos 753 and 754

⁹ See No. 819.

information given in No 1082, the inscription records that the king on a third occasion burnt (the city of) Kampilī before Sômesvara [II] could untie the necklace which he had put on,¹ and set up a pillar of victory at Kaṇḍikāl, that he expelled Dēvanātha and other Sāmāntas from Chakrakôṭṭa, and recovered Kanyakubja

1084 — *South-Ind. Inscr.* Vol III No 84, p 202 Perumbēr (Tāndōṅṅīśvara temple) Tamil inscription of the 7th year (of the reign) of king Rājakēśarivarman *alias* the lord, the glorious Virarājēndradēva [I], who was pleased to be seated on the throne of victory together with (his queen) Ulagamulududaiyāl (i.e. 'the mistress of the whole world'). — The king took the head² of the king of the South (i.e. the Pāndya), levied tribute from the Śēralaṅ (i.e. the Chēra king), and subdued the Śingala (i.e. Simhala) country. He five times put to flight (the W Chālukya) Āhavamalla (Sômesvara I), regained Vēngai-nādu, and bestowed [Vēngai]-mandalam on the [E] Chālukya Vijayāditya [VII]. He also conquered Kadāram and granted it to the king who worshipped his feet. He deprived Sômesvara [II] of the Kannara country, invested Vikramāditya [VI] with the necklace (of heir-apparent), and conquered and granted to him the seven and a half lakshas of Ratta-pādi

1085 — *Ep Ind* Vol VII p. 170, No 63 Date of an Udaiyārkkōyil (Karavandīśvara temple) Tamil inscription of the 16th year (of the reign) of king Rājakēśarivarman *alias* the Tribhuvanachakravartin, the glorious Kulōttunga-Chōladēva [I] ³—

'In the 16th year . . . on the day of Uttarāshādhā, which corresponded to a Thursday and to the ninth (?) tithi of the second fortnight of the month of Mīna'

[Ś. 1007]: Thursday, 12th March A D 1086

1086 — *Ep Ind.* Vol VII p 147 Tirukkōvalūr (Trivikrama-Perumāl temple) Tamil inscription of Kariya-Perumāl-Periyanāyan *alias* Narasimha, lord of Malādu, grandson of Rāma Narasimhavarman (above, No 1080), recording donations that were to be made from the third year (of the reign) of Rājārājadēva (i.e. the Chōla king Rājārāja II) ⁴

1087 — *South-Ind Inscr* Vol III No 86, p 210 Chidambaram (Natarāja temple) Tamil inscription of the 88th day of the 9th year (of the reign) of king Parakēśarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḍudaiyāl (i.e. 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the Tribhuvanachakravartin, the glorious Kulōttunga-Chōladēva [III],⁵ who was pleased to take Madurai — The king assisted Vikrama-Pāndya against the son of Vīra-Pāndya, subdued a place named Elāgam, defeated the Maṛa (i.e. Maṛava?) army, drove the Simhala army into the sea, took Madurai from Vīra-Pāndya and bestowed it on [Vikrama-]Pāndya

1088.— *South-Ind Inscr* Vol. III. No 87, p. 214 Chidambaram (Natarāja temple) Tamil inscription of the 118th day of the 11th year (of the reign) of king Parakēśarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḍudaiyāl (i.e. 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the Tribhuvanachakravartin, the glorious Kulōttunga-Chōladēva [III], who, having taken Madurai, was pleased to take the crowned head⁶ of the Pāndya — The king had the nose of the son of Vīra-Pāndya cut off, gave the great city of Kūḍal (i.e. Madhurā) to Vikrama-Pāndya, and took the crowned head of Vīra-Pāndya

¹ According to Dr Hultzsch, the W Chālukya "Sômesvara II had to give up the necklace which was the sign of his dignity of heir-apparent in favour of his younger brother Vikramāditya VI who had made his peace with Virarājendra I" Compare below, No 1084

² See above, p 115, note 2

³ See above, Nos 812 and 813

⁴ See above, No 756 ff

⁵ See above, No 814 ff

1099.— § 875 — *Ep Ind* Vol VII p 136 Tirunâmanallûr (Bhaktajanêśvara temple)
Tamiḻ inscription of Kulamânikkan Irâmadêvar, chief of the district of Munai or Munai-
ppadi —

(L. 1) — Śagar[ai] yâ[n]du 875âvadu

1090 — § 876 — *Ep Ind* Vol VII p 137 Tirunâmanallûr (Bhaktajanêśvara temple)
Tamiḻ inscription of the queen of Kulamânikkerumânâr, chief of Munai

(L. 1).— Śagarai yându 87[6]âvadu.

ADDITIONS AND CORRECTIONS.

Page 3, No 5 — Compare now *Ind Ant* Vol XXXII p 213 ff, in line 4, for *-paurinna-*
mâsyâm read *-pûrnnamâsyâm*

„ 9, No 54 — Compare *ibid* Vol XXXI. p 329 ff

„ 10, No 56 — Compare *Ep Ind* Vol VII. p 230 f

„ 10, footnote 5 — *For* 78 *read* 780

„ 10, footnote 6. — *For* 7 *read* 793

„ 12, No. 68 — Compare *Ind Ant* Vol XXXI p 363 ff.

„ 13, No. 74 — Compare *ibid* Vol XXXII. p. 221 ff

„ 14, No. 76 — Re-edited, with Plate, in *Ep Ind* Vol VII p 205

„ 14, No 79 — On this and No 201 see now *Ind Ant* Vol XXXII p 215 ff

„ 15, No 86 — For this and No 87 compare *ibid* Vol XXXI p 395 ff.

„ 16, No 91 — Compare *ibid* Vol XXXI p 393 ff

„ 48, No 267 — Compare *ibid* Vol XXXII p 216 ff

„ 49, No 273 — Compare No 1018

„ 58, No 326 — Plate in *Ind. Inscr* No 46

„ 79, No. 464, line 2 — *For* Ommana- *read* Jammana-

„ 83, No 487, line 8 — *For* Nârayanâmbikâ *read* Nârâyanâmbikâ

„ 88, footnote 5 — *For* 531 *read* 530

„ 112, No 668 — Compare *Ind. Ant* Vol XXXII. p 57 ff

„ 131, No. 813. — The date corresponds to Thursday, 12th January A.D. 1161.

I.—LIST OF DATED INSCRIPTIONS

ARRANGED IN THE ORDER OF THE ŚAKA YEARS ¹

Śaka S	NUMBER	Śaka-S.	NUMBER
169 — † ¶ <i>W. Ganga</i> Arivarman, . . .	108	656 — † <i>W. Chāl</i> Vikramaditya II, . .	41
188 — † ¶ <i>W. Ganga</i> Harivarman, . . .	109	672 — † (?) ¶ <i>W. Ganga</i> Śripurusha, . .	117
261 — † <i>W. Gaṅga</i> Saigottā Śivamāra II, . .	120	675 — ¶ <i>Rāshtrakūṭa</i> Dantidurgaraja, . .	53
261 — † ¶ <i>Bāna</i> Malladēva Nandivarman, . .	668	[676].— <i>W. Chal</i> Kirtivarman II, . .	43
272(?) — † ¶ <i>Son of W. Ganga</i> Vishnugōpa, . .	110	679 — ¶ <i>do</i> , . .	49
310 — † ¶ <i>W. Chal</i> Satyāśraya (Pulakēśin I ?), . . .	1	679 — ¶ <i>Guj</i> <i>Rāshtrakūṭa</i> Kakkarāja II., . .	54
366 — † ¶ <i>Chāl</i> Vira-Nopamba, . . .	273	684 — † ¶ <i>W. Gaṅga</i> Śripurusha, . .	118
388 — † ¶ <i>W. Ganga</i> Avinita, . . .	112	692 — ¶ <i>Rāshtrakūṭa</i> Gōvindarāja II, . .	56
411* — † ¶ <i>W. Chāl</i> . Pulakēśin I., . . .	2	698 — † ¶ <i>W. Ganga</i> Śripurusha, . .	119
500 — <i>W. Chal</i> Mangalēśa (of the reign of Kirtivarman I), . . .	3	716 — ¶ <i>Rāshtrakūṭa</i> Gōvindarāja III, . .	61
[523-24].— <i>W. Chal</i> Mangalēśa, . . .	5	726 — ¶ <i>do</i> , . .	62
532 — ¶ <i>Satyāśraya</i> Dhruvaraja Indravarma of <i>Rēvatidvīpa</i> , . . .	7	730 — ¶ <i>do</i> , . .	63, 64
532(?) — † ¶ <i>W. Chāl</i> Vikramāditya I., . .	21	734 — ¶ <i>Guj</i> <i>Rāshtrakūṭa</i> Karkarāja, . .	65
534 — ¶ <i>W. Chal</i> . Pulakēśin II, . . .	9	735*.— ¶ <i>Rāshtrakūṭa</i> Gōvindarāja III, . .	66
[554].— ¶ <i>E Chal</i> Vishnuvardhana I., . .	548	735 — ¶ <i>do</i> , and Gōvindarāja of <i>Guj</i> , . .	67
556 (Ky 3735).— <i>W. Chal</i> Pulakēśin II, . .	10	738 — ¶ <i>Guj</i> <i>Rāshtrakūṭa</i> Karkarāja, . .	68
[581].— ¶ <i>W. Chal</i> queen Vijayabhadrakā, . .	23	749 — ¶ <i>Guj</i> <i>Rāshtrakūṭa</i> Gōvindarāja, . .	69
[586].— ¶ <i>E Chal</i> Vishnuvardhana II., . .	550	757.— ¶ <i>Guj</i> <i>Rāshtrakūṭa</i> Dhruvarāja I, . .	70
[589].— ¶ <i>do</i> , . . .	551	765 (?) — <i>Rāshtrakūṭa</i> Amoghavarsha I and <i>Śilāra</i> Pullasakti, . . .	72
608 — † <i>W. Chal</i> Vinayaditya, . . .	26	775 (for 773) — <i>Rāshtrakūṭa</i> Amoghavarsha I and <i>Śilāra</i> Kapardin II, . .	73
611 — ¶ <i>do</i> , . . .	27	782 — † <i>Rāshtrakūṭa</i> Amoghavarsha I and <i>ch</i> Bankēśa, . . .	74
613 — ¶ <i>do</i> , . . .	28	787 — <i>Rāshtrakūṭa</i> Amoghavarsha I, . .	1054
614 — ¶ <i>do</i> , and <i>Ālupa</i> l. Chitravāha, . .	29	788 — <i>do</i> , . .	75, 76
616 — ¶ <i>W. Chal</i> Vinayaditya, . . .	30	789 — ¶ <i>Guj</i> <i>Rāshtrakūṭa</i> Dhruvarāja II., . .	77
621 — <i>W. Chal</i> . Vijayāditya, . . .	32	789 — ¶ <i>Guj</i> <i>Rāshtrakūṭa</i> Dantivarman, . .	78
622 — ¶ <i>do</i> , . . .	33	797 — <i>Raṭṭa</i> (?) Pṛithvirama, . . .	79
627 — ¶ <i>do</i> , . . .	34	799 — <i>Rāshtrakūṭa</i> Amoghavarsha I and <i>Śilāra</i> Kapardin II, . . .	80
[631] — <i>do</i> , . . .	35	809 — <i>W. Ganga</i> Satyavakya (Bātuga I), . .	125
635 — † ¶ <i>W. Ganga</i> Śivamara I, . . .	115	810 — ¶ <i>Guj</i> <i>Rāshtrakūṭa</i> Kṛṣṇaraja, . .	81
645 — † <i>W. Chal</i> Vijayāditya, . . .	36	822 (for 824) — <i>Rāshtrakūṭa</i> Kṛṣṇaraja II, . .	82
651 — † <i>do</i> , . . .	37		

An asterisk (*) after the figures for a year denotes that the year is a current year. The Śaka year is enclosed in square brackets when it is not actually given in the inscription, but is obtained by calculation or by the reduction to a year of the Śaka era of a year which in the inscription itself is given according to another era or as a Jovian year. The sign † indicates that the inscription referred to is considered spurious, the sign ¶, that it is on copper plates.

Here and in the Index below the figures on the right refer to the numbers of the list, 'n' after a figure, to foot-notes. The following other abbreviations are used — *ch* = chief, *Chal* or *Chāl* = Chalukya or Chālukya, *co.* = country, *di* = district or division, *do* = ditto; *E* = Eastern, *f* = female, *Guj* = Gujardt, *k* = king; *m* = male, *min* = minister, *ri* = river, *s a* = same as, *sur* = surname, *vi* = village or town; *W* = Western.

Saka-S	NUMBER	Saka-S	NUMBER
924 — <i>Rāshtrakūta</i> Kṛishnarāja II, . . .	83	919 — <i>W Chāl</i> Taila II, . . .	145
831 (for 833) — <i>do</i> , . . .	85	919 — ¶ <i>Śilāra</i> Aparājita, . . .	305
832 — ¶ <i>do</i> , . . .	84	[921] — <i>Chōla</i> Rājarāja I, . . .	705
836 — ¶¶ <i>Rāshtrakūta</i> Indrarāja III, . . .	86, 87	[922] — <i>do</i> , . . .	706
838 — <i>do</i> , . . .	88	922 — ¶ <i>Yādava</i> Bhūllama II, . . .	328
840 — <i>Rāshtrakūta</i> Gōvīndarāja IV, . . .	89	924 — <i>W Chāl</i> . Iṅṇabedanga Satyāśraya, . . .	146
851 — <i>do</i> , . . .	90	928 — <i>Chōla</i> Rājarāja I, . . .	713
852 — ¶ <i>do</i> , . . .	91	928 (for 929) — <i>W. Chāl</i> Jayasimha, II. (?)	
855 — ¶ <i>do</i> , . . .	92	and <i>Kādamba</i> Shashṭha I, . . .	147
856 — <i>Ch</i> Bappuvarasa, . . .	967	930. — <i>W Chāl</i> . Iṅṇabedanga Satyāśraya, . . .	148
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Yuddhamalla, <i>W. Chal</i> . Mangalarasarāja, .	1n	Yuvarājadēva, <i>Chēdi k</i> , .	. 105

